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THE BOOK OF THE DISCIPLINE

VOLUME IV

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(VINAYA-PITAKA)

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(MAHĀVAGGA)

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TRANSLATOR'S INTRODUCTION

THE present volume of the *Book of the Discipline* covers the whole of the Mahāvagga, the Great, or Greater Division of the *Vinaya*, and is thus a translation of the first volume of Oldenberg's *Vinaya Pitakam*, published in 1879. The Mahāvagga was translated in full by Rhys Davids and Oldenberg, and comprises most of Volume I and the first part of Volume II of their *Vinaya Texts* (their Cûlavagga translation also begins in Volume II), published in the Sacred Books of the East, Volumes XIII and XVII, in 1881, 1882. These volumes, although they first appeared seventy years ago, are still indispensable for a study of early Buddhist monastic life.

This new translation in the *Book of the Discipline* is, however, justified I think, for various reasons. For example, recent events have focused attention on the Buddhist lands of South-East Asia where Buddhist monks still follow these ancient rules; Buddhism itself is stirring and seeking to know more of its own treasures, and it is attracting non-Buddhists to become acquainted with them likewise. The moment is therefore not unsuitable to re-translate one of the principal works of the Pali canon, the more especially as many Western students are now debarred from consulting the original English translation, *Vinaya Texts*, since unfortunately it is out of print. Moreover, the scholarship which has been lavished on the Pali canon during roughly the last century has inevitably resulted in an increased understanding of the technical and other terms so abundant in the *Vinaya* and which in many cases also occur in other parts of the Pali canon. Following this, there has resulted a surer knowledge of Pali Buddhism as a whole. Now that references, allusions, remarks, not to mention words themselves, can be compared with other contexts, which had been either not edited in roman letters or not translated by the time *Vinaya Texts* was published, they are able to take on a fresh and a fuller meaning. For the same reason various terms and phrases, hitherto difficult and perhaps baffling, have become easier to understand, and hence to translate.

I have therefore attempted translations of various words that Rhys Davids and Oldenberg, for one reason or another, kept in the Pali. I do not claim originality, however, for my

renderings, for most, if not all of these terms have already been translated where they occur in other canonical texts and have appeared in their appropriate books in the Pali Text Society's Translation Series or in the Sacred Books of the Buddhists. Some of these words may be mentioned here. For example, as in the first three volumes of the *Book of the Discipline*, *saṁgha* is rendered as Order; *dukkaṭa* as wrong-doing (a type of offence) of constant occurrence in this volume, *sāmaṇera* as novice; *titthiyā* as other sects; *bhikkhu* and *bhikkhunī* as monk and nun; *chabbaggiyā bhikkhū* as the sixfold group of monks; *vassa* as the rains; *parivāsa* as probation; *upajjhāya* as preceptor; *saddhivihārika* as the one who shares his cell; *ācariya* as teacher (in a technical sense), and *antevāsin* as his pupil; and *pavāraṇā* as Invitation.

In this volume I have also translated a number of other words, likewise left untranslated by Rhys Davids and Oldenberg, and which have not occurred in my three preceding volumes. For example, I have translated *pārisuddhi* as entire purity; *nissaya* as dependence; and *ñatti* as motion while *ñatticatuttha* is a motion followed by a resolution put three times. I have also given the names of the formal acts of the Order in English. All these are technical terms, and should be understood, for they naturally help to clarify some of the depths and complications of the *Vinaya*. In almost every case the notes which Rhys Davids and Oldenberg append to their untranslated words are of great value and merit careful consultation. I have made no attempt to translate dhamma and nibbāna. But I hope by translating such terms as I have mentioned above I have, while keeping to the Pali intention, perhaps clothed them in a meaning and significance easier for the English reader to grasp than when he is confronted with the Pali forms.

This volume opens with the account, of the greatest importance to historians and devotees of Buddhism alike, of the days immediately preceding the formation of the Order itself, beginning with the seven days' contemplation under the Bo-tree where Gotama sat enjoying the bliss of deliverance just after he had attained that full awakening, illumination or enlightenment which marked his passage from Bodhisattahood to Buddhahood.

According to this Mahāvagga account, during each of " the

three watches of the night "—presumably the last of the seven spent under the Bo-tree—he uttered a solemn utterance concerned with cause, and then with the routing of Māra (in the third watch). The *Dhammapada Commentary* (*DhA*. iii. 127) says that in the first watch he dissipated the darkness (ignorance) veiling his former abodes, or lives, births; that in the second he purified his deva-vision; and that in the third, out of compassion for creatures, he paid right mindfulness to dependent origination both in forward and reverse order. Then, self-awakened to the fullest self-awakening, he uttered the solemn utterance common to hundreds of thousands of Buddhas, namely the two verses beginning *anekajātisaṃsāraṃ* (*Dhp*. 153; *Thag*. 183; *Jā*. i. 76). The Introduction to the *Vinaya Commentary* (*Samantapāsādikā*), Vol. I, p. 17, and the *Dīgha Commentary* (*DA*. i. 16), agree that these verses are the first Buddhavacana; while the *Udāna Commentary* (p. 208) and the *Suttanipāta Commentary* (ii. 392) also say that he uttered these verses after he had attained the three knowledges in the three watches of the night. The *Khuddakapāṭha Commentary* (p. 12–13), elaborating further, or perhaps following some other tradition, says that while these two verses were the first of all words to be uttered by the Buddha (Buddha, because now, although very recently, " awakened "), they were only spoken mentally and not out loud. For what he first spoke out loud, so this Commentary continues, was the verse which in the Mahāvagga is attributed to the end of the first watch of the night of awakening.

At the end of the third watch of this crucial night the Buddha went, according to the Mahāvagga, to the foot of the Ajapāla banyan and sat there for seven days; he then spent another seven days at the foot of the Mucalinda tree, and a still further seven at the foot of the Rājâyatana. While he was at the first of these three trees he was visited by a brahman, representative of one of the sects which abounded in India at that time, and the Buddha stated his view on what it is to be a " brahman " (in the true sense). While he was at the second tree a nāga-king arrived to offer him protection—indicative of the close and, on the whole, friendly relations which in the Buddhist tradition existed between serpents and human beings. Again Gotama made a short statement, this time on what it is that constitutes

"highest bliss", *parama sukha*. Although this statement lacks the terseness of that attributed to Gotama in the *Māgandiya Sutta* (*M*. Sta. 75): that "nibbāna is the highest bliss", it nevertheless contains tenets that throughout the long history of Buddhism have remained at the heart of its teaching: that the absence of malice, the absence of feeling attracted to conditioned things, the transcending of sense-pleasures, and the averting (or control, *vinaya*) of pride in the thought "I am" —that these are the highest bliss.

In the "Talk on Brahmā's Entreaty" during the time of the Buddha's hesitation to teach dhamma, concepts emerge which, with more insistence or less, are found in most of the Pali canonical texts: the deepness and difficulty of dhamma, its peace, and the consequent need to teach it in a world so delighting and rejoicing in sensual pleasure that it was averse to letting itself be persuaded that dhamma, earnestly practised, led upstream, against the current, *paṭisotagāmin*, and by the death of craving opened the doors of deathlessness to nibbāna, the source of true and supreme bliss.

The first Khandhaka, Section or Chapter of the Mahāvagga, called the Great (*mahā*) Section, also contains Gotama's famous utterance to Upaka, the Naked Ascetic, of his victoriousness, perfection and self-awakening, of his uniqueness, and of his having had no teacher (I. 6. 8). He is therefore different from other human beings. Then there comes, preceded by further stress on the finding of deathlessness, the First Discourse, delivered to the five earliest followers, and called elsewhere the Dhammacakkappavattana Sutta, the Discourse on the Rolling of the Wheel of Dhamma, in which the Middle Course between the two extremes, the dead-ends of too great luxury and too great austerity, is called the Ariyan Eightfold Way. This Way is graded into *sīla*, *samādhi* and *paññā* (*M*. i. 301) and centres on *dukkha*, unsatisfactoriness, ill or suffering, and the stopping of it, epitomised later by Gotama when he is recorded to say (*M*. i. 140): "As formerly, so now, this is precisely what I teach: ill and the stopping of ill." Aññāta Koṇḍañña was the first of the disciples to apprehend this central fact in causality, that "whatever is of the nature to arise, all that is of the nature to stop". It was his vision of dhamma, as it was soon afterwards that of his four companions.

As this dhamma-vision arose in each one of them he asked for the "going forth" or admission, *pabbajjā*, and for the ordination, *upasampadā*, in the Lord's presence. In response, Gotama uttered the words, "Come, monk, *ehi bhikkhu*, well taught is dhamma, fare the Brahma-faring for the utter ending of ill." This, the original formula, used by Gotama when the Order was beginning to form and while it was still in its infancy, covers simultaneous admission and ordination. Later, two separate procedures supervened, and as the Mahāvagga shows, admission into the Order had to be gained before ordination could be conferred.

After the Second Discourse, that on the impossibility of the five *khandhas* being self because they are impermanent and suffering, and also spoken to the five original followers, and after the ordination of Yasa, his four friends, and then his fifty friends, there were sixty-one arahants in the world (I. 10. 4). "Freed from all snares," they were told by Gotama to go out on tour and preach dhamma for the good and the welfare of the multitude. As a result many people became anxious for admission and ordination, but, journeying to Gotama so as to be admitted and ordained by him, they arrived exhausted. Accordingly he thereupon allowed monks themselves to admit and ordain in any district, in any quarter. They were not, however, instructed to use the words "Come, monk." On the contrary, it is now the candidate who has three times to repeat another formula. This is called admission and ordination by the "three goings for refuge". This marks the second stage in the ordination proceedings. In the usage to be followed by those who wished to be monastic followers, the three refuges became stabilised as *buddhaṃ saraṇaṃ gacchāmi*, *dhammaṃ saraṇaṃ gacchāmi*, *saṁghaṃ saraṇaṃ gacchāmi*, each phrase to be repeated three times. Those who wished to be counted as lay-disciples (*upāsaka*, fem. *upāsikā*) asked for this status by repeating the slightly different formula of taking refuge not in *buddhaṃ*, *dhammaṃ* and *saṁghaṃ*, but in *bhagavantaṃ*, *dhammaṃ* and *bhikkhusaṁghaṃ*,[1] or in *bhavantaṃ Gotamaṃ*, *dhammaṃ* and *bhikkhusaṁghaṃ*.[2]

[1] Besides the Mahāvagga references, see e.g. *M*. i. 368, 379, 391, 396.
[2] See also e.g. *M*. i. 290, 413, 489, 501.

It is probable that this method of admitting and ordaining did not last very long. The reasons given for abolishing it are perhaps not very convincing, and we should have expected more details and tales of mishaps showing that it no longer sufficed and therefore needed revising. At all events, as the Mahāvagga stands, on an occasion when Sāriputta asked him how he should admit and ordain a certain brahman, Gotama did not answer that the brahman's repetition of the three goings for refuge would constitute his ordination. (I. 28. 3.) Instead the third phase now arose: that of the Order ordaining a candidate, presented by his preceptor, by means of a formal act (*kamma*) consisting of a motion and a resolution proclaimed three times (*ñatticatuttha*). This means that it is now the Order alone which has the authority, the power and the legal right to ordain. In addition, the candidate for ordination now has to have a preceptor, agreed upon by the Order, who must present him to the Order—that is to the one dwelling within the boundary where he wants to take up his residence—and who must have prepared him beforehand so that, without feeling ashamed or confused, he will be able to answer a number of routine questions that will be put to him in the midst of the Order. No doubt of gradual growth, these routine questions form a kind of examination, and it is impressed on the candidate by his preceptor that now, above all times, is a time for truth-speaking.

These are, however, merely some of the features among the many leading to the finalised form of the ordination proceedings. These multiplied and became intricate to suit the dynamic and progressive phase in which they took shape. Gone is the old simplicity of "Come, monk". Regulations have to increase to meet a complexity of emergent eventualities. The resources, *nissaya*, the minimum number of monks composing an Order competent to ordain, the number of years a monk must have been ordained before he is reckoned as suitable or competent to ordain others, living in dependence, *nissāya vatthuṃ*, on a teacher, giving güidance, *nissayaṃ dātuṃ*, the qualities that a monk should be possessed of in order to ordain, and the ordination and probation of former members of other sects, and the age at which a person may be ordained, are all subjects brought under review. The inner life of the Order

had to be safeguarded as much as had its relations to the world outside.

That the candidate for ordination had to undergo a prior period of preparation and instruction at the hands of a preceptor implies a passage of time elapsing between " going forth " or preliminary admission, and " ordination ", or final admission. It would seem that in order to meet difficulties, perhaps created by the drawing power of Gotama's Order itself, what had once been one operation became split into two. This is the intention of Chapter **28** of Mahāvagga I which, without mentioning admission, allows monks to ordain by a formal act consisting of the motion and the resolution put to the Order three times. Since the method of admission is not formulated here, although Sāriputta had asked how to admit and how to ordain, it becomes clear that these two proceedings, hitherto simultaneous, are now in the process of separating. Chapter **30** shows even more confusion. It cites an instance where monks admit and ordain a brahman who had asked for admission (only). Gotama reproved them for admitting anyone who went forth for the sake of the good meals the monks were reputed to enjoy—and then pointed out the four " resources " for one being ordained, saying that admission was for the sake, not of good food, but of each one of the resources.

It is, however, clear that two stages were becoming necessary before the full status of a monk could be acquired, and that in the earlier of these two stages, entered on to by *pabbajjā*, admission, the monk's standing, rights and duties would be different from those in the latter stage, entered on to by *upasampadā*, ordination. Hence when *pabbajjā* was functionally separated from *upasampadā*, it received a new and specialised significance, coming to mean admission to noviciateship. One became a novice, *sāmaṇera*, by the conferment of *pabbajjā*, a newly ordained monk, *nava*, by the conferment of *upasampadā*. The former, like the latter, had its own machinery for its proper enactment (I. **50–61**). For example, a boy should not be allowed to " go forth " unless he had his parents' consent, and unless he had reached the age of fifteen, except on the strange condition that he could scare crows (I. **51**)—a test perhaps that his first infancy was past. Methods of dealing with refractory novices are laid down (I. **57–60**). As depraved

monks could be expelled after they had been ordained, so depraved novices could be expelled before they were ordained. The going for refuge in the *buddha*, *dhamma* and *saṁgha*, although abolished from the normal procedure of ordination, was retained as the formula novices are to repeat when being allowed to go forth (I. 54. 3). It is also the formula to be used by those former members of other sects, who later will be eligible for ordination, when they are asking to enter on a four months' probationary period which they have to observe first (I. 38).

By enlarging the Order to include novices, who might be those who shared a cell (with a preceptor) or pupils (of a teacher), by not limiting it to Gotama himself and the first sixty monks, all of whom were arahants, by exhorting these original "adepts" to go forth and teach dhamma and as a result of their returning with an unspecified number of people seeking for admission and ordination, the Order was rendered accessible to men whose powers of attaining the matchless deliverance (I. 13. 1) were not so great as those of the original disciples. These were monks who therefore stood in need of training. But in spite of many opportunities of submitting to it and profiting by it, they did not always turn out satisfactorily. Hence it may be presumed that the *bhikkhusaṁgha* of the third refuge for lay followers said less than was intended. The *saṁgha* of arahants, or at least of ariyans is meant, not that of average men. The *Saṁgha* of the Triple Gem is not the community of monks as such, not the community that includes the groups of six or seventeen monks, notorious for their bad habits and as makers of trouble, or the quarrelsome monks of Kosambī, or those depraved or ill-behaved individuals on account of all of whom rules were formulated, regulations devised, and offences discriminated from what were not classed as offences, and whose misdoings provide the raison d'être of discipline, of *vinaya*, of the outward standard of self-control so much needed not merely to distinguish the monks from members of other sects, although in some cases a certain amount of imitation was permitted, but also to gain the loyalty and support of the lay followers. For on these depended to a large extent the physical conditions which would make a monk free to devote himself to his training, the goal of which was the

vision of nibbāna. The *Saṃgha* of the third refuge has in reality reference only to those steadfast disciples who, having entered the *sotāpanna* stage are on the supramundane parts of the Way, and so are themselves of supramundane stature and attainments—*lokuttara* because unaffected by all that is *lokiya*, of the world, compounded and conditioned. "They are united by the communion of understanding and ethical behaviour," according to the Commentaries on the *Bhayabherava Sutta* (*MA*. i. 130 ff.) and the *Khuddakapāṭha* (*KhA*. 18–19), in both of which the meaning of "going for refuge" is discussed at length and at a high level not approached in the *Vinaya Commentary*.

The first twenty-four chapters of the First Section, the Mahākhandhaka, of the Mahāvagga appear to give a chronological account of events from the night of Awakening under the Bo-tree on the banks of the river Nerañjarā to the admission and ordination of Sāriputta and Moggallāna, the pair of chief disciples, already gone forth from home into homelessness as wanderers. From this point on, a precise historical narration is not so apparent, for the Mahāvagga now begins to group together subject-matter that belongs together. Strict chronology is suspended, no doubt in the interests of classifying this subject-matter and reducing its complexity to some kind of manageable order, the better to be fixed in the memory. What need was there for the existing or for any subsequent Order to know the exact procession of events? It was of greater value to learn and master the rules and procedure governing both the recurrent occasions and the daily conduct of monastic life, and this could be more easily accomplished if the material for the various topics were grouped together instead of being scattered throughout the immense compilation known as the Vinaya-Piṭaka.

If, in the hands of the early editors the sequence of events became secondary to systematisation, this plan nonetheless well shows both the development and the stabilisation of the Order as a uniform institution, the growth of several monastic practices, of government within it for the sake of its own preservation and continuance which, in turn, depended on the essential qualities of scrupulousness and striving on the part of the individuals who became its members. These therefore

were being continually brought to live in conformity with a standard of behaviour specially suitable to recluses, *samana*, and worthy of those who had "left the world" with its evanescent pleasures and its troubles and had instead entered on a way of life where worldly joys and sorrows were gradually to be renounced so that the other-worldly and higher joy that transcended them could be apprehended.

For achieving this, the life of the Order regarded as a whole came to be, no doubt gradually, planned and arranged and adapted to circumstances, while, running parallel to such developments, the life of its members became carefully regulated. Thus the first steps of all—admission and ordination into the Order—were experimented with until various types of applicants regarded as not eligible for entry could be excluded by rules, based either on experience or on forethought. This left the Order open only to the sort of person whom it was not unreasonable to suppose might be assimilated without bringing it into disgrace. Even so, there were backsliders, as already mentioned. Disgrace would have been courted if, for example, debtors and those in the royal service had been allowed to escape their obligations by becoming monks. Therefore they were debarred from entering the Order.

After its first Section on Admission and Ordination, the Mahāvagga proceeds to an account of the nature and establishment of the great fortnightly Observance of *uposatha*, whose principal feature is the recital of the Pātimokkha rules. This provides monks with an occasion to reveal any offence they may have committed. Their silence, on the other hand, is taken to mean that they have "entire purity", *pārisuddhi*, in respect of adherence to the rules. As usual, all kinds of subsidiary matters had to be defined and regularised in order to achieve the smooth running of the main concerns. In the case of the Uposatha it was for example determined that only monks living within the same recognised boundary should gather together on an Uposatha day. Therefore methods of fixing boundaries had to be established. Moreover the Uposatha could not be held at some place chosen at random; a place of a maximum size for the current needs had to be agreed upon within each boundary so that all the monks living there should know where to go and arrive in time. If they had difficulty

in crossing a river—one that ran through their boundary—to get there, it might be agreed by the Order that they need not come bringing all their three robes; but if they left them behind they must not lay them aside in an unsuitable place where they might get lost or burnt or eaten by rats (II. **12**).

Right and wrong methods of reciting the Pātimokkha are given: whether or not it should be recited in full or in brief, which to some extent depended on the absence or presence of ten sources of danger. It was, ideally, to be recited by an elder (*thera*), but if he was incompetent, then it was to be recited by some other experienced, competent monk; if there were none within the boundary, a newly ordained monk was to be sent to a neighbouring residence to learn it there, either in full or in brief, and then return (II. **17**. 6).

If a monk, owing to illness, could not attend the recital of the Pātimokkha, he had to send his "entire purity", *pārisuddhi*, by another. This monk conveyed it on behalf of the one who was ill and declared it (*dātuṃ*) to the Order; but many occasions are posited when the entire purity comes to be not conveyed on account of a variety of things that might happen to the conveyer both while on his way from the invalid to the meeting-place and after his arrival there but before he had given the entire purity. This, and the conveyance and giving, or declaration of the consent (*chandaṃ dātuṃ*) on behalf of a monk who is ill for the carrying out of a formal act of the Order, serve to show how extremely important it was held to be—a point stressed over and over again—that an Order should be "complete" whenever its business was being discharged. This was not to fall into the hands of the few. Even those who, like Mahākappina, claimed to be "purified with the highest purity" (II. **5**. 5), were not not to go. For an Order would not have been complete if even one monk were absent. It would seem that the only reasons for not going to the Observance in person were severe illness and madness. In the former case the Order could be regarded as complete although in fact not complete, provided that the entire purity and the consent were properly and safely conveyed and declared. In the latter, the Order must grant the mad monk, here typified by Gagga, the agreement for a madman. This agreement is to the effect that whether the mad monk remembers the

Observance or not, comes for it or not, whether he remembers a formal act of the Order or not, comes for it or not, the Order either with him or without him can legitimately carry out both the Observance and the formal act.

Such are some of the items and problems which had to be settled and solved before the recital of the Pātimokkha received its final form. I do not recapitulate all these here, for they may be read in the text. Those I have given may be regarded as typical of the care taken to forestall and circumvent deleterious contingencies that might arise and disrupt the monk's standing either in his own eyes or in those of his fellows or those of the world. The strength of the regulations governing monastic proceedings and individual conduct lies in the standard or criterion they give of how to act in a multitude of circumstances affecting a monk's life.

When the Mahāvagga comes to deal with the rainy season it pays almost equal attention to entering on the rains and then keeping them by residing in one monastery for either the first three or the second three of the four months of this period, as it does to the journeys monks may take away from their rains-residence. The prime motive underlying the establishment of rains-residences was protection or non-injury: the protection of crops—the economic mainspring of life—and the protection of the teeming small creatures that some Pācittiyas also seek to safeguard. One of the results of this anxiety not to harm vegetable or animal life, and which sometimes received an impetus from the criticisms the laity made, was the allowance given monks and nuns to enter on the rains, followed by an attempt to immobilise them during this season. But restrictions such as this latter were at variance with the immense vitality the Orders possessed, as is shown by the numerous occasions when it is deemed not only permissible but desirable for monks to leave the rains-residence on various kinds of monastic business or on compassionate missions. Even as life must go on, so the Order's business must go on. And the life of this smaller world within the larger one could not close down entirely for a third of each year[1]; monks were too much

[1] The rains lasted for four months. Each monk could choose whether he would observe the first three months or the second three months, but he was not expected to observe all four.

involved with the world outside, they were dependent on it (III. 10.-11. 4), and had commitments towards it, and their lives were too much interlocked with those of the laity to make this feasible. A compromise had therefore to be found between, on the one hand, staying in a residence for the whole of the three months of the rains, whereby the minimum of harm would be brought to the crops and the life of minute creatures, and, on the other, leaving the residence for business which might reasonably be regarded as urgent. This compromise was effected by limiting the time of absence to seven days; and the business calling for a monk's presence being carefully defined, if he could not transact it within this time, he should not undertake it at all.

The end of the rains was marked by two ceremonies. One of these was the Pavāraṇā, when monks invited one another to speak of offences they had seen, heard or suspected to have been committed during the rains. The recital of the Pātimokkha was to "remove" offences, by confessing them, during the nine dry months of the year; the Invitation was to remove any offences that monks had committed during the three wet months, and would help them to aim at grasping discipline (IV. 1. 13).

The other ceremony held at the end of the rains was not disciplinary in nature or connected with the confession of offences. It was for the making up of the *kaṭhina* cloth, or cotton cloth that had accrued by way of gift to the monks, into robes to replace those that had become thin and shabby or spoiled by the rains (Section VII). Thus the replenishment of robe-material comes under consideration, and had to be managed in an orderly and prescribed way.

Further, various officers were created for looking after robe-material: the acceptor, the guardian, the distributor; places suitable for store-rooms are prescribed: dyes and methods of dyeing laid down; the use of three robes only (one doubled however) allowed; while the kinds of medicine monks might take are discussed in considerable detail. The kinds of shoes and sandals they might wear, and the use they might make of animals' skins are treated with equal precision. Both of these categories no doubt spring from the desire not to take life, however infinitesimal. Wooden shoes, or clogs, are objected to

because if monks wore them and stepped on insects they might kill them (V. **6**. 3), besides disturbing monks who were meditating. Further, sandals made of young palmyra palms and young bamboos came to be forbidden after people had complained to monks that, in cutting these down, they were destroying life that was one-facultied. Other complaints must also have tended to reduce the slaughter of animals. Rugs —or garments (VIII. **28**. 2)—made of black antelope skin were forbidden to monks and also sheets made of the hide of the *Kadalī* deer (V. **10**. 4), and it became an offence of wrong-doing to recline upon the hides of lions, tigers and leopards (V. **10**. 6) or of smaller animals. Cowhides were forbidden because scandalised monks found that one of their number had incited a depraved lay follower to kill a calf for his benefit, and they remembered that Gotama had condemned "onslaught on creatures". But, at the end of Section V, an exception is made in favour of the border districts (V. **13**. 13) where, because of the hardships and discomfort, the hides of sheep, goats and deer were allowed to be used as coverings.

The last two Sections of the Mahāvagga point to an Order that was indubitably growing and that, in order to meet this expansion, had to be carefully controlled. Section IX engages on a thorough discussion of what it is that constitutes valid as against invalid formal acts that an Order can carry out. In the first place an Order to carry out a legally valid formal act must be complete; those monks not able to be present because of illness must send their leave for absence, and those who are present must not protest against the proceedings. A "complete Order" also refers, as before, to the one residing within a determined boundary. The actions and business of every such Order must be transacted on a uniform pattern, and conform to one uniform standard, so that each Order transacts its business in the same way as every other, all following the same regulations. This must therefore be done, in the second place, *dhammena*, rightly, properly, by rule. To carry out a formal act *dhammena*, by rule, means that if it is to be carried out by a motion and one resolution, *ñattidutiya*, the motion must be put and the resolution proposed once only. But if it is to be carried out by a motion and a resolution put three times, *ñatticatuttha*, then this must be done, in all cases the motion

being put before the resolution is proclaimed. The formal act will then be irreversible, fit to stand, and protests against its validity of no avail. Immense pains are taken to distinguish a formal act carried out in a complete assembly and by rule from one carried out in an incomplete assembly and either by what has the appearance of rule or not by rule. The formal acts under the jurisdiction of an Order number sixteen. They comprise (IX. 4. 1) : invitation, rehabilitation, ordination, but only an Order consisting of twenty monks or more can carry out all of these. They also include verdicts of innocence, of past insanity, specific depravity, formal acts of suspension for not seeing an offence, for not making amends for it, for not giving up a wrong view ; and of banishment, censure, placing under guidance, reconciliation, sending one who merits probation back to the beginning, and the imposing of *mānatta* (two features in the penalty for Saṃghādisesa offences). When circumstances justify, these formal acts may be revoked by the Order.

Finally, the tenth and last Section strikes a different note again by promulgating regulations and advice for allaying schisms. These might arise through genuine disagreement upon what constituted an offence and what did not, or upon the particular kind of offence incurred by a particular action ; or when factions formed to support a monk or monks who had quarrelled with their fellows from other causes, among which must be included the positive wish to create a schism, a wish put into practice by, for example, suspending a monk for an offence he had not committed and that he therefore refused to see as an offence of his. On one such an occasion Gotama is reputed to have tried, unsuccessfully, to make the bickering monks compose their differences by telling them a Jātaka story illustrating the conquest of wrath by non-wrath (X. 2). The Mahāvagga therefore contains *dhamma* or doctrine as well as discipline. Indeed the latter would be nugatory if it were not based on the former and promulgated in conjunction with it. How great is the contrast between the quarrelsome monks of Kosambī whose brawls and dissensions caused Gotama to seek solitude like the great bull-elephant who was beset and annoyed by the rest of the herd (X. 4. 6), and the peaceable monks, Anuruddha, Nandiya and Kimbila who lived harmoniously

together as milk and water blend, regarding one another with the eye of affection, full of amity in gesture, speech and thought, surrendering their minds to each other and so, although having different bodies, having only one mind (*nānā hi kho no kāyā ekañ ca pana maññe cittaṃ*, X. 4. 3–4).

The Mahāvagga deals with a time when, at the beginning of Gotama's ministry, the number of monks—and nuns too—was fast increasing, and when they, travelling to more distant parts of India, bore the new doctrine with them and so started the influx of members that has gone on until to-day. If the geographical expansion of the Order can be gauged by the relaxations in the rules for the outlying districts or border countries, made necessary by the conditions prevailing there, harder than those of the Middle Country where otherwise the scene is laid—principally at Rājagaha, also at Sāvatthī, Vesālī, Kapilavatthu and other neighbouring places—its numerical expansion can equally well be gauged by the awareness of schisms arising to the danger and detriment of the Order, and which could only have occurred some time after its formation.

Although the beginning of the Mahāvagga gives not only an impression but an account of an Order expanding and taking shape immediately after its inception, the remainder appears to refer to a time when the Order already had a considerable amount of history behind it, and to a time therefore when many rules had been laid down and when, in spite of attempted schisms, a certain amount of stability had been achieved in the matter of the Order's government and legislation. This may to some extent be judged, for example, by the number of times, thirteen in all, that the phrase *yathādhammo kāretabbo*, should be dealt with according to the rule, occurs. The rule referred to will in each case be found complete with the penalty incurred for infringing it, in the Vibhangas. That the use of this phrase assumes the prior existence of the rule is confirmed, in addition, by the fact that the material contained in the Mahāvagga is placed in the palm-leaf MSS. after the Mahā- (or Bhikkhu-) and Bhikkhunī-Vibhangas. Although this sequence is not followed by Oldenberg in his edition of the *Vinaya Piṭakaṃ*, it is that rightly adopted in the *Vinaya Texts*, for here the Vibhanga for monks, although drastically curtailed, precedes the Mahāvagga—that for nuns being omitted entirely.

The question then arises why, in the middle of the *Vinaya*, an account is incorporated "of the very first events in the history of the Saṁgha" (*Vin. Texts* i. 72, n.). Rhys Davids and Oldenberg think it "natural" to connect "the stories or legends concerning the ordination of bhikkhus" with these early events because, so they argue, "it was impossible to realise the idea of a Saṁgha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not". I agree that this provides a good reason for prefacing the record of the development of the first and most vital step in a monk's life by a short history of how there came to be a life for monks at all. From their admission and ordination, all the rest follows. At the same time many stories are interspersed throughout the whole of the *Vinaya*, excepting the Parivāra. Not only are there several in the Mahāvagga itself, for example about Ambapālī and the Licchavis, about Jīvaka Komārabhacca, Visākhā, Meṇḍaka, Dīghāvu, and about Pilindavaccha, and about the boy Upāli (both told elsewhere in the *Vinaya*), and countless shorter ones, but every rule in the Vibhangas is introduced by some story, long or short, as the case may be. This being so, it seems not only "natural" but logical to introduce the rules governing the initial and most important step in a monk's life by an account of the first events which occurred after the supreme moment when Gotama attained full self-awakening. Since this was the initial and most important step in a Buddha's career, to recount it was therefore the greatest of all stories a Buddhist "book" could tell.

The Mahāvagga possibly derives its name from that of its first Section, the Mahākhandhaka, the Great (or Greater) Section because it deals with great (or greater) events. The plan of naming a Division after its first Section, or a Section after its first chapter, is of fairly common occurrence in the Piṭakas, and was perhaps adopted here. On the other hand, it might be conceded that the Mahāvagga, including as it does matter concerned with admission and ordination, with the Uposatha, Pātimokkha, Pavāraṇā and Kaṭhina ceremonies, the clarification of what are valid formal acts, and the ways of dealing with a schism, contains subjects exceeding in importance those contained in the Cūḷavagga. It is again possible that

the Cūḷavagga was regarded as the "Less" or "Lesser" or the Small Division because of its two Sections on the Councils of Rājagaha and Vesālī. As the first of these purports to have been convened shortly after Gotama had died, and the second a century later, the Cūḷavagga takes us to a time when he, as the living fount of authority, was no longer promulgating discipline, and when discipline was no longer growing.

Yet the mass of the rules attributed to him and held to have been laid down by him when he was alive, many large in their scope, others concerned with small details, but having their own significance nonetheless, together yield a formidable body of that discipline, *vinaya*, which with dhamma, was to be the teacher after Gotama had passed away. The text at *Dīgha* ii. 154 is I think sufficiently clear in its meaning, although it has been accused of gloss. It reads *yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā.* Gotama was speaking to Ānanda, a monk; he would not therefore have omitted to speak of *vinaya* which, together with dhamma, gives a surer basis for progress towards the final vision and ultimate bliss than dhamma alone can give. Had the sentence run: *yo vo mayā dhammo ca desito vinayo ca paññatto,* it might have been more apparent that the reference of the following *so* was to both *dhamma* and *vinaya.* Dhamma is taught, *desita,* showing the Way; *vinaya* is laid down, *paññatta,* for keeping one's footsteps on the Way by strict adherence to it. Both are *satthu sāsanaṃ,* the Teacher's instruction.

Discipline, as promulgated, is itself an authority. According to the early editors (*Vin.* i. 99) the teaching will stand firm so long as *vinaya* is not lost even if the Suttanta (Piṭaka) and the Abhidhamma be forgotten. It is moreover capable of almost indefinite extension and application, and can regulate items of behaviour that, in spite of the multitude of rules, offences and "allowances" (*anujānāmi*) that were laid down by the Teacher, were not legislated for in particular in his lifetime. The monk must make up his mind about what has not been legislated for, measuring any course of action by the general standard of what he knows to be discipline. He must remember this and apply it to his problem. When Mahāpajāpatī asked to be taught dhamma in brief (*Vin.* ii. 258) a general standard was given to her by which she might know of other things

eso dhammo eso vinayo etaṃ satthu sāsanaṃ (this is dhamma, this is discipline, this is the Teacher's instruction). Similarly in the Mahāvagga, when some monks were doubtful or had scruples about what had been allowed, *anuññāta*, and what had not, they were told that anything not fitting in with what had been allowed, anything tallying with what had not been allowed, was not allowable, *na kappati*, not suitable; and the contrary.

In the Mahāvagga alone there are about 280 occasions when Gotama, by uttering the word *anujānāmi*, I allow, I permit, made some thing or some usage permissible to monks. The variety of cases covered is so large, ranging as it does from accepting a monastery to the preparation of a foot-salve, from using three robes to the insertion of a patch, from the novices training in ten rules to the use of a trough for dye, that anyone acquainted with these would stand a good chance of knowing how to act in circumstances not specifically either allowed or objected to by Gotama. Or they could extend an "allowance" to suit circumstances beyond those legislated for. Gotama himself, as recorded, once gave a hint in this direction when, after making ten "allowances" for curing a boil a monk was suffering from, finally said, "I allow, monks, a linen bandage, and every treatment for curing a sore" (VI. **14**, 4–5).

Besides the use of *anujānāmi*, the Buddha is often represented as saying to monks, "you may" or "you should not", a prohibition apt to be followed by intimating that contravention results in an offence of wrong-doing. This kind of offence, with *thullaccaya*, grave offences, mentioned infrequently in this volume, and three other types of offence, not mentioned here at all, are regarded as a "falling away from right habits" (IV. **16**. 12).

Whether Gotama himself was responsible for all these allowances and prohibitions we shall probably never know. In the story of the three monks who had spent the rains at Rājagaha and who journeyed to Pāṭaliputta to ask elders residing there to solve their problem there is a hint that power might be delegated (VIII. **24**. 6). This story may, however, be included in the Mahāvagga for the simple reason that it was recording exceptional events. Or it may have been left in because in fact the practice of turning to others instead of to Gotama to

interpret *dhamma*, a rule, was becoming more generally adopted than is evident in the rest of the Mahāvagga.

It is true that there is not much philosophy in the *Vinaya*. It is by nature as by name a book or basket of discipline. But as it is rather hollow to lay down rules for training and for outward behaviour without giving the underlying reasons why they should be observed, it is not possible to exclude philosophical concepts completely from a " book " principally concerned with discipline. I have already mentioned some of these philosophical concepts (above, p. viii). The Mahāvagga, especially at its beginning, is not in fact devoid of some of the notions which are recognised features in Buddhist philosophy. In the first place, to mention but a few examples, the goal is spoken of and is named. It is *amata*, deathlessness, the undying. Its gates have been opened by Gotama, the Way-finder, so that those who hear dhamma may arrive at the object of their quest. The notion of gaining the goal by travelling on a Way between two opposites is common to many traditions and in Pali Buddhism finds expression in the First Utterance, but which is merely one example among several the Pali canon contains of the philosophical rightness of adopting the mean between two opposing extremes. The First Sermon also defines the four truths of ill, or the unsatisfactoriness and suffering which possesses every compounded thing. It is because these truths are not understood or grasped that there is this long long faring-on (in saṃsāra) " both for me and for you " (*Vin.* i. 230). Ill has to be eradicated by cutting off its root, ignorant craving, before recurrent birth, again-becoming, *punabbhava*, can be stopped, and deathlessness won.

Then, the young men are told, in a passage that with the passing of time has become controversial, that they should seek, *gaveseyyātha*, the self, *attānaṃ* (singular). Anyone acquainted with the importance of Ātman, self, in the Upanishads might be inclined to think that this was the greatest of all philosophical concepts in Ancient India. Various passages in the Pali canon, including the Attavagga of the *Dhammapada*, should not be ignored in estimating the position of *attā* as a philosophical concept in Early Buddhism. The Second Utterance, for example, lays the idea of self beside that of not-self when it says in its opening words: *rūpaṃ bhikkhave anattā*,

rūpañ ca h' idaṃ bhikkhave attā abhavissa, "material shape (or body), monks, is not self, for if, monks, material shape had been self . . ." and similarly of the four other *khandhas*: if they had been self they would not be as we know them: impermanent, suffering and liable to alteration. Everything that is compounded or constructed is not-self. What is constructed is to be escaped from (*Udāna*, 80); and the self is to be sought (*Vin.* i. 23), that self which therefore by inference is not made, is not compounded, and which is unaffected by *kamma*, the deeds or actions done in a series of individual lives while the being is bound to saṃsāra, *satto saṁsāraṃ āpādi* (*S.* i. 38).

The message of the Third Utterance is that if one turns away from feelings of pleasure and pain derived from the impingement of the sixfold sensory data on their appropriate sense-organs, then one knows that one is freed and comprehends that birth (rebirth) is destroyed, the walk to the Highest is brought to a close, done is what was to be done, and there is now no more of being this or that (*Vin.* i. 34–35). The content of this Disquisition on Burning is purely philosophical.

Nor will the various allusions to cause and dependent origination be missed. The whole system was based on cause: if this comes to be that will come to be. Discipline therefore will lead to something not yet existing for the man who is earnestly training in it and cultivating it. The Buddha would not have spent so much time in laying down rules and precepts unless he had thought they would be effective in the quest for the goal.

At the top of each right hand page the chapter number and paragraph number of each Section are given. The figures in heavy type in square brackets in the body of the text refer to the page numbers of Oldenberg's *Vinaya Piṭakaṃ*, Volume I, and are placed so as to mark the end of each such page.

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I. B. HORNER.

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CONTENTS

THE GREAT DIVISION (MAHĀVAGGA) I

Praise to the Lord, the Perfected One, the Fully Self-Awakened One.

At one time[1] the awakened one, the Lord, being recently fully awakened, was staying at Uruvelā on the bank of the river Nerañjarā at the foot of the Tree of Awakening.[2] Then the Lord sat cross-legged in one (posture)[3] for seven days at the foot of the Tree of Awakening[4] experiencing the bliss of freedom.[5] || 1 ||

Then the Lord during the first watch of the night paid attention to[6] causal uprising in direct and reverse order: conditioned by ignorance[7] are the habitual tendencies[8]; conditioned by the habitual tendencies is consciousness[9]; conditioned by consciousness is psycho-physicality[10]; conditioned by psycho-physicality are the six (sense-) spheres; conditioned by the six (sense-) spheres is awareness[11]; conditioned by awareness is feeling; conditioned by feeling[12] is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair come into being.

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[1] From here to the end of ||2. 3|| *cf. Ud.* p. 1-3. I largely follow translation at *Ver. Uplift*, which also see for notes.

[2] *bodhirukkha* is the Bo-tree, ficus religiosa. *VA*. 952 says "*bodhi* is knowledge of the four ways; the lord attained that awakening here, so the tree acquired the name of the tree of awakening." *Cf. MA*. iii. 326 and i. 54.

[3] *eka-pallaṅkena*.

[4] *bodhirukkhamūle*; *cf. bodhiyā mūle* at *Pṭs*. i. 174 = *Nd*. i. 458; and *bodhimūle* at *SnA*. 32, 391.

[5] *vimuttisukha*.

[6] *manasākāsi*, worked with the mind.

[7] The "causal chain" occurs, with explanations of its terms, at *S*. ii. 1 ff. See also Mrs. Rhys Davids, *Manual*, p. 76 ff.

[8] *saṅkhāra*.

[9] *viññāṇa*. See Mrs. Rhys Davids, *Manual*, pp. 77, 150; *Indian Religion and Survival*, p. 66; *Original Gospel*, pp. 63, 112, 114; *Dial*. ii, 2nd edn., Preface, p. ix. for the view that *viññāṇa* has a meaning of "man as surviving."

[10] *nāmarūpa*, name and shape.

[11] *phassa*, perhaps contact. It is the known or realised impingement of a sense-datum on its appropriate sense-organ.

[12] From here to "dejection and despair come into being", *cf. D*. i. 45.

Such is the arising of this entire mass of ill. But from the utter fading away and stopping of this very ignorance (comes) the stopping of habitual tendencies; from the stopping of habitual tendencies the stopping of consciousness; from the stopping of consciousness[1] the stopping of psycho-physicality; from the stopping of psycho-physicality the stopping of the six (sense-) spheres; from the stopping of the six (sense-) spheres the stopping of awareness; from the stopping of awareness the stopping of feeling; from the stopping of feeling the stopping of craving; from the stopping of craving the stopping of grasping; from the stopping of grasping the stopping of becoming; from the stopping of becoming the stopping of birth; from the stopping of birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair are stopped. Such is the stopping of this entire mass of ill. || 2 || [1]

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

"Truly, when things[2] grow plain to the ardent meditating brahman,
His doubts all vanish in that he comprehends thing-with-cause." || 3 ||

Then the Lord during the middle watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness. . . . Such is the arising. . . . Such is the stopping of this entire mass of ill. || 4 ||

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

"Truly, when things grow plain to the ardent meditating brahman,
His doubts all vanish in that he discerns destruction of cause." || 5 ||

[1] From here to the end of the paragraph *cf. D.* ii. 35.
[2] *dhammā*. According to *VA*. 954-5 the (thirty-seven) things helpful to awakening and the four ariyan true things. These last are not necessarily the four truths of ill, for see *A*. v. 56 (the four stations of mindfulness) and *Min. Anth.* I, Intr. p. li ff. But see also *Pts. Contr.*, p. 118, n. 1. This verse and the two following occur at *Kvu.* 186.

Then the Lord during the last watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendenceis is consciousness. . . . Such is the arising. . . . Such is the stopping of this entire mass of ill. ‖ 6 ‖

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

"Truly, when things grow plain to the ardent meditating brahman,
Routing the host of Māra does he stand
Like as the sun when lighting up the sky." ‖ 7 ‖

Told is the Talk on Awakening.[1] ‖ 1 ‖

Then the Lord, having emerged from that contemplation at the end of seven days, approached the Goatherds' Banyan[2] from the foot of the Tree of Awakening; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Goatherds' Banyan experiencing the bliss of freedom. ‖ 1 ‖

Then a certain brahman of the class uttering the sound *huṃ*[3] approached the Lord; having approached, he exchanged greetings with the Lord; having exchanged greetings of friendliness and courtesy, he stood at a respectful distance. As he was standing at a respectful distance, that brahman [2] spoke thus to the Lord: "To what extent, good Gotama, does one become a brahman? And again, what are the things which make a brahman[4]?" ‖ 2 ‖

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

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[1] This is probably an abbreviation for "Told is the Talk at the Tree of Awakening": see titles of **2**, **3** and **4**.

[2] Although *UdA*. 51 gives two more possible explanations for this name than *VA*. 957, both agree that goatherds used to come and sit in the shade of this tree.

[3] *huhuṅkajātiko brāhmaṇo.* See *JPTS*, 1901, p. 42, and *Ver. Uplift*, p. 3, n. *VA*. 957 calls him one who believes in omens that are seen, *diṭṭhamangalika*, and who walks about making (the sound) *huṃ* from arrogance and in anger.

[4] *brāhmaṇa-karaṇā. Ud.* 3 reads *-kārakā*.

"That brahman who bars out evil things, not uttering the sound *huṃ*[1], with no impurity, curbed-of-self,
Master of Vedas[2], who lives the Brahma-faring—this is the brahman who may rightly speak the Brahma-speech[3],
Who has no blemishes[4] anywhere in the world[5]." ‖ 3 ‖

Told is the Talk at the Goatherds'. ‖ 2 ‖

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Mucalinda (tree) from the foot of the Goatherds' Banyan; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Mucalinda experiencing the bliss of freedom. ‖ 1 ‖

Now at that time[6] a great storm arose out of due season, for seven days there was rainy weather, cold winds and overcast skies. Then Mucalinda, the serpent king, having come forth from his own haunt, having encircled the Lord's body seven times with his coils, having spread a great hood over his head, stood saying: "Let no cold (annoy) the Lord, let no heat (annoy) the Lord, let not the touch of flies, mosquitoes, wind and heat or creeping things (annoy) the Lord." ‖ 2 ‖

Then Mucalinda, the serpent king, at the end of those[7] seven days, having known that the sky[8] was clear and without a cloud, having unwound his coils from the Lord's body, having given up his own form and assumed a youth's form, stood in front of the Lord honouring the Lord with joined palms. ‖ 3 ‖

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

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[1] *nihuhunka.* He is to give up having confidence in his superstitious omens and formulæ, and to believe instead in the new teaching. "Brahman" came to mean, in this, the best and highest kind of man.

[2] *vedāntagū*, as at *Sn.* 463. *VA.* 958 says there has been a going either to the end by means of the "lores" (*vedas*), those called the knowledge of the four ways, or to the end of the three Vedas.

[3] *dhammena so brāhmaṇo brahmavādaṃ vadeyya.* *VA.* 958 = *UdA.* 55 take this to mean he can rightly say "I am a brahman". Mrs. Rhys Davids, *Manual*, p. 85, translates *brahmavāda* by "Brahma-faith", with a note, p. 84, that *vāda* is equally to be rendered by -cult or -teaching.

[4] *ussāda*, prominence, excresence; conceit, arrogance. *VA.* 958 = *UdA.* 55 give five: passion, hatred, stupidity, pride, false view. *SnA.* ii. 521 gives seven, enumerated at *SnA.* ii. 425 as the five of *VA.* and *UdA.* with the addition of the obstructions and wrong conduct. See my *Early Buddhist Theory of Man Perfected*, p. 262 and p. 265, n. 2.

[5] This verse occurs at *Ud.* p. 3, *Netti.* 150. Last line = last line of *Sn.* 783.

[6] ‖2‖ to ‖4‖ = *Ud.* II. 1, Mucalindavagga; verses quoted *Kvu.* 212, see *Pts. Contr.*, 129, n. 3, for further references.

[7] *tassa*, omitted at *Vin.* i. 3, but found at *Ud.* 10.

[8] *deva.*

"Happy his solitude who glad at heart
Hath *dhamma* learnt and doth the vision see!
Happy is that benignity towards
The world which on no creature worketh harm.
Happy the absence of all lust, th' ascent
Past and beyond the needs of sense-desires.
He who doth crush the great 'I am' conceit—
This, truly this, is happiness supreme." ||4||

Told is the Talk at the Mucalinda. ||3||

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Rājâyatana[1] from the foot of the Mucalinda; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Rājâyatana experiencing the bliss of freedom. ||1||

Now [3] at that time[2] the merchants Tapussa[3] and Bhallika[3] were going along the high-road from Ukkalā to that district.[4] Then a *devatā* who was a blood-relation of the merchants Tapussa and Bhallika spoke thus to the merchants Tapussa and Bhallika: "My good fellows, this Lord, having just (become) wholly awakened, is staying at the foot of the Rājâyatana, go and serve that Lord with barley-gruel[5] and honey-balls, and this will be a blessing and happiness for you for a long time." ||2||

Then the merchants Tapussa and Bhallika, taking barley-gruel and honey-balls, approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance. As they were standing at a respectful distance, the merchants Tapussa and Bhallika spoke thus to the Lord: "Lord, let the Lord receive our barley-gruel and honey-balls, that this may be a blessing and happiness for us for a long time." ||3||

Then it occurred to the Lord: "Truth-finders[6] do not

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[1] Name of a tree. Called by Mrs. Rhys Davids, *Manual*, p. 80, "Kingstead tree." See *Vin. Texts*, I. 81, *n*.

[2] *Cf. Jā.* i. 80 f.

[3] Chief of the disciples who first came for refuge, *A.* i. 26; included in a list of eminent householders and *upāsakas* at *A.* iii. 450-1. Bhalliy(k)a has a verse at *Thag.* 7, while *ThagA.* 50 gives in outline the story of their ministering to the Lord.

[4] According to *VA.* 959, the Middle District (or Country) where the Lord was staying.

[5] *mantha*, defined at *Vin.* iv. 80, see *B.D.* ii. 324.

[6] *Fur. Dial.* i. 118, n. 4, claims that "the first use of the term Tathâgata in the Buddha's life-history" occurs at *M.* i. 168.

receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?" Then the four Great Kings, knowing with their minds the reasoning in the Lord's mind, from the four quarters presented the Lord with four bowls made of rock crystal, saying: "Lord, let the Lord receive the barley-gruel and honey-balls herein." The Lord received the barley-gruel and the honey-balls in a new[1] bowl made of rock crystal, and having received them he partook of them. ‖ 4 ‖

Then the merchants Tapussa and Bhallika, having found that the Lord had removed his hand from the bowl, having inclined their heads towards the Lord's feet, spoke thus to the Lord: "We, Lord, are those going to the Lord for refuge and to *dhamma*; let the Lord accept us as lay-disciples gone for refuge for life from this day forth." Thus these came to be the first lay-disciples in the world using the two-word formula.[2] ‖ 5 ‖

Told is the Talk at the Rājâyatana. ‖ 4 ‖

Then the Lord, having emerged from that contemplation at the end of seven days, approached the Goatherds' Banyan from the foot of the Rājâyatana; having approached, the Lord stayed there at the foot of the Goatherds' Banyan. ‖ 1 ‖

Then as the Lord was meditating in seclusion a reasoning arose in his mind thus:[3] "This *dhamma*, won to by me, is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned.[4] But this is a creation delighting in sensual pleasure,[5] delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this were a matter difficult to see, [4] that is to say causal uprising by way of

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[1] *paccagghe*. *VA*. 960 says this usually means very costly; but it can mean, as here, quite new and quite hot (*abbhuṇha*), produced at that very moment.

[2] *dvevācikā*, i.e. *bhagavā* (and not, as at some time became usual, *buddha*) and *dhamma*, there being at that time no *saṃgha*.

[3] For the Great Hesitation, *cf*. *S*. i. 136, *D*. ii. 36, *M*. i. 167, and see *K.S.* i. 171, *Dial*. ii. 29 f. and *Fur. Dial*. i. 118 for notes. See also Mrs. Rhys Davids, *Manual*, p. 73 ff.

[4] Quoted at *BudvA*. 9.

[5] *ālaya*, what is clung to, "habit." But *VA*. 961 = *MA*. ii. 174 explain by the five strands of sense-pleasure.

cause. This too were a matter very difficult to see,[1] that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, nirvana. And so if I were to teach *dhamma* and others were not to understand me, this would be a weariness to me, this would be a vexation to me." ‖ 2 ‖

And further, these verses not heard before in the past occurred spontaneously to the Lord:

> "This that through many toils I've won—
> Enough! Why should I make it known?
> By folk with lust and hate consumed
> This *dhamma* is not understood.[2]
> Leading on against the stream[3],
> Subtle, deep, difficult to see, delicate,
> Unseen 'twill be by passion's slaves
> Cloaked in the murk of ignorance."[4] ‖ 3 ‖

In such wise, as the Lord pondered, his mind inclined to little effort[5] and not to teaching *dhamma*. Then it occurred to Brahmā Sahampati,[6] knowing with his mind the reasoning in the Lord's mind: "Alas,[7] the world is lost,[8] alas, the world is destroyed, inasmuch as the mind of the Truth-finder, the perfected one, the fully awakened one, inclines to little effort and not to teaching *dhamma*." ‖ 4 ‖

Then as a strong man might stretch forth his bent arm or might bend back his outstretched arm, even so did Brahmā Sahampati, vanishing from the Brahma-world, become manifest before the Lord.[9] ‖ 5 ‖

Then Brahmā Sahampati, having arranged his upper robe

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[1] *sududdasa*, as at *Dh.* 36.

[2] *Cf. Sn.* 764.

[3] *paṭisotagāmin*, against the stream up to the source (nibbāna), not with the stream, for that leads to dangerous whirlpools and waves in a pool (here in an unfavourable sense) lower down. *VA.* 962 says that *paṭisota* is called nibbāna. A stream can be a River of Life or a River of Death, according as to whether one goes against the current, striving with hands and feet, or with the current. *Cf.* Lamotte, vol. I, p. 59, n. 1.

[4] This translation follows that at *Dial.* ii. 30, with the important exception that *paṭisotagāmin* is not "against the stream of common thought." Verse also found at *M.* i. 168, *D.* ii. 38, *S.* i. 136; *Mahāvastu* iii. 314, *Lalitavistara*, ed. Lefmann, p. 397.

[5] *appossukkatā*, indifference, "rest quiet" (*Fur. Dial.* i.118), "to be averse from exertion" (*K.S.* i.173), "to remain quiet" (*Vin. Texts*, i.85).

[6] A Great Brahmā.

[7] *vata bho.*

[8] Quoted *BudvA.* 10.

[9] For this paragraph and the beginning of the next, see *A.* ii. 21.

over one shoulder, having stooped his right knee to the ground, having saluted the Lord with joined palms, spoke thus to the Lord: "Lord, let the Lord teach *dhamma*, let the Well-farer teach *dhamma*; there are beings with little dust in their eyes who, not hearing *dhamma*, are decaying, (but if) they are learners of *dhamma*, they will grow."[1] ‖ 6 ‖

Thus spoke Brahmā Sahampati; having said this, he further spoke thus:[2]

"There has appeared in Magadha before thee
An unclean *dhamma* by impure minds devised.
Open this door of deathlessness, let[3] them hear
Dhamma awakened to by the stainless one.
As on a crag on crest of mountain standing
A man might watch the people far below,
E'en so do thou, O Wisdom fair, ascending,
O Seer of all, the terraced heights of truth,[4] [5]
Look down, from grief released, upon the peoples
Sunken in grief, oppressed with birth and age.
Arise, thou hero! Conqueror in the battle!
Thou freed from debt! Man of the caravan!
Walk the world over, let the Blessed One
Teach *dhamma*. They who learn will grow."[5] ‖ 7 ‖

When he had spoken thus, the Lord spoke thus to Brahmā Sahampati: "Brahmā, it occurred to me: 'This *dhamma* penetrated by me is deep . . . that would be a vexation to me.' And further, Brahmā, these verses not heard before in the past occurred spontaneously to me: 'This that through many toils I've won . . . cloaked in the murk of ignorance.' In such wise, Brahmā, as I pondered, my mind inclined to little effort and not to teaching *dhamma*." ‖ 8 ‖

Then a second time did Brahmā Sahampati speak thus to the Lord: "Lord, let the Lord teach *dhamma* . . . if they are

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[1] Quoted *BudvA*. 10. See Mrs. Rhys Davids, *Dial.* ii. 2 nd edn, Preface, xii. Also her Note to *Gotama the Man* (added in 1938) where she says, "The only rational translation (of *aññātāro bhavissanti*) is that 'they who come to know (i.e. the dhamma you should teach), will come to be, will become', that is will grow. Thus rendered the last clause balances the opposed clause, that men are in a decline."

[2] As at *M*. i, 168, *S*. i. 137; quoted *BudvA*. 10. For references to parallel Sanskrit, Chinese and Tibetan Texts, see Lamotte, *Traité de la Grande Vertu de Sagesse*, vol. I, p. 57, n. 1.

[3] To end of this verse = *Sn*. 384.

[4] *dhammamaya pāsāda*; *cf*. *paññāpāsāda* at *Dhp*. 28.

[5] Second part of verses taken from Mrs. Rhys Davids, *Manual*, p. 82. The *Dīgha* version omits the first four lines. Last four lines at *S*. i. 234.

learners of *dhamma*, they will grow." Then a second time did the Lord speak thus to Brahmā Sahampati: "But, Brahmā, it occurred to me: . . . my mind inclined to little effort and and not to teaching *dhamma*." || 9 ||

Then a third time did Brahmā Sahampati speak thus to the Lord: "Lord, let the Lord teach *dhamma* . . . if they are learners of *dhamma*, they will grow." Then the Lord, having understood Brahmā's entreaty and, out of compassion for beings, surveyed the world with the eye of an awakened one. As the Lord was surveying the world with the eye of an awakened one, he saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond.[1] || 10 ||

Even as in[2] a pond of blue lotuses or in a pond of red lotuses or in a pond of white lotuses, a few blue or red or white lotuses are born in the water, grow in the water, do not rise above the water but thrive while altogether immersed; a few blue or red or white lotuses are born in the water, grow in the water and reach to the surface of the water; a few blue or red or white lotuses are born in the water, grow in the water, and stand up rising out of the water, undefiled by the water.—|| 11 ||

Even so, did the Lord, surveying the world with the eye of an awakened one, see beings with little dust in their eyes, with much dust in their eyes, [6] with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond. Seeing Brahmā Sahampati, he addressed him with verses:

"Open for those who hear are the doors of deathlessness[3];
let them renounce their faith[4].
Thinking of useless fatigue, I have not preached, Brahmā, the
sublime and excellent *dhamma* to men[5]." || 12 ||

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[1] *paralokavajjabhayadassāvino*, *VA*. 963 saying that these are those who see by fear (*bhayato*) the world(s) beyond and sin.

[2] *Cf*. *D*. i. 75, *M*. iii. 93, *S*. i. 138.

[3] *VA*. 963 calls this "the noble Way", *ariyamagga*. The "quest" in folklore and in the great religious traditions alike is for immortality, the undying. Early Buddhism is in line with these traditions.

[4] *saddhā* must refer to their (own, *VA*. 963) present wrong beliefs.

[5] Verse also at *D*. ii. 39, *M*. i. 169, *S*. i. 138; and *cf*. *Mahāvastu* iii. 319; *Lalitavistara*, p. 400. See discussion on some of the expressions found in the verse by Lamotte, vol. I, p. 60, n. 1.

Then Brahmā Sahampati, thinking: "The opportunity was made by me for the Lord to teach *dhamma*,"[1] greeting the Lord, keeping his right side towards him, vanished then and there.[2] || 13 ||

Told is the Talk on Brahmā's Entreaty. || 5 ||

Then it occurred to the Lord: "Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?" Then it occurred to the Lord: "Indeed, this Āḷāra the Kālāma[3] is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *dhamma* first to Āḷāra the Kālāma? He will understand this *dhamma* quickly." || 1 ||

But then an invisible *devatā* announced to the Lord: "Lord, Āḷāra the Kālāma passed away seven days ago." And the knowledge arose to the Lord that Āḷāra the Kālāma had passed away seven days ago. Then it occurred to the Lord: "Āḷāra the Kālāma was of great intelligence. If he had heard this *dhamma*, he would have understood it quickly." || 2 ||

Then it occurred to the Lord: "Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?" Then it occurred to the Lord: "Indeed, this Uddaka, Rāma's son,[4] is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *dhamma* first to Uddaka, Rāma's son? He will understand this *dhamma* quickly." || 3 ||

But then an invisible *devatā* announced to the Lord: "Lord, Uddaka, Rāma's son, passed away last night." And the knowledge arose to the Lord that Uddaka, Rāma's son, had passed away last night. Then it occurred to the Lord: "Uddaka, Rāma's son, was of great intelligence. If he had

[1] From the beginning of the verses to here is quoted at *BudvA*. 18.

[2] *tatth' eva* can mean "as before"; if it does so here, it would mean by the same method of vanishing from the Brahma-world as in || 5 || above.

[3] The teacher to whom, according to the biographical record (also preserved in the *Ariyapariyesanā Sutta*, *M*. Sta. 26), Gotama first went for instruction after he had gone forth (from home into homelessness).

[4] According to the same account, the teacher to whom Gotama went next when he had mastered Āḷāra's teaching. See Mrs. Rhys Davids, *Manual*, 57 ff. for some remarks on both these teachers, and E. J. Thomas, *Life of Buddha*, 184. *Miln*. 236 says that Āḷāra and Uddaka were Gotama's fourth and fifth teachers; and *ThigA*. 2 that he went first to Bhaggava (not mentioned at *Miln*. 236).

heard this *dhamma*, he would have understood it quickly." ‖ 4 ‖

Then it occurred to the Lord: "Now, to whom should I first teach *dhamma*? Who [7] will understand this *dhamma* quickly?" Then it occurred to the Lord: "That group of five monks[1] who waited on me when I was self-resolute in striving[2] were very helpful. Suppose I were to teach *dhamma* first to the group of five monks?" ‖ 5 ‖

Then it occurred to the Lord: "But where is this group of five monks staying at present?[3] Then the Lord with *deva*-vision, purified and surpassing that of men, saw the group of five monks staying near Benares at Isipatana in the deer-park. Then the Lord, having stayed at Uruvelā for as long as he found suiting, set out on tour for Benares. ‖ 6 ‖

Upaka, a Naked Ascetic,[4] saw the Lord going along the highroad between Gayā and the (Tree of) Awakening; seeing him, he spoke thus to the Lord: "Your reverence, your sense-organs are quite pure, your complexion very bright, very clear. On account of whom have you, your reverence, gone forth, or who is your teacher, or whose *dhamma* do you profess?" ‖ 7 ‖

When this had been said, the Lord addressed Upaka, the Naked Ascetic, in verses:[5]

"Victorious over all, omniscient am I,
Among all things undefiled,
Leaving all, through death of craving freed,
By knowing for myself, whom should I follow?[6]

For me there is no teacher,
One like me does not exist,
In the world with its *devas*
No one equals me.[7]

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[1] Añña-Koṇḍañña, Bhaddiya, Vappa, Mahānāma, Assaji, as below 6, 31 ff. See *DPPN*; Mrs. Rhys Davids, *Manual*, 62 f.; and "Unknown Co-founders of Buddhism", *JRAS*. 1927.

[2] *padhānapahitattaṃ*.

[3] Quoted at *BudvA*. 18.

[4] *ājīvika*, "man of the livelihood", *Bud. Ind.*, p. 143. At *Divy*. 393 Upaka appears to be called Upaganena.

[5] Verses also at *M*. i. 171; quoted at *Kvu*. 289; *ThigA*. 220.

[6] This verse = *Dh*. 353.

[7] This verse is quoted at *Miln*. 235. *Cf*. also *Mahāvastu* iii. 326.

For I am perfected in the world,
The teacher supreme am I,[1]
I alone am all-awakened,[2]
Become cool am I, nirvana-attained.

To turn the *dhamma*-wheel
I go to Kasi's city,
Beating the drum of deathlessness
In a world that's blind become." || 8 ||

"According to what you claim, your reverence, you ought to be[3] victor of the unending[4]" (Upaka said).

"Like me, they are victors indeed,
Who have won to destruction of the cankers;
Vanquished by me are evil things,
Therefore am I, Upaka, a victor."[5]

When this had been said, Upaka, the Naked Ascetic, having said, "It may be (so),[6] your reverence," having shaken his head,[7] went off taking a different road. || 9 ||

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[1] *Cf. Sn.* 179.

[2] Or, "I am unique, the all-awakened."

[3] *arah' asi*, also meaning "you deserve to be, are worthy or fit to be". There is also the reading *arahā asi*, as at *Kvu.* 289, and see *Pss. Sisters*, 129 f.

[4] *anantajina. VA.* 964 merely says "You are set on becoming a victor of the unending." *Ananta*, the unending, may refer to *dhamma*, also to nibbāna.

[5] This verse and Upaka's remarks are quoted at *Kvu.* 289.

[6] *hupeyya. M.* i. 171, *SnA.* 258, *ThigA.* 220 read *huveyya* (which is interchangeable with *hupeyya*). It is a dialectical form of *bhaveyya*. According to B. M. Barua, *The Ājīvikas*, p. 50, it is an expression found in the "Ājīvika language" and "is not a recognised Pali word." He translates "perhaps it may be so," Oldenberg "it may be so," Chalmers, preserving the patois, "mebbe", E. J. Thomas, *The Life of Buddha*, p. 83, "would that it might be so", *DPPN* (under Upaka) "it may be so"; while Mrs. Rhys Davids, *To Become or not to Become*, p. 85, would prefer "may he become", the "he" referring to the man, everyman, to whom Gotama was prepared to teach his message. She suggests that he will have rehearsed this message to Upaka, and maintains that what has survived—"a glaringly imperfect misrepresentation"—makes omission and glossing all but certain.

[7] I think that as the text stands, had Upaka been convinced or even interested he would not have departed by a different road (*ummagga*, also meaning the wrong road). It is perhaps odd that this episode, if it shows disagreement, is presumed to have occurred at the beginning of Gotama's ministry. But it may be included to emphasize his determination to preach first of all to the "five" in accordance with his decision; or to show that Upaka spoke somewhat as a prophet—in the "key", below, p. 127, he is called *Upako isi*, Upaka the seer. According to *ThigA.* 220 f., when Upaka was an old man, tormented by his wife's gibes, he sought Gotama and went

Then the Lord, walking on tour, in due course approached Benares, the deer-park of Isipatana, the group of five monks. The group of five monks saw the Lord coming in the distance; seeing him, they agreed among themselves, saying: "Your reverences, this recluse Gotama is coming, he lives in abundance, [8] he is wavering in his striving, he has reverted to a life of abundance.[1] He should neither be greeted, nor stood up for, nor should his bowl and robe be received; all the same a seat may be put out, he can sit down if he wants to." || 10 ||

But as the Lord gradually approached this group of five monks, so this group of five monks, not adhering to their own agreement; having gone towards the Lord, one received his bowl and robe, one made ready a seat, one brought water for washing the feet, a foot-stool, a foot-stand.[2] The Lord sat down on the seat made ready, and the Lord, while he was sitting down, washed his feet.[3] Further, they addressed the Lord by name and with the epithet of "your reverence."[4] || 11 ||

When this had been said, the Lord spoke thus to the group of five monks: "Do not, monks, address a Truthfinder by name, and with the epithet 'your reverence'. A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; *I* instruct, *I* teach *dhamma*. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring[5] for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it." || 12 ||

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forth into homelessness; he then soon attained the stage of non-returning and died. From this account it does not appear that he had had any great urge earlier to become one of Gotama's disciples.

In the translation above I have put a slight bias on three words, each of which admits of more than one rendering, so as to mark consistently what seems to me to be Upaka's apparent failure to be convinced: (1) *arahasi* = (a) you ought to be (slightly contemptuous), (b) you are worthy to be (respectful); (2) *huveyya*, discussed in preceding note; (3) *sīsaṃ okampetvā*, having shaken his head. *Okampeti* may mean, according to *PED*, both to wag and to shake. Indians shake their heads from side to side to show disagreement, but wag them up and down to show agreement.

[1] *bahulla*. As Mrs. Rhys Davids observes, *Manual*, 69, this means literally "muchness", *VA*. 964 taking it to mean abundance of robes, etc.

[2] *Cf. Vin*. iv. 231, 310; see *B.D.* iii. 191.

[3] As at *M*. ii. 139.

[4] *āvusovādena*.

[5] At *M*. i. 197, 201, this goal is said to be unshakeable freedom of mind.

When this had been said, the group of five monks spoke thus to the Lord: "But you, reverend Gotama, did not come to a state of further-men,[1] to the eminence of truly ariyan vision of knowledge, by this conduct, by this course, by this practice of austerities. So how can you now come to a state of further-men, to the eminence of the truly ariyan vision of knowledge, when you live in abundance, are wavering in striving, and have reverted to a life of abundance?" || 13 ||

When this had been said, the Lord spoke thus to the group of five monks: "A Truthfinder, monks, does not live in abundance, he does not waver in striving, he does not revert to a life of abundance. A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear, monks, the deathless has been found; *I* instruct, *I* teach *dhamma*. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it." || 14 ||

And a second time did the group of five monks speak thus to the Lord. . . . And a second time did the Lord speak thus to the group of five monks. . . . And a third time did the group of five monks speak thus to the Lord: [9] "But you, reverend Gotama, did not come to a state of further-men . . . by this practice of austerities . . . to a life of abundance?" || 15 ||

When this had been said, the Lord spoke thus to the group of five monks: "Do you allow, monks, that I have never spoken[2] to you like this before?"

"You have not, Lord."

"A Truthfinder, monks, is a perfected one, a fully awakened one. Give ear . . . you will abide in it." And the Lord was able to convince the group of five monks.[3] Then the group of five monks listened to the Lord again, gave ear to him and aroused their minds for profound knowledge.[4] || 16 ||

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[1] *Cf.* Defeat IV (and see *B.D.* i. Intr. xxiv).

[2] *bhāsitaṃ*. *M.* i. 172 reads *vabbhācitaṃ*. *VA.* 965 and *MA.* ii. 191 explain by *vākyabhedaṃ*.

[3] From here the *Majjhima* version diverges.

[4] *aññācittaṃ upaṭṭhāpesuṃ*; *cf. D.* i, 230, 231.

Then[1] the Lord addressed the group of five monks, saying: "These[2] two (dead) ends,[3] monks, should not be followed by one who has gone forth. Which two? That which is, among sense-pleasures, addiction to attractive sense-pleasures, low, of the villager,[4] of the average man,[5] unariyan, not connected with the goal[6]; and that which is addiction to self-torment, ill, unariyan, not connected with the goal. Now, monks, without adopting either of these two (dead) ends, there is a middle course, fully awakened to by the Truthfinder, making for vision,[7] making for knowledge, which conduces to calming,[8] to super-knowledge,[9] to awakening,[10] to nirvana. || 17 ||

"And what, monks, is this middle course fully awakened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to awakening, to nirvana? It is this ariyan eightfold Way itself, that is to say: right view, right thought, right speech, right action, right mode of living, right endeavour, right mindfulness, right concentration.[11] This, monks, is the middle course, fully awakened to by the Truthfinder, making for vision, making

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[1] *Cf.* S. v. 420.

[2] See Mrs. Rhys Davids, *Manual*, p. 109 for a literal translation of the First Utterance, and a discussion of many of its terms; also E. J. Thomas, *Life of Buddha*, p. 87. This Utterance given at *S.* iv. 330, v. 420, and the "middle course" part of it at *M.* i. 15, to whose Comy. (*MA.* i. 104 f.) *VA.* 965 refers.

[3] *anta* is end, then contrast, extreme, opposite, side. See *Manual*, p. 118, for discussion of the meaning. *SA.* iii. 297 explains by *koṭṭhāsā*, parts, divisions. *MA.* i. 104 says "the Way does not lead to, does not approach these sides, it is freed from these sides, therefore it is called the middle course." The "mean" between two extremes also found at *S.* ii. 17, 20, 61, iii. 135.

[4] *gammo.* Another debatable term. I follow *SA.* iii. 297 (*cf. AA.* iii. 360) whose explanation is *gāma-vāsīnaṃ santako*, belonging to village dwellers; meaning I think more "common" than "pagan", by both of which it has been rendered. "Boorish" would be better.

[5] *pothujjaniko*, ordinary, of the many-folk, the "blind" and fools.

[6] *anatthasaṃhita*, defined at *MA.* iii. 110 as *na vuḍḍhinissita*, not bent on growth.

[7] According to *MA.* i. 104 vision of the knowledge of the truths.

[8] Of passion, etc., *MA.* i. 104, *AA.* iii. 360; of the corruptions, *SA.* iii. 297.

[9] *abhiññā*, of the four truths, *MA.* and *SA.*

[10] *MA.* i. 104 says that awakening is the Way, *sambodho ti maggo*.

[11] A. K. Coomaraswamy, *Hinduism and Buddhism*, p. 69 uses "composure" for *samādhi*, and elsewhere "synthesis." *MA.* i. 105 gives the interpretations which the Ancients, *porāṇa*, used to put upon the eight "fitnesses" of the Way: "the way of insight is right view, the way of thorough furthering, *abhiniropana*, is right thought, the way of equanimity is right concentration." The gaps may be filled up from what follows at *MA.* i. 105.

for knowledge, which conduces to calming, to super-knowledge, to awakening, to nirvana. || 18 ||

"And this, monks, is the ariyan truth of ill: birth is ill, and old age is ill and disease is ill and dying is ill, association with what is not dear is ill, separation from what is dear is ill, not getting what one wants is ill—in short the five groups of grasping are ill. || 19 ||

"And this, monks, is the ariyan truth of the uprising of ill:[1] that which is craving connected with again-becoming, accompanied by delight and passion, finding delight in this and that, that is to say: craving for sense-pleasures, craving for becoming, craving for de-becoming.[2] || 20 ||

"And this, monks, is the ariyan truth of the stopping of ill: the utter and passionless stopping of that very craving, its renunciation, surrender, release, the lack of pleasure in it.[3] || 21 ||

"And this, monks, is the ariyan truth of the course leading to the stopping of ill[4]: this aryan eightfold Way itself, that is to say: right view . . . right concentration. || 22 || [10]

On thinking, 'This is the ariyan truth of ill', among things not heard before by me, monks, vision arose, knowledge[5] arose, wisdom[6] arose, higher knowledge[7] arose, light arose. On thinking, 'Now that which is the ariyan truth of ill must be completely known' . . . 'Now that which is the ariyan truth of ill is completely known', among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose. || 23 ||

"On thinking, 'This is the ariyan truth of the uprising of ill' . . . light arose. On thinking, 'Now that which is this

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[1] This paragraph is debated at *Kvu.* 488-489.

[2] *vi-bhava*, meanings ascribed: (1) wealth, property, prosperity; (2) non-becoming, ceasing (although there is the word *a-bhava*); (3) more becoming, more births. *Fur. Dial.* i. 214 "annihilation." See also *Dial.* ii. 340, n. I think it means, with *taṇhā*, craving or thirst, the longing for sensations to come and go, rise and fall. Et. Lamotte, *Le Traité de la Grande Vertu de Sagesse*, vol. I, p. 3, n. 4, translates these three cravings (*taṇhā*) as cravings for *plaisir, existence, impermanence.*

[3] *anālaya.* On *ālaya*, pleasure (clinging, abode, habit) see above, p. 6. *Fur. Dial.* i. 214 "ejection", iii. 298 "aversion from." *SA.* iii. 112 defines it in connection with *kāma.*

[4] The "four truths of ill" are cited at *Kvu.* 290.

[5] *ñāṇa.*

[6] *paññā.*

[7] *vijjā.* We have nothing in English corresponding to the number of Pali words for "knowledge."

ariyan truth of the uprising of ill must be given up '[1] . . . ' . . . is given up ' . . . light arose. ‖ 24 ‖

" On thinking, ' This is the ariyan truth of the stopping of ill ' . . . light arose. On thinking, ' Now that which is this ariyan truth of the stopping of ill must be realised ' . . . ' . . . is realised ' . . . light arose. ‖ 25 ‖

" On thinking, ' This is the ariyan truth of the course going to the stopping of ill ' . . . light arose. On thinking, ' Now that which is this ariyan truth of the course leading to the stopping of ill must be made to become ' . . . ' . . . . is made to become ' . . . light arose. ‖ 26 ‖

" And so long, monks, the vision of knowledge of these four ariyan truths, with the three sections and twelve modes[2] as they really are, was not well purified by me, so long was I, monks, not thoroughly awakened with the supreme full awakening as to the world with its *devas*, with its Māras, with its Brahmās, with its recluses and brahmans, its creatures with *devas* and men. This I knew. ‖ 27 ‖

" But when, monks, the vision of knowledge of these four ariyan truths, with the three sections and twelve modes as they really are, was well purified by me, then was I, monks, thoroughly awakened with the supreme full awakening as to the world . . . with its recluses and brahmans, its creatures with *devas* and men. This I knew. ‖ 28 ‖

" Moreover, the vision of knowledge arose in me : ' Freedom of mind is for me unshakeable, this the last birth, there is not now again-becoming.'[3] " Thus spoke the Lord ; delighted, the group of five monks rejoiced in the Lord's utterance. Moreover, while this discourse[4] was being uttered, *dhamma*-vision, dustless, stainless, arose to the venerable Koṇḍañña that " whatever is of the nature to uprise, all that is of the nature to stop." ‖ 29 ‖

And when the Lord had rolled the *dhamma*-wheel, the earth *devas* made this sound heard[5] : [11] " The supreme *dhamma*-wheel rolled thus by the Lord at Benares in the deer-park at

[1] *I.e.* the craving or thirst (*taṇhā*) which leads to the uprising of ill must be given up.

[2] Each of the four truths is treated as (1) a truth which (2) must be in some way responded to, and which (3) has been in that way responded to.

[3] One of the formulæ of arahanship.

[4] *veyyākaraṇa*, called at *DA*. 130 a *sutta* (discourse) without verses.

[5] *Cf. Vin.* iii. 18-19 (*B.D.* i. 33).

Isipatana cannot be rolled back by a recluse or brahmin or *deva* or by Māra or by Brahmā or by anyone in the world." Having heard the sound of the earth *devas*, the *devas* of the Four Great Kings[1] made this sound heard . . . the Thirty *devas* . . . Yama's *devas* . . . the Happy *devas* . . . the *devas* who delight in creation . . . the *devas* who delight in the creation of others . . . the *devas* of Brahmā's retinue made this sound heard: "The supreme *dhamma*-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or *deva* or by Māra or by Brahmā or by anyone in the world." || 30 ||

In this wise in that moment, in that second, in that instant, the sound reached as far as the Brahma-world, and the ten thousandfold world-system[2] trembled, quaked, shook violently and a radiance, splendid, measureless, surpassing the *devas'* own glory,[3] was manifest in the world. Then the Lord uttered this solemn utterance: "Indeed, Koṇḍañña has understood, indeed, Koṇḍañña has understood." Thus it was that Aññāta Koṇḍañña[4] became the venerable Koṇḍañña's name.[5] || 31 ||

Then the venerable Aññāta Koṇḍañña, having seen *dhamma*,[6] attained *dhamma*,[6] known *dhamma*,[6] plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the teacher's instruction,[7] spoke thus to the Lord: "May I, Lord, receive the going forth[8] in the Lord's presence, may I receive ordination?[9]"

"Come, monk[10]," the Lord said, "well taught is *dhamma*

[1] *I.e.* the Regents of the four quarters. A longer list of *devas* is to be found at *M.* i. 289.

[2] *Cf. A.* i. 227.

[3] *devānaṃ devānubhāvaṃ*, *cf. D.* ii. 12, *M.* iii. 120.

[4] *aññāta* meaning "who has understood". He is often called Aññā Koṇḍañña. At *A.* i. 23 he is called "foremost of the disciples of long standing." Verses at *Thag.* 673-88. For view that Aññā was his personal name, see Mrs. Rhys Davids, *Gotama the Man*, p. 102, *G.S.* i. 16, n. 2, *Verses of Uplift* (*S.B.B.* VIII), p. 93, n. 1. See too *UdA.* 371, *Pss. Breth*, p. 284.

[5] *Saṃyutta* account breaks off here.

[6] Quoted *BudvA.* 13, the last two in reverse order.

[7] *Cf. D.* i. 110, 148; *A.* iv. 186; *M.* i. 234, 501.

[8] *pabbajjā*.

[9] *upasampadā*.

[10] The first time that this, thought to be the oldest formula for leave to become a disciple of Gotama's, is used in the *Vinaya*. The Order was not as yet in existence, and the ordination regulations were neither appointed nor was ordination separated by a period of probation from the time of a disciple's "going forth", *pabbajjā*, from home, or the household life, into homelessness.

fare the Brahma-faring for making an utter end of ill." So this came to be this venerable one's ordination. || 32 ||

Then the Lord exhorted, instructed those remaining monks with *dhamma*-talk. Then while they were being exhorted, instructed by the Lord with *dhamma*-talk, *dhamma*-vision, dustless, stainless, arose to the venerable Vappa[1] and to the venerable Bhaddiya,[2] that "whatever is of the nature to uprise, all that is of the nature to stop." || 33 ||

These, having seen *dhamma*, attained *dhamma*, known *dhamma* . . . having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "May we, Lord, receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well taught is *dhamma*, fare [12] the Brahma-faring for making an utter end of ill." So this came to be these venerable ones' ordination. || 34 ||

Then the Lord, eating the food brought back by these,[3] exhorted, instructed those remaining monks with *dhamma*-talk, saying: "Let the group of six[4] live on whatever the three monks[3] bring when they have walked for almsfood." || 35 ||

Then while they were being exhorted, instructed by the Lord with *dhamma*-talk, *dhamma*-vision, dustless, stainless, arose to the venerable Mahānāma[5] and to the venerable Assaji,[6] that "whatever is of the nature to uprise, all that is of the nature to stop." || 36 ||

These, having seen *dhamma*, attained *dhamma* . . having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "May we, Lord, receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill." So

[1] Verses at *Thag.* 61, see also *ThagA.* 150, *VA.* 965, *MA.* ii. 192, *AA.* i. 147, *Jā.* i. 82; Mrs. Rhys Davids, *Manual*, p. 63.

[2] No verses ascribed to him. See *VA.* 965, *MA.* ii. 192, *AA.* i. 147, *Jā.* i. 82. Omitted from *D.P.P.N.*

[3] Koṇḍañña, Vappa and Bhaddiya.

[4] I.e. Gotama and the group of five.

[5] References as under n. 2 above. See also *DhA.* ii. 74. Included in *D.P.P.N.*

[6] The disciple through whom Sāriputta and so Moggallāna became followers of Gotama, see *Vin.* i. 39 ff. (below, p. 52); also *M.* i. 227 (*Cūḷasaccaka Sutta*), *S.* iii. 124 ff., *MA.* ii. 270, 271, and p. 52, n. 3 below.

this came to be these venerable ones' ordination. || 37 ||

Then the Lord addressed the group of five monks, saying: "Body, monks, is not self.[1] Now were this body self, monks, this body would not tend to sickness, and one might get the chance of saying in regard to body, 'Let body become thus for me, let body not become thus for me'. But inasmuch, monks, as body is not self, therefore body tends to sickness, and one does not get the chance of saying in regard to body, 'Let body become thus for me, let body not become thus for me'. || 38 ||

Feeling is not self . . . and one does not get the chance of saying in regard to feeling, 'Let feeling become thus for me, let feeling not become thus for me'. || 39 ||

"Perception[2] is not self. . . . The habitual tendencies are not self . . . one does not get the chance of saying in regard to the habitual tendencies, 'Let the habitual tendencies become thus for me, let the habitual tendencies not become thus for me'. || 40 ||

"Consciousness is not self . . . [13] . . . Inasmuch, monks, as consciousness is not self, therefore consciousness tends to sickness, and one does not get the chance to say in regard to consciousness, 'Let consciousness become such for me, let consciousness not become thus for me.' || 41 ||

What do you think about this, monks? Is body permanent or impermanent?"

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable[3]?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, this am I, this is my self'?"

"It is not Lord." || 42 ||

"Is feeling . . . perception . . . are the habitual tendencies . . . is consciousness permanent or impermanent?"

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[1] This famous Second Utterance given also at *S.* iii. 66, where called "The Five", doubtless referring to the five disciples who heard it, and to the five topics, body . . . consciousness (or mind) which it covered; *cf.* M. iii. 19. Translated at *K.S.* iii. 59, *Fur. Dial.* ii. 165 f., Mrs. Rhys Davids, *Manual*, p. 150, E. J. Thomas, *Life of Buddha*, p. 88.

[2] *saññā.*

[3] *sukha*, happiness, mental and physical ease; used in opposition to *dukkha*.

"Impermanent, Lord."

"But is that which is impermanent painful or pleasurable?"

"Painful, Lord."

"But is it fit to consider that which is impermanent, painful, of a nature to change, as 'This is mine, this am I, this is my self'?"

"It is not so, Lord." ‖ 43 ‖

"Wherefore, monks, whatever is body, past, future, present, or internal or external, or gross or subtle, or low or excellent, whether it is far or near—all body should, by means of right wisdom, be seen, as it really is, thus: This is not mine, this am I not, this is not my self. ‖ 44 ‖

"Whatever is feeling ... whatever is perception ... whatever are the habitual tendencies . . . whatever is consciousness, past, future, present, or internal or external, or gross or subtle, or low or excellent, whether far or near—all consciousness should, by means of right wisdom, be seen as it really is, thus: This is not mine, this am I not, this is not my self. ‖ 45 ‖

"Seeing in this way, monks, the instructed[1] disciple of the ariyans disregards[2] body and he disregards feeling and he disregards perception and he disregards the habitual tendencies and he disregards consciousness; disregarding he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be: 'I am freed'[3], and he knows: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such." ‖ 46 ‖

Thus spoke the Lord; delighted, the group of five monks rejoiced in what the Lord had said. Moreover while this discourse was being uttered, the minds of the group of five monks were freed from the cankers without grasping. At that time there were six perfected ones in the world. ‖ 47 ‖ **6** ‖

The First Portion for Recital. [**14**]

At that time in Benares there was a young man of family, the son of a (great) merchant[4], delicately reared, called Yasa[5].

[1] *sutavant*, one who has heard, hence learnt (the oral teaching).
[2] *nibbindati*, turns away from, is disgusted by. He "disregards" because he refuses to know.
[3] See *B.D.* i. 10 and its n. 2, 3.
[4] See *B.D.* ii. Intr., xlvii and p. 42, n. 4.
[5] Verses at *Thag.* 117.

He had three mansions, one for the cold weather, one for the hot weather, one for the rains. Being ministered to by bands of female musicians[1] for four months in the mansion for the rains, he did not come down from that mansion[2]. Then while Yasa, the young man of family, was possessed of and provided with the five kinds of sense-pleasures[3], and was being ministered to, he fell asleep first and his suite fell asleep after him, and an oil lamp was burning all through the night. ‖ 1 ‖

Then Yasa, the young man of family, having awoken first, saw his own suite sleeping, one with a lute in the hollow of her arm, one with a tabor at her neck, one with a drum in the hollow of her arm, one with dishevelled hair, one with saliva dripping from her mouth, muttering in their sleep, like a cemetery before his very eyes.[4] Seeing this, its peril grew plain, and his mind was set on disregarding it.[5] Then Yasa, the young man of family, uttered a solemn utterance: "What distress indeed, what affliction indeed." ‖ 2 ‖

Then Yasa, the young man of family, having put on his golden sandals, approached the door of the dwelling. Non-human beings opened the door, thinking: "Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family." Then Yasa, the young man of family, approached the city-door. Non-human beings opened the door, thinking: "Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family." Then Yasa, the young man of family, approached the deer-park at Isipatana. ‖ 3 ‖

At that time, the Lord having risen in the night towards dawn, was pacing up and down in the open air. The Lord saw Yasa, the young man of family, coming in the distance: seeing him, having come down from (the place) where he was pacing up and down, he sat down on an appointed seat. Then Yasa, the young man of family, when he was near, uttered this solemn utterance to the Lord: "What distress indeed, what affliction

[1] *nippurisehi turiyehi*; see n. at *Dial.* ii. 18; also *Fur. Dial* i. 356.

[2] Reading *heṭṭhā pāsādā*. *D.* ii. 21, *M.* i. 504 read *heṭṭhāpāsādaṃ*, "to the lower (parts of the) mansion." On *pāsāda*, see *B.D.* ii. 16, n. 5, 6.

[3] *Cf. Vin.* iii 72, *D.* i. 36, 60, and *DA.* 121.

[4] *hatthapattaṃ susānaṃ maññe*, lit. one would think one's hand had reached a cemetery. *Hatthappatta*, what one can put one's hand on, and so what is before one's eyes.

[5] *nibbidāya cittaṃ saṇṭhāsi.*

indeed." Then the Lord spoke thus to Yasa, the young man of family: "This, Yasa, is not distress, this, Yasa, is not affliction. Come, sit down, Yasa, I will teach you *dhamma*." || 4 ||

Then Yasa, the young man of family, thinking: "It is said that this is not distress, that this is not affliction", exultant and uplifted, having taken off his golden sandals, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the Lord talked a progressive talk[1] to Yasa, the young man of family, that is to say, talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them. || 5 ||

When the Lord [15] knew that the mind of Yasa, the young man of family, was ready, malleable, devoid of hindrances, uplifted, pleased[2], then he explained to him the teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way[3]. And just as a clean cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to Yasa, the young man of family, that "whatever is of a nature to uprise, all that is of a nature to stop." || 6 ||

Then the mother of Yasa, the young man of family, having mounted up to the mansion, not seeing Yasa, the young man of family, approached the (great) merchant, the householder; having approached she spoke thus to the (great) merchant, the householder: "Householder, your son, Yasa, is not to be seen." Then the (great) merchant, the householder, having dispatched messengers on horse-back to the four quarters, himself approached the deer-park at Isipatana. The (great) merchant, the householder, saw the prints of golden sandals, and seeing them he followed them along. || 7 ||

The Lord saw the (great) merchant, the householder, coming

[1] This passage is frequently found in connection with "conversions"; *cf. Vin* ii. 156, 192, *D.* i. 110, 148, ii. 41, *M* i. 379, *A.* iv. 186, 209, *Ud.* 49.

[2] In sense of with the teaching, prepared to follow it.

[3] Note that *paṭipadā* (of the fourth truth), the course which leads to the ceasing of ill, is here represented by the one word *magga*. This may not be a substitution for the "fourth truth", but the original notion, left in.

in the distance; seeing him, it occurred to the Lord: "Suppose I were to perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see Yasa, the young man of family, sitting here?" Then the Lord performed such a psychic wonder. || 8 ||

Then the (great) merchant, the householder, approached the Lord; having approached he spoke thus to the Lord: "Lord, has the Lord not seen Yasa, the young man of family?"

"Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the young man of family, sitting here."

Then the (great) merchant, the householder, thinking: "It is said that I, sitting here, will see Yasa, the young man of family, sitting here", and exultant, uplifted, having greeted the Lord, he sat down at a respectful distance. || 9 ||

As the (great) merchant, the householder was sitting down at a respectful distance, the Lord talked a progressive talk . . . attained without the help of another to full confidence in the teacher's instruction, spoke thus to the Lord: "Excellent, Lord! Excellent, Lord! Just as one might set upright what has been upset, or might uncover what was concealed, or might show the way to one who is astray, or might bring an oil lamp into the darkness, thinking, 'Those with eyes may see shapes', even so is *dhamma* explained in many a figure by the Lord. I myself go to the Lord as refuge, to *dhamma*, and to the Order of monks. Let the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts." Thus he came to be the first lay-disciple in the world [16] using the three-word formula.[1] || 10 ||

Then while the father of Yasa, the young man of family, was being taught *dhamma*, as he[2] was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Then it occurred to the Lord: "While the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the

[1] *tevācika*, instead of the *dvevācika* of I. 4. 5, for here the *bhikkhusaṃgha* is included in the refuge-formula. We must therefore assume that when the group of five monks became disciples of Gotama a *saṃgha* was formed.

[2] *I.e.* Yasa.

young man of family, cannot become one, having turned back to the low life, to enjoy pleasures of the senses as he did formerly when leading a household life. Suppose I were to annul that pyschic wonder?" Then the Lord annulled that psychic wonder. || 11 ||

Then the (great) merchant, the householder, saw Yasa, the young man of family sitting down; seeing him, he spoke thus to Yasa, the young man of family: "Dear Yasa, your mother is full of lamentation and grief, give your mother life." || 12 ||

Then Yasa, the young man of family, looked towards the Lord. Then the Lord spoke thus to the (great) merchant, the householder: "What do you think about this, householder, that *dhamma* was seen by Yasa with a learner's knowledge, with a learner's insight, even as by you? As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now can Yasa, householder, having turned back to the low life, become one to enjoy pleasures of the senses, as he did formerly when leading a household life?"

"No, Lord."

"*Dhamma* was seen by Yasa, the young man of family, householder, with a learner's knowledge, with a learner's insight, even as by you. As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, householder, cannot become one, having turned back to the low life, to enjoy pleasures of the senses, as he did formerly when leading a household life." || 13 ||

"Lord, it is a gain for Yasa, the young man of family, Lord, it is well gotten for Yasa, the young man of family, inasmuch as the mind of Yasa, the young man of family, is freed from the cankers without grasping. Lord, may the Lord consent to a meal with me on the morrow with Yasa, the young man of family, as his attendant?" The Lord consented by becoming silent. Then the (great) merchant, the householder, knowing that the Lord had consented, rising from his seat, having greeted the Lord, departed keeping his right side towards him. || 14 ||

Then Yasa, the young man of family, soon after the (great)

merchant, the householder, had departed, spoke thus to the Lord: "Lord, may I receive the going forth in the Lord's presence, may I receive ordination?"

"Come, monk," the Lord said, "well preached is *dhamma*, lead the Brahma-faring for making an utter end of ill." So this [**17**] came to be that venerable one's ordination. At that time there were seven perfected ones in the world. ‖ 15 ‖

Told is the Going Forth of Yasa. ‖ **7** ‖

Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the (great) merchant, the householder, with the venerable Yasa as attendant; having approached, he sat down on an appointed seat. Then the mother and the former wife of the venerable Yasa approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. ‖ 1 ‖

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven . . . *dhamma*-vision, dustless, stainless, arose to them that, "whatever is of a nature to uprise, all that is of a nature to stop." ‖ 2 ‖

These, having seen *dhamma*, attained *dhamma* . . . spoke thus to the Lord: "Excellent Lord! . . . we ourselves, Lord, go to the Lord as refuge, to *dhamma* and to the Order of monks. Let the Lord accept us as women lay-disciples, gone for refuge from this day forth for as long as life lasts." Thus these were the first women lay-disciples in the world using the three-word formula. ‖ 3 ‖

Then the venerable Yasa's mother and father and former wife, having with their own hand(s) served the Lord and the venerable Yasa and having offered them sumptuous foods, solid and soft, sat down when the Lord had finished his meal and had removed his hand from the bowl. Then the Lord, having gladdened, roused, rejoiced, delighted the venerable Yasa's mother and father and former wife with talk on *dhamma*, rising from his seat departed. ‖ 4 ‖ **8** ‖

Four householder friends of the venerable Yasa, young men of families of (great) merchants and lesser (great) merchants[1]

[1] *seṭṭhānuseṭṭhi*. See *Jā*. v. 384 for *mahā-seṭṭhi*, *seṭṭhi* (but with v. l. *anuseṭṭhi*) and *anuseṭṭhi*; also *Vin. Texts* i. 102, n. 3.

in Benares, Vimala,[18] Subāhu, Puṇṇaji, Gavampati[1], heard: "They say that Yasa, the young man of family, having cut off his hair and beard, having put on yellow robes, has gone forth from home into homelessness." Having heard this, it occurred to them: "Now this can be no ordinary *dhamma* and discipline, nor can this be an ordinary going forth, in that Yasa, the young man of family, having cut off his hair and beard, having put on the yellow robes, has gone forth from home into homelessness." || 1 ||

These four people approached the venerable Yasa; having approached, having greeted the venerable Yasa, they stood at a respectful distance. Then the venerable Yasa, taking these four householder friends, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Yasa spoke thus to the Lord: "These four householder friends of mine, Lord, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimala, Subāhu, Puṇṇaji, Gavampati, may the Lord exhort, may he instruct these four." || 2 ||

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven . . . *dhamma*-vision, dustless, stainless, arose to them that "whatever is of the nature to uprise, all that is of the nature to stop." || 3 ||

These, having seen *dhamma*, attained *dhamma* . . . spoke thus to the Lord: "Lord, may we receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well preached is *dhamma*, fare the Brahma-faring for making an utter end of ill." So this came to be these venerable ones' ordination. Then the Lord exhorted, instructed these monks with *dhamma* talk. While they were being exhorted, instructed by the Lord with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were eleven perfected ones in the world. || 4 ||

Told is the Going Forth of the four Householders. || **9** || **[19]**

[1] Verses attributed only to Gavampati, *Thag.* 38, and he appears to be the only one mentioned elsewhere in the canon, e.g. *D.* ii. 356, *S.* v. 436.

Fifty householder friends of the venerable Yasa, young men of the first families and of those next to the first[1] in the district heard: "They say that Yasa, the young man of family . . . (*as in* **9.** 1–4 *down to*:) While they were being exhorted, instructed by the Lord with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were sixty-one perfected ones in the world. ‖ 4 ‖ **10** ‖

Then the Lord addressed the monks, saying[2]: "I, monks, am freed from all snares, both those of *devas*[3] and those of men. And you, [20] monks, are freed from all snares, both those of *devas* and those of men. Walk, monks, on tour for the blessing of the manyfolk, for the happiness of the manyfolk out of compassion for the world, for the welfare, the blessing, the happiness of *devas* and men. Let not two (of you) go by one (way.)[4] Monks, teach *dhamma* which is lovely at the beginning, lovely in the middle, lovely at the ending.[5] Explain with the spirit and the letter the Brahma-faring completely fulfilled, wholly pure. There are beings with little dust in their eyes, who, not hearing *dhamma*, are decaying, (but) if they are learners of *dhamma*, they will grow. And I, monks, will go along to Uruvelā, to the Camp township,[6] in order to teach *dhamma*." ‖ 1 ‖

Then Māra, the Evil One, approached the Lord; having approached, he addressed the Lord with verses:

> "Bound art thou by all the snares,
> Both those of *devas* and of men,
> In great bondage art thou bound,
> Recluse, thou'lt not be freed from me."[7]

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[1] *pubbānupubbaka.* Explained by *VA.* 966 as the oldest and next to the oldest in regard to lineage.

[2] *S.* i. 105-6.

[3] *dibba*; neither "divine" (*Vin. Texts* i. 112) nor "celestial" (*K.S.* i. 131) is exactly right for this difficult adjective which means *deva*-ish, pertaining to *devas.*

[4] *ekena* can also mean together, but above is interpretation given at *VA.* 966, and *cf. SA.* i. 172.

[5] *SA.* i. 172 gives differing but related arrangements of subjects included under "beginning, middle and end".

[6] Senānigama here and at *M.* i. 166; for the variant spelling used at e.g. *S.* 1. 106, *Jā.* i. 68, see *Vin. Texts* i. 113, n. 1, *K.S.* i. 132, n. 5; *D.P.P.N.*; E. J. Thomas, *Life of Buddha*, p. 230. There was a tradition that in old times it had been an army's camping place, *MA.* ii. 173, *SA.* i. 172, also the town where Senāni, Sujātā's father lived.

[7] These four lines with the next four also at *S.* i. 106.

"Freed am I from all the snares,
Both those of *devas* and of men,
From great bondage am I freed,
Humbled art thou, O End-maker."[1]

"The tale of mind-impressions is a snare
That weaves its tallies to and fro in air.
With these will I have wherewith to fetter thee,
Recluse, thou wilt not be freed from me."[2]

"Sights, sounds, scents, tastes,[3] and things to touch,
Bringing delights to mind of man—for such
All wish, all will, for me is past and gone,
Humbled art thou, O End-maker."

Then Māra, the Evil One, thinking, "The Lord knows me, the well-farer knows me," pained, afflicted, vanished then and there. || 2 ||

Told is the Talk on Māra. || **11** ||

At that time monks brought (to the Lord) from various quarters, from various districts those wishing for the going forth, those wishing for ordination, thinking: "The Lord will let these go forth, he will ordain them." Thereby both the monks as well as those wishing for the going forth and those wishing for ordination were tired. Then a reasoning arose in the Lord's mind as he was meditating in seclusion, thus: "At present monks are bringing (to me) from various quarters . . . and those wishing for ordination are tired. Suppose I were to allow it to monks, saying: 'You, monks, may now yourselves let go forth, may ordain in any[4] quarter, in any district'?" || 1 ||

Then the Lord, emerging from seclusion towards evening, on this occasion, in this connection, having given reasoned talk, [**21**] addressed the monks, saying: "While I was meditating in seclusion, monks, a reasoning arose in my mind, thus:

[1] Antaka, expl. at *VA.* 966 as an inferior, low being; a name of Māra. *Cf. Thig.* 59, 62, 195; also *Dhp.* 48, where not used in this way.

[2] These four lines and the next four occur also at *S.* i. 111.

[3] The *Vin.* version puts scents before tastes in the usual way. *S.* i. 111 reverses the order; see *K.S.* i. 140, n. 3. *Cf.* MV. V. **1.** 27; *Sn.* 387, 759, *Thag.* 455, 643, 895, *A.* iii. 69.

[4] *tāsu tāsu.* *Taṃ taṃ* means whatever, each, this and that.

'At present monks are bringing . . . in any quarter, in any district'? ‖ 2 ‖

"I allow, monks, that you yourselves may now let go forth, may ordain in any quarter, in any district. And thus, monks, should one let go forth, should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes, having made him arrange an upper robe over one shoulder, having made him honour the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: 'Speak thus, ‖ 3 ‖ "I go to the awakened one for refuge, I go to *dhamma* for refuge, I go to the Order for refuge. And a second time I go . . . And a third time I go to . . . the Order for refuge" '. I allow, monks, the going forth and the ordination by these three goings for refuge.[1]" ‖ 4 ‖

Told is the Talk on Ordination by the three Goings for Refuge. ‖ **12** ‖

Then the Lord, having kept the rains, addressed the monks, saying: "Monks, by proper attention, by proper right effort was supreme freedom attained by me, supreme freedom[2] realised. You, too, monks, by proper attention, by proper right effort may attain supreme freedom, may realise supreme freedom." ‖ 1 ‖

Then Māra, the Evil One, approached the Lord; having approached, he addressed the Lord with verses:

"Bound art thou by Māra's snares,
Both those of *devas* and of men,
In great bondage art thou bound,
Recluse, thou wilt not be freed from me."[3]

"Freed am I from Māra's snares,
Both those of *devas* and of men,
From great bondage am I freed,
Humbled art thou, O End-maker."

[1] Apparently this was the second stage in admitting disciples to the religious life, the first being by the formula spoken by the Lord, 'come, monk'. Responsibility is now being delegated to his followers themselves. Note that *bhagavantaṃ* (the lord) has given way to *buddhaṃ* (the awakened one) in the first sentence of the formula.

[2] *Cf. A.* iii. 218.

[3] These four lines occur at *S.* i. 105, but there the third line of each verse reads, "In (From) Māra's bondage . . ."

Then Māra, the Evil One, thinking, "The Lord knows me, the well-farer knows me," pained, afflicted, vanished then and there. ‖ 2 ‖ **13** ‖ [**22**]

Then the Lord, having stayed at Benares for as long as he found suiting, set out on tour for Uruvelā. Then the Lord, turning off from the road, approached a certain woodland grove[1]; having approached, having plunged into that woodland grove, he sat down at the root of a certain tree. At that time a group of as many as thirty friends of high standing,[2] with their wives, were amusing themselves in that same woodland grove. One had no wife, (so) a woman of low standing[3] was brought along for him. Then while they were heedlessly amusing themselves that woman of low standing, taking (their) belongings, ran away. ‖ 1 ‖

Then these friends, doing their friend a service and seeking for that woman, roaming about that woodland grove, saw the Lord sitting at the root of a certain tree; seeing him, they approached the Lord, having approached, they spoke thus to the Lord: "Lord, has the Lord not seen a woman?"

"But what have you, young men, to do with a woman?"

"We, Lord, a group of as many as thirty friends of high standing, with our wives, were amusing ourselves in this woodland grove; one had no wife, (so) a woman of low standing was brought along for him. Then, Lord, as we were heedlessly amusing ourselves, that woman of low standing, taking our belongings, ran away. Consequently, Lord, we friends, doing our friend a service and seeking for that woman, are roaming about this woodland grove." ‖ 2 ‖

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[1] At *Jā.* i. 82 this is called Kappāsiya woodland grove.

[2] *tiṃsamattā bhaddavaggiyā sahāyakā.* *VA.* 971 says "sons of rājas, of high repute (*bhaddaka*, honoured, of good quality), bound into a group (*vagga*, party) by their bodies and minds, were wandering about"; and *VA.* 1106 says "because they were brothers by one father of the King of Kosala, a synonym for these elders is the group who are of high standing". For both here and at *DhA.* ii. 32 they are identified with the thirty monks of Pāvā (see *Vin.* i. 253, *S.* ii. 187). The *bhaddavaggiyā* = *kumāra* are referred to at *Jā.* i. 82 = *DhA.* i. 87, *DhA.* i. 97 as among the "converts" who, because converted first, should, so some monks thought, have been given precedence over the Great Pair; at *DhA.* i. 100, as having heard the Tuṇḍilovāda (*cf.* *VA.* 1106 and *Jā.* No. 388). *Mhvs.* xxx. 79 mentions their conversion as a subject to be represented in the relic shrine of the Mahā Thūpa.

[3] *vesī* can also mean a prostitute, but here probably used in opposition to *bhadda*, high standing.

"What do you think of this, young men? Which is better for you, that you should seek for a woman or that you should seek for the self[1]?"

"Truly this were better for us, Lord, that we should seek for the self."

"Well then, young men, you sit down, I will teach you *dhamma*."

Saying, "Yes, Lord," this group of friends of high standing, having greeted the Lord, sat down at a respectful distance. ‖ 3 ‖

The Lord talked a progressive talk to these, that is to say, talk on giving, talk on moral habit, talk on heaven . . .that "whatever is of the nature to uprise, all that is of the nature to stop."[2] ‖ 4 ‖

These, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*,[3] [23] . . . spoke thus to the Lord: "May we, Lord, receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill." So this came to be these venerable ones' ordination. ‖ 5 ‖

Told is the Case of the Group of Friends of High Standing. ‖ **14** ‖

The Second Portion for Repeating.

Then the Lord, walking on tour, in due course arrived at Uruvelā. Now at that time three matted hair ascetics, Kassapa of Uruvelā,[4] Kassapa of the River,[5] Kassapa of Gayā,[6] were living at Uruvelā. Of these, the matted hair ascetic Kassapa of Uruvelā was leader, guide, highest, chief, head of

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[1] *attānaṃ gaveseyyātha*. *Cf. Dhp.* 146 *andhakārena onaddhā padīpaṃ na gavessatha*, that ye in the bonds of darkness should not hunt for a lamp; and the compound *attadīpā* of *D.* ii. 100 and *Sn.* 501.

[2] As in I. 7. 5-6.

[3] As in I. 6. 32.

[4] Verses at *Thag* 375-380. At *A*. i. 25 he is called chief of those disciples who have large followings. *ThagA*. i. 71 recounts that one of this Kassapa's followers, Belaṭṭhasīsa, was tamed with him (see below, **20**. 18, 19) and afterwards became Ānanda's preceptor. These three Kassapas were brothers. They had a sister whose son, Senaka, was converted by the Lord, see *Pss. Breth.*, p. 180. On the three brothers, see Mrs. Rhys Davids, *Manual*, p. 206 ff.

[5] *I.e.* of the river Nerañjarā. His verses at *Thag.* 341-344. *ThagA*. on Uruvelakassapa says that Kassapa of the River was so called because he "went forth" at a bend in a great river; and that Kassapa of Gayā was so called because he went forth at Gayāsīsa.

[6] Verses at *Thag.* 345-349.

five hundred matted hair ascetics; the matted hair ascetic Kassapa of the River was leader . . . head of three hundred matted hair ascetics; the matted hair ascetic Kassapa of Gayā was leader . . . head of two hundred matted hair ascetics. || 1 ||

Then the Lord approached the hermitage[1] of the matted hair ascetic Kassapa of Uruvelā; having approached, he spoke thus to the matted hair ascetic Kassapa of Uruvelā: "If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room."

"It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venemous snake. Do not let him harm you." And a second time the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: "If it is not inconvenient to you . . ." And a third time the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: "If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room."

"It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venemous snake. Do not let him harm you."

"It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire-room."

"Stay, great recluse, as you wish it." || 2 ||

Then the Lord, having entered the fire-room, having laid down a grass mat, sat down cross-legged, keeping his back erect, having caused mindfulness to be present in front of him. Then that serpent saw that the Lord had entered, and seeing this, pained, afflicted, he blew forth smoke. Then it occurred to the Lord: "What now if I, without destroying this serpent's [24] skin and hide and flesh and ligaments and bones and the marrow of the bones, were to master (his) heat by heat?" || 3 ||

Then the Lord, having worked a work of psychic power, blew forth smoke. Then that serpent, not conquering anger, blazed up. The Lord, having attained the condition of heat, also blazed up. When both were in flames, the fire-room became as though burning, ablaze, in flames. Then the matted hair ascetics, having surrounded the fire-room, spoke thus:

[1] *Cf. Vin.* iv. 107 (*B.D.* ii. 382) for many similarities with this passage.

"Beautiful indeed is the great recluse, (but) he will be harmed by the serpent."[1] ‖ 4 ‖

Then the Lord at the end of that night, without having destroyed that serpent's skin and hide and flesh and ligaments and bones and the marrow of the bones, having mastered (his) heat by heat, having placed him in his bowl, showed him to the matted hair ascetic, Uruvelakassapa, saying: "This, Kassapa, is your serpent, his heat was mastered by heat." Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great majesty, in that he can master by heat the heat of the fierce serpent king who has psychic power and is a terribly venemous snake; but yet he is not a perfected one as I am." ‖ 5 ‖

Near the Nerañjarā,[2] the Lord spoke thus to the matted hair ascetic Uruvelakassapa: "If it is not inconvenient to you, Kassapa, let me stay this day (only)[3] in the fire-hall.[4]"

"It is not inconvenient to me, great recluse, (but) as I am anxious for your comfort I warn you that there is a fierce serpent king there, of psychic power, a terribly venemous snake. Do not let him harm you."

"It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire-room.[5]"

"It is given"; having understood this, the fearless one entered, fear overpassed. Having seen that the holy man[6] had entered, the chief of snakes[7], afflicted, blew forth smoke. The chief of men, joyful, unperturbed, blew forth smoke there

[1] Text reads *nāge na viheṭhissati*, but should be corrected, as *Vin. Texts* i. 120, n. 3 indicates, by parallel passage at *Vin.* ii. 195: *nāgena viheṭhiyissati*, which I follow. Cing. edn. reads *nāgena viheṭhiyati*, is harmed by the serpent, which also makes sense if the ascetics, seeing Gotama in flames, thought he was already brought to harm.

[2] For note on this repetition of the story (in this and the next par.) in a more popular style, see *Vin. Texts* i. 120, n. 4.

[3] *ajjuṇho*; see *B.D.* ii. 64, n. 1. *VA.* 971 also explains by *ajja ekadivasaṃ*.

[4] Text reads *aggisālamhi*; Cing. edn. *aggisaraṇamhi*; v.l. at *Vin.* i. 365 *aggisālāyaṃ*.

[5] *agyāgara*, as throughout, except for case just referred to.

[6] *isi* = *ṛṣi*, seer, sage.

[7] Here, instead of being called *nāgarājā*, king of serpents, he is called *ahināga*; and here *nāga* is probably not to be taken as "serpent" but as balancing the *nāga* in *manussanāga*, "chief of men," just below, and therefore as meaning chief, strongest, foremost (something awe-inspiring: cobra, elephant, saint). *Cf. mahānāga*, used of (chief) disciples, at *M.* i. 32, 151; and definition of *nāga* at *M.* i. 145 as "synonym for that monk in whom the cankers are destroyed," and *cf.* also *MA.* i. 153.

too. But the chief of snakes, not conquering anger, blazed up like a fire. The chief of men, highly proficient in the condition of heat, blazed up there too. When both were in flames, the matted hair ascetics, as they were looking at the fire-room, said: "Beautiful indeed is the great recluse, (but) he will be harmed by the serpent."[1] || 6 ||

Then at the end of that night the serpent's flames became extinguished, but the multicoloured flames of him of psychic power remained, and multicoloured flames, dark green, then red, crimson, yellow and crystal-coloured were on Angirasa's[2] body. Having put the chief of snakes into his bowl, he showed him to the brahmin,[3] saying: "This, Kassapa, is your serpent, his heat was mastered by heat." Then the matted hair ascetic Uruvelakassapa, thoroughly believing in this wonder of psychic power of the Lord, spoke thus to the Lord: "Stay just here, great recluse, I (can offer you) a constant supply of food."[4] || 7 ||

The First Wonder. || **15** || [25]

Then the Lord stayed in a certain woodland grove near the hermitage of the matted hair ascetic Uruvelakassapa. Then the four Great Kings, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, they stood at the four quarters like huge fires. || 1 ||

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night, and having approached he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But now, who were these, great recluse, who, having illumined the entire woodland grove during the glorious night with glorious colour, approached you and having approached, having greeted you, stood at the four quarters like huge fires?"

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[1] See above, p. 34, n. 1.

[2] Name applied to Gotama now and again in the Piṭakas; *D.* iii. 196 ("name of the son of the Sakyans"), *S.* i. 196 = *Thag.* 1252, *A.* iii. 239, *Thag.* 536, *Jā.* i. 116. See *D.P.P.N.* and *G.S.* iii. 175, n. i. *VA.* 971 says *aṅgato raṃsiyo saṃsaranti*, flames streamed from his body (limb).

[3] Note that the *jaṭila* is here referred to as a brahmin.

[4] This invitation seems to cancel the Lord's request to stay for "one day (only)," and to account for the fact that he stayed on in the woodland grove for several days.

"Kassapa, these were the four Great Kings who approached me in order to hear *dhamma.*"

Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that the four Great Kings also approach him in order to hear *dhamma*; but yet he is not a perfected one as I am."

Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove. || 2 ||

The Second Wonder. || **16** ||

Then Sakka, lord of the *devas,* having illumined the entire woodland grove on a glorious night with glorious colour, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.[1] || 1 ||

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night . . . (*as in*[2] **16**. 2) [26] . . . stayed in that same woodland grove. || 2 ||

The Third Wonder. || **17** ||

Then Brahmā Sahampati . . . (*as in* **17**.) . . . stayed in that same woodland grove. || 1, 2 ||

The Fourth Wonder. || **18** ||

Now at that time a great sacrifice (made by) the matted hair ascetic Uruvelakassapa was going forward,[3] and the entire (population of) Anga and Magadha, taking abundant solid food and soft food, wanted to go (to it).[4] Then it occurred to the matted hair ascetic Uruvelakassapa: "At present my great sacrifice is going forward, and the entire (population of) Anga and Magadha, taking abundant solid food and soft food, will come. If the great recluse does a wonder of psychic

[1] I.e. the four Great Kings, so *VA*. 972.

[2] Reading "Sakka, lord of *devas*" instead of "the four Great Kings."

[3] *paccupaṭṭhito hoti*. It was a sacrifice performed by him.

[4] *Cf.* the people's annual festivals mentioned at *Pss. Breth.* 181, at one of which the Lord converted Kassapa of Uruvelā's nephew.

power before the populace, the great recluse's gains and honour will much increase, my gains and honour will decline. Now the great recluse shall certainly not come to-morrow." || 1 ||

Then the Lord, [27] knowing by mind the reasoning in the mind of the matted hair ascetic Uruvelakassapa, having gone to Uttarakuru,[1] having fetched almsfood from there, having eaten it by the Anotatta lake,[2] took his midday rest there. Then at the end of that night the matted hair ascetic Uruvelakassapa approached the Lord; having approached, he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But why did you not come yesterday, great recluse? We thought of you however, saying 'How is it that the great recluse does not come?' A portion of solid food and soft food was put aside for you." || 2 ||

"Now did it not occur to you, Kassapa, 'At present my great sacrifice is going forward. . . . Now the great recluse shall certainly not come to-morrow'? || 3 ||

"So I, Kassapa, knowing by mind the reasoning in your mind, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took my mid-day rest there." Then it occurred to the matted hair ascetic Uruvelakassapa, "Truly the great recluse is of great psychic power, of great might, in that he also knows mind by mind; but yet he is not a perfected one as I am." Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove. || 4 ||

The Fifth Wonder. || **19** ||

Now at that time a rag-robe accrued to the Lord. Then it occurred to the Lord: "Now where can I wash the rag-robe?" Then Sakka, lord of the *devas*, knowing by mind the reasoning in the Lord's mind, having dug a tank with his hand, spoke thus to the Lord: "Lord, the Lord may wash the rag-robe here." Then it occurred to the Lord: "Now on what can I knead the rag-robe?" Then Sakka, lord of the *devas*, knowing by mind the reasoning in the Lord's mind, having

[1] Mentioned at *Vin.* iii. 7 (*B.D.* i. 14). See *D.P.P.N.*, especially for its being considered a mark of great psychic power to be able to go here—a somewhat mythical region.

[2] One of the seven great lakes of the Himālayas. See *D.P.P.N.*

put down a large stone near him, said: "Lord, the Lord may knead the rag-robe here." ‖ 1 ‖

Then it occurred to the Lord: "Now holding on to what can I come up from (the water)?" Then a *devatā* inhabiting a *kakudha* (tree)[1], knowing by mind the reasoning in the Lord's mind, bent down a bough, saying: "Lord, the Lord [28] may come up from (the water) holding on here." Then it occurred to the Lord: "Now on what can I stretch out[2] the rag-robe?" Then Sakka, lord of the *devas*, knowing by mind the reasoning in the Lord's mind, having put down a large stone near him, said: "Lord, the Lord may stretch out the rag-robe here." ‖ 2 ‖

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night; having approached, he spoke thus to the Lord: "It is time, great recluse, the meal is ready. But how is it, great recluse, that this tank was not here before, and now this tank is here? Nor was this stone put down before. By whom was this stone put down? Nor was a bough of this *kakudha* (tree) bent down before, and now this bough is bent down." ‖ 3 ‖

"Kassapa, a rag-robe accrued to me here, and this occurred to me, Kassapa, 'Now where can I wash the rag-robe?' Then, Kassapa, Sakka, lord of the *devas*, knowing by mind the reasoning in my mind, having dug a tank with his hand, spoke thus to me: 'Lord, the Lord may wash the rag-robe here.' So this tank was dug by the hand of a non-human being.[3] Then this occurred to me, Kassapa, 'Now on what can I knead the rag-robe?' . . . So this stone was put[4] by a non-human being. ‖ 4 ‖

Then this occurred to me, Kassapa, 'Now holding on to what can I come up out of (the water)?' Then, Kassapa, a *devatā* . . . said: 'Lord, the Lord may come up from (the water) holding on here.' So this *kakudha* (tree) was a hold for my hand.[5] Then this occurred to me, Kassapa, 'Now on what

[1] Terminalia Arjuna accord. to *P.E.D.* *Cf. Jā.* vi. 518-9, *DhA.* iv. 153. *Ajjuna* at *Budv.* viii. 23 and *DhA.* i. 105 is the tree of the Buddha Anomadassin. *VA.* 972 calls it *ajjunarukkha*, which *P.E.D.* calls Pentaptera Arjuna.

[2] *vissajjeyyaṃ*, expl. at *VA.* 972 as *sukkhāpanatthāya pasāretvā ṭhapeyyaṃ* (where) can I put it, stretching it out to dry?

[3] *amanussena.* *Cf. Vin.* iii. 85 (and *B.D.* i. 147, n. 2).

[4] *nikkhittā*, instead of, as previously, *upanikkhi-*.

[5] *āhara-hattha.*

can I stretch out the rag-robe ?' Then[1] Sakka, lord of the *devas* . . . So this stone was put by a non-human being." ‖ 5 ‖

Then it occurred to the matted hair ascetic Uruvelakassapa : "Truly the great recluse is of great psychic power, of great might, in that Sakka, lord of the *devas*, does him a service ; but yet he is not a perfected one as I am." Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove. ‖ 6 ‖

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night ; having approached, [29] he announced the time to the Lord, saying : "It is time, great recluse, the meal is ready."

"You go on, Kassapa, I am coming along," and having dismissed the matted hair ascetic Uruvelakassapa, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples[2] is named, he sat down in the fire-room, having arrived first. ‖ 7 ‖

The matted hair ascetic Uruvelakassapa saw the Lord sitting in the fire-room ; seeing him he spoke thus to the Lord : "By what way have you come, great recluse ? I set out before you, but you are sitting in the fire-room, having arrived first." ‖ 8 ‖

"Now I, Kassapa, having dismissed you, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, am sitting in the fire-room, having arrived first. Truly, Kassapa, this rose-apple fruit is full of colour, full of scent, full of flavour ; if you like, do eat it."

"No, great recluse, you alone are worthy of it, you alone eat it." Then it occurred to the matted hair ascetic Uruvelakassapa : "Truly the great recluse is of great psychic power, of great might, in that having dismissed me first . . . he sat down in the fire-room, having arrived first ; but yet he is not a perfected one as I am." Then the Lord, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove. ‖ 9 ‖

Then the matted hair ascetic Uruvelakassapa approached the Lord at the end of that night ; having approached he

[1] The name Kassapa is omitted here.
[2] Jambudīpa, usually meaning India.

announced the time to the Lord, saying: "It is time, great recluse, the meal is ready."

"You go on, Kassapa, I am coming along," and having dismissed the matted hair ascetic Uruvelakassapa, and having plucked a mango fruit not far from the rose-apple tree, after which this Land of the Rose-apples is named . . . having plucked a fruit of emblic myrobalan[1] not far from the mango tree . . . having plucked a fruit of yellow myrobalan[2] not far from the emblic myrobalan, having gone to the Thirty,[3] having plucked a flower from the Coral Tree,[4] he sat down in the fire-room, having arrived first. The matted hair ascetic Uruvelakassapa saw the Lord sitting in the fire-room, and seeing him he spoke thus to the Lord: "By what way have you come, great recluse? I set out before you, but you are sitting in the fire-room, having arrived first." || 10 ||

"Now I, Kassapa, having dismissed you, having gone to the Thirty, having plucked a flower from the Coral Tree, am sitting in the fire-room, having arrived first. Truly, Kassapa, this flower of the Coral Tree is full of colour, full of scent; if you like, do take it."

"No, great recluse, you alone are worthy of it, you alone [30] take it." Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that having dismissed me first, having gone to the Thirty, having plucked a flower from the Coral Tree, he is sitting in the fire-room, having arrived first; but yet he is not a perfected one as I am." || 11 ||

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to chop sticks. Then it occurred to these matted hair ascetics: "Doubtless it is

[1] *āmalakī* (here and at *M.* i. 456; elsewhere *āmalaka*), phyllanthus emblica. The fruit allowed to monks as a medicine, *Vin.* i. 201. *Cf. Vin.* i. 278.

[2] *harītakī*. Fruit also allowed as a medicine at *Vin.* i. 201. *Cf. M.* iii. 127.

[3] I.e. to the realm of the Thirty (or Thirty-three) Devas, *tāvatiṃsa*.

[4] *pāricchattaka*, "shading all round," Erythrina Indica. A (mythical) tree growing in the Tāvatiṃsa realm. At *A.* iv. 117 the *devas'* rejoicings at each stage in the development of shoot and bloom are set out. See *G.S.* iv. 78 ff. for notes. *D.P.P.N.*, missing the above *Vin.* reference, asserts that the flowers are never plucked. In that case this is a noteworthy exception.

(owing to) the psychic might of the great recluse that we are unable to chop sticks." Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: "Kassapa, let sticks be chopped."

"Let them be chopped, great recluse." Five hundred sticks were chopped simultaneously.[1] Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that also sticks are chopped; but yet he is not a perfected one as I am." || 12 ||

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to kindle the fires. Then it occurred to these matted hair ascetics: "Doubtless . . . unable to kindle the fires." Then the Lord spoke thus to the matted hair ascetic Uruvelakassapa: "Kassapa, let the fires be kindled."

"Let them be kindled, great recluse." Five hundred fires were kindled simultaneously . . . ". . . in that also the fires are kindled; but yet he is not a perfected one as I am." || 13 ||

Now at that time these matted hair ascetics, having tended the fires, were unable to extinguish the fires.[2] . . . The five hundred fires were extinguished simultaneously . . . ". . . in that also the fires are extinguished; but yet he is not a perfected one as I am." || 14 ||

Now at that time on the cold winter nights between the eights[3] in a time of snowfall these matted hair ascetics were plunging into the river Nerañjarā, then emerging and re-

[1] *sakid eva*, just once, once only. There was doubtless one stick "for each of the five hundred *jaṭilas* over whom Kassapa was chief" (*Vin. Texts* i. 129, n.).

[2] Clear therefore that the fires were not kept burning perpetually.

[3] *antaraṭṭhakāsu*, the *aṭṭhakā* days which, according to *VA*. 1128, are "the eight (days) between Māgha and Phagguṇa" (names of lunar mansions). *Cf. MA*. ii. 48 (on *M*. i. 79) "four at the end of the month of Māgha, four at the beginning of the month of Phagguṇa, thus between the two there are eight nights." *Cf. AA*. ii. 225 (on *A*. i. 136), "the time extends for eight days in the interval between Māgha and Phagguṇa. For there are four days at the end of Māgha and four at the beginning of Phagguṇa, this is called 'occurring between the eights'" (*antaraṭṭhako*). See *Vin*. i. 288, *Ud*. 1. 9, *UdA*. 74. Transld. at *S.B.B.* viii, p. 7 as "between the eighths"; at *G.S.* i. 119, *Fur. Dial.* i. 55 as "in the dark half of the month(s)"; at *Vin. Texts* i. 130, ii. 211 as "between the Ashṭakā festivals." *C.P.D.* gives "occurring between the eights." The translation "eighths" is justified by the meaning of *ashṭakā* (fem.) as the "eighth day after full moon" (Monier Williams). But "eights" seem preferred by the *Comys*. See notes at *S.B.B.* viii, p. 7, *G.S.* i. 119, *Vin. Texts* i. 130.

peatedly plunging in and out.[1] Then the Lord created as many as five hundred fire-vessels[2] just where these matted hair ascetics, having come up from (the river), warmed themselves.[3] [31] Then it occurred to these matted hair ascetics: "Doubtless it is (owing to) the psychic might of the great recluse that these fire-vessels are created." Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that he can create these fire-vessels; but yet he is not a perfected one as I am." || 15 ||

Now at that time a great rain fell out of the proper season, and a great flood resulted.[4] The Lord was staying in a place which became inundated by water. Then it occurred to the Lord: "Now suppose that I, having made the water recede all round, should pace up and down in the middle on dust-covered ground?" Then the Lord, having made the water recede all round, paced up and down in the middle on dust-covered ground. Then the matted hair ascetic Uruvelakassapa, thinking: "I hope that the great recluse has not been carried away[5] by the water," went together with a boat and many matted hair ascetics to that place where the Lord was staying. The matted hair ascetic Uruvelakassapa saw the Lord who, having made the water recede all round, was pacing up and down in the middle on dust-covered ground, and seeing him he spoke thus to the Lord: "Is it indeed you who are here, great recluse?"

"It *is* I,[6] Kassapa," and the Lord having risen up above the ground, placed himself in the boat. Then it occurred to the matted hair ascetic Uruvelakassapa: "Truly the great recluse is of great psychic power, of great might, in that also the water does not carry him away; but yet he is not a perfected one as I am." || 16 ||

Then it occurred to the Lord: "Now, for a long time it will occur to this foolish man, 'Truly the great recluse is of

[1] *Cf. Ud.* 6 for parallel passage. It would appear that *jaṭilas* practised purification by fire and water; *cf.* ceremonial bathing at Gayā mentioned by Kassapa of Gayā, *Thag.* 345.

[2] *mandāmukhi*. *VA.* 972 calls these *aggibhājāni*.

[3] Same word, *visibbeti*, as used in Pāc. LVI; see *B.D.* ii. 398, n. 3.

[4] *sañjāyi*, lit. was born, was produced.

[5] *Cf.* same expression at *Vin.* iii. 213 (*B.D.* ii. 48).

[6] Emphatic: *ayam ah'asmi*.

great psychic power, of great might; but yet he is not a perfected one as I am.' Now, suppose I should deeply stir[1] this matted hair ascetic?" Then the Lord spoke thus to the matted hair ascetic Kassapa of Uruvelā: "Neither are you, Kassapa, a perfected one nor have you entered on the way to perfection, and that course is not for you by which you either could be a perfected one or could have entered on the way to perfection." Then the matted hair ascetic Kassapa of Uruvelā, having inclined his head to the Lord's feet, spoke thus to the Lord: "Lord, may I receive the going forth in the Lord's presence, may I receive ordination?" || 17 ||

"It is you, Kassapa, who are leader, guide, highest, chief, head of five hundred matted hair ascetics; do consult these so that they can do what they think (right)." Then the matted hair ascetic Kassapa of Uruvelā approached these matted hair ascetics; having approached, he spoke thus to these matted hair ascetics: "I want, [32] good sirs,[2] to fare the Brahma-faring under the great recluse; let the revered sirs[3] do what they think (right)."

"For a long time we, good sir,[2] have been much pleased[4] by the great recluse; if, revered sir,[5] you will fare the Brahma-faring under the great recluse, all of us will fare the Brahma-faring under the great recluse." || 18 ||

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles,[6] their implements for fire-worship be carried away[7] all mixed up in the water, approached the Lord; having approached, having inclined their heads to the Lord's feet, they spoke thus to the Lord: "Lord, may we receive the going forth in the Lord's presence, may we receive ordination?"

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[1] *saṃvejeyyaṃ*. *Cf.* this word, as used above, with other examples of it given by A. K. Coomaraswamy, *Saṃvega, 'Aesthetic Shock'*, *H.J.A.S.*, vol. 7, no. 3, Feb., 1943.

[2] *bho*. [3] *bhavanto*.

[4] In the sense of believing in his teaching.

[5] *bhavaṃ*.

[6] *khārikāja*, which *VA*. 972 explains as *khāri-bhāra*. *Khāri* is a three bushel measure, *kāja* (= *vividha*, *vivadha*) is the shoulder-pole on which some ascetics and wanderers carried their property, their *khāri*. *DA*. 269 calls *khāri* the requisites of an ascetic: kindling wood, water pot, needle and so on. *Cf.* *khāri-vividha* at *Ud*. 65 = *S*. i. 78, and *D*. i. 101.

[7] *pavāhetvā*. *Pavāheti* is to cause to be carried away, and hence to cleanse, to wash away (evil). Perhaps a dual reference is intended here. *Cf.* *Thag*. 346 (Kassapa of Gayā's verses).

"Come, monks," the Lord said, "well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill." So this came to be these venerable ones' ordination. || 19 ||

The matted hair ascetic Kassapa of the River saw the hair, the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water; seeing this, it occurred to him: "I hope my brother is not in danger," and he dispatched matted hair ascetics saying: "Go and find out about my brother,"and he himself with his three hundred matted hair ascetics approached the venerable Kassapa of Uruvelā; having approached he spoke thus to the venerable Kassapa of Uruvelā: "Is this better, Kassapa?"

"Yes, friend, this is better." || 20 ||

Then these matted hair ascetics . . .[1] So this came to be these venerable ones' ordination. || 21 ||

The matted hair ascetic Kassapa of Gayā saw the hair, the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water; seeing this, it occurred to him: "I hope my brothers are not in danger," and he dispatched matted hair ascetics, saying: "Go and find out about my brothers," and he himself with his two hundred matted hair ascetics approached the venerable Kassapa of Uruvelā; having approached, he spoke thus to the venerable Kassapa of Uruvelā: "Is this better, Kassapa?"

"Yes, friend, this is better." || 22 ||

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their implements for fire-worship be carried away all mixed up in the water, approached the Lord; having approached, [34] having inclined their heads to the Lord's feet, they spoke thus to the Lord: "Lord, may we receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill." So this came to be these venerable ones' ordination. || 23 ||

Through the Lord's psychic resolution, five hundred fire-sticks could not be chopped, (and) were chopped; fires could not be kindled (and) were kindled; could not be extinguished

[1] Repeating || 19 || for the followers of Kassapa of the River.

(and) were extinguished; five hundred fire-vessels were created. In this way there came to be three thousand five hundred marvels. || 24 || 20 ||

Then the Lord, having stayed at Uruvelā for as long as he found suiting, set out on tour for Gayā Head together with a large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Lord stayed near Gayā at Gayā Head together with the thousand monks. || 1 ||

And there the Lord addressed the monks, saying: "Monks, everything is burning.[1] And what, monks, is everything that is burning? The eye, monks, is burning, material shapes are burning, consciousness through the eye[2] is burning, impingement on the eye[3] is burning, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion,[4] with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair. || 2 ||

"The ear is burning, sounds are burning . . . the nose is burning, odours are burning . . . the tongue is burning, tastes are burning . . . the body is burning, tangible objects are burning . . . the mind is burning, mental states are burning, consciousness through the mind[5] is burning, impingement on the mind is burning, in other words the feeling which raises through impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair. || 3 ||

"Seeing this, monks, the instructed disciple of the ariyans disregards the eye and he disregards material shapes and he

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[1] Quoted at *Kvu.* 209.

[2] *cakkhuviññāṇa*, i.e. cognising by the eye, vision or seeing. See *Bud. Psych. Ethics*, 2nd edn., p. 161, n. 5; *Dial.* ii. 340, iii. 230; and *cf. M.* i. 111 f.

[3] *cakkhusamphassa*, or impression on, or contact with, the eye.

[4] Quoted at *SnA.* 32.

[5] *manoviññāṇa*, i.e. cognising by the mind, 'apprehending'.

disregards consciousness through the eye and he disregards impingement on the eye, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too he disregards. And he disregards the ear and he disregards sounds, and he disregards the nose [34] and he disregards odours, and he disregards the tongue and he disregards tastes, and he disregards the body and he disregards tangible objects, and he disregards the mind and he disregards mental states and he disregards consciousness through the mind and he disregards impingement on the mind, in other words the feeling that arises from impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too he disregards; disregarding, he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be, 'I am freed', and he comprehends: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.[1]"

And while this discourse was being uttered, the minds of these thousand monks were freed from the cankers without grasping. || 4 ||

Told is the Disquisition[2] on Burning. || **21** ||

Told is the Third Portion for Repeating: the Wonder(s) at Uruvelā.

Then the Lord, having stayed at Gayā Head for as long as he found suiting, set out on tour for Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there at Rājagaha in the Palm Grove pleasure ground[3] in the Supatiṭṭha shrine.[4] || 1 ||

Then King Seniya Bimbisāra of Magadha heard: "Verily, the recluse Gotamà, the son of the Sakyans, who has gone forth from the Sakyan clan, has reached Rājagaha and is

[1] As above, p. 21. 1

[2] *pariyāya.*

[3] Laṭṭhivanuyyāna, lit. the pleasance, pleasure ground or park of the grove of sprouts (or canes or sticks). *VA.* 972 explains by *tāluyyāna*, the palmyra, or talipot-palm pleasance. *Cf. Jā.* i. 68, 84; and *D.P.P.N.*

[4] *VA.* 972 calls this a round tree. See E. J. Thomas, *Life of Buddha*, p. 230.

staying at Rājagaha in the Palm Grove pleasure ground in the Supatiṭṭha shrine. A lovely reputation has gone forth concerning the Lord Gotama, thus: He is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of *devas* and mankind, awakened one, Lord. Having realised them by his own super-knowledge, he makes known this world with its *devas*, with its Māras, with its Brahmās, creatures with *devas* and men, with recluses and brahmans. He teaches *dhamma*, lovely at the beginning, lovely in the middle, lovely at the ending. He explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this." || 2 ||

Then King Seniya Bimbisāra of Magadha, surrounded by twelve myriad[1] brahmans and householders[2] of Magadha, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. Then some of these twelve myriad [35] brahmans and householders of Magadha having greeted the Lord, sat down at a respectful distance; some exchanged greetings with the Lord, and having exchanged greetings of friendliness and courtesy, they sat down at a respectful distance; some having saluted the Lord with joined palms, sat down at a respectful distance; some having shouted out their name and clan before the Lord, sat down at a respecttul distance; some having become silent, sat down at a respectful distance. || 3 ||

Then it occurred to those twelve myriad brahmans and householders of Magadha: "Now,[3] does the great recluse fare the Brahma-faring under Kassapa of Uruvelā, or does Kassapa of Uruvelā fare the Brahma-faring under the great recluse?" Then the Lord, knowing with his mind the reasoning in the minds of those twelve myriad brahmans and householders of Magadha, addressed Kassapa of Uruvelā with the verses:

[1] *nahuti*. *Cf. Sn.* 677. Exact meaning unknown, but some high number. *VA*. 972 says "here one *nahuta* is ten thousand."

[2] *brāhmaṇagahapatika*, not "brahman householders" as at Burlingame, *Bud. Legends* i. 197, but as at *Vin. Texts* i. 137 (where see n.) and above. For see definition of "householder" at *Vin.* iii. 222, "setting aside king . . . and brahman, he who remains is called 'householder'."

[3] *Cf. Jā.* vi. 220; To end of second verse quoted at *BudvA*. 20.

"What hast thou seen, O dweller in Uruvelā,
That thou, known as emaciate[1], hast abandoned the (sacred) fire?
I ask thee about this matter, Kassapa:
Hast thou abandoned thy fire-implements?"

"The sacrifices speak of forms and sounds,
Also of tastes[2], pleasures and women.
Knowing that 'This is dross' among affections—
Therefore I delighted not in sacrifice, in offering." ‖ 4 ‖

"But if your mind delights not there, Kassapa," the Lord said,
"Among forms, sounds and also tastes,
Then in the world of *devas* and men what does your mind delight in?
Kassapa, tell me that."

"When I had seen the path, peaceful, without substrate[3],
Stainless[4], not attached to sensations' becoming,
Not becoming otherwise[5], where one cannot be led by others[6]—
In consequence, I delighted not in sacrifice, in offering." ‖ 5 ‖

Then the venerable Kassapa of Uruvelā, rising from his seat, having arranged his upper robe over one shoulder, having inclined his head towards the Lord's feet, spoke thus to the Lord: "Lord, the Lord is my teacher, I am a disciple[7]; Lord, the Lord is my teacher, I am a disciple." Then it occurred to those twelve myriad brahmans and householders of Magadha: "Kassapa of Uruvelā fares the Brahma-faring under the great recluse." ‖ 6 ‖

Then the Lord, knowing by mind the reasoning in the minds of these twelve myriad brahmans and householders of Magadha,

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[1] *kisako vadāno*; see note *Vin. Texts* i. 138, n. 1.

[2] *rūpe ca sadde ca atho rase*; *cf. Sn.* 974.

[3] *anupadhika*, i.e. without substrate for or attachment to rebirth.

[4] *akiñcanaṃ kāmabhave asattaṃ*, also at *Sn.* 176, 1059, 1091. *Akiñcana* can also mean "having nothing", "calling nothing one's own", see *Vin. Texts* i. 139, n. i. *VA.* 973 says of it that it means without the stain of passion.

[5] *anaññathābhāviṃ*, i.e. there is no becoming (for the path) as to birth, decrepitude, dying (according to *VA.* 973). *Cf. S.* iii. 225, iv. 23, 66.

[6] *anaññaneyyaṃ*. *VA.* 973 says that one should oneself, by making the Way become, come to the path and should not be brought to it by anyone else. *Cf. Sn.* 55, 213, 364.

[7] *Jā.* vi. 220, *BudvA.* 20.

[36] talked a progressive talk . . . stopping, the Way.[1] ‖ 7 ‖

And as a clean cloth without black specks will easily take a dye, even so as the twelve myriad brahmans and householders of Magadha with Bimbisāra at their head were (sitting) in those very seats, *dhamma*-vision, dustless, stainless, arose to them, that " Whatever is of the nature to uprise, all that is of the nature to stop," and one myriad declared themselves to be lay-followers. ‖ 8 ‖

Then King Bimbisāra of Magadha, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, put away uncertainty, having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: " Formerly, Lord, when I was a young man I had five ambitions.[2] These are now realised[3] by me. Formerly, Lord, when I was a young man it occurred to me: ' Might I be anointed into kingship.' This was my first ambition, Lord. It has now been realised by me. And ' Might the perfected one, the fully awakened one come into my realm.' This, Lord, was my second ambition. It has now been realised by me. ‖ 9 ‖

" ' That I might pay homage to this Lord.' This, Lord, was my third ambition. It has now been realised by me. And ' May that Lord teach me *dhamma*.' This, Lord, was my fourth ambition. It has now been realised by me. And ' Might I understand that Lord's *dhamma*.' This, Lord, was my fifth ambition. It has now been realised by me. Formerly, Lord, when I was a young man I had these five ambitions. They are now realised by me. ‖ 10 ‖

" Excellent, Lord! Excellent, Lord! Even, Lord, as one might set upright what has been upset[4] . . . even so is *dhamma* explained in many a figure by the Lord. So I, Lord, go to the Lord[5] as refuge and to *dhamma* and to the Order of monks. Lord, may the Lord accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts. And, Lord, may the Lord consent [37] to a meal with me to-morrow together with the Order of monks." The Lord consented by becoming silent. ‖ 11 ‖

[1] As above, I. 7. 5-6.
[2] *assāsaka*.
[3] *samiddha*, well effected.
[4] As above, I. 7. 10.
[5] *bhagavantaṃ*.

Then King Seniya Bimbisāra of Magadha, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then King Seniya Bimbisāra of Magadha, having had sumptuous food, solid and soft, prepared, at the end of that night had the time announced to the Lord, saying: "Lord, it is time, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted-hair ascetics. || 12 ||

Now at that time Sakka, lord of the *devas*, having assumed the form of a brahman youth, walked in front of the Order of monks with the Lord at its head, singing these verses:

"The tamed with the tamed, with the former matted-hair ascetics, the well freed[1] with the well freed,
The Lord, beautifully coloured like a golden ornament,[2] entered Rājagaha.
The freed[3] with the freed, with the former matted-hair ascetics, the well freed with the well freed,
The Lord . . .
The crossed over with the crossed over, with the former matted-hair ascetics, the well freed with the well freed,
The Lord . . .
He of the ten states,[4] of the ten powers,[5] versed in the ten things,[6] and furnished with the ten,[7]
He, the Lord, surrounded by ten hundred, entered Rājagaha.[8]" || 13 ||

People having seen Sakka, lord of the *devas*, spoke thus: "Indeed this brahman youth is lovely, indeed this brahman youth is good to look upon, indeed this brahman youth is

[1] *vippamutta*.
[2] *singīnikkhasuvaṇṇa*. *Cf*. *S*. ii. 234. Gold is the colour for immortality.
[3] *mutta*.
[4] *dasavāsa*. Ten *ariya-vāsā* given at *D*. iii. 269, *A*. v. 29.
[5] *dasabala* became an epithet of this and the previous Buddhas.
[6] According to *VA*. 973 the ten paths of action.
[7] According to *VA*. 973 the ten factors of an adept, *asekhehi aṅgehi upeto*. *Cf*. the adept's ten qualities, *dhammā*, at *A*. v. 222, and his ten powers, *balāni*, at *Pts*. ii. 173: both consist of the eight "fitnesses" of the eightfold Way with the addition of right knowledge and right freedom.
[8] Quoted at *Jā*. i. 84.

charming. Whose, now, is this brahman youth?" When they had spoken thus, Sakka, lord of the *devas*, addressed these people with a verse:

"He who is steadfast, tamed in every way, awakened, peerless among men,
Perfected, well-farer, I am his attendant in the world."[1]
|| 14 ||

Then the Lord approached the dwelling of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat together with the Order of monks. Then King Seniya Bimbisāra of Magadha, with his own hand having offered, having satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance. || 15 || [38]

As he was sitting down at a respectful distance it occurred to King Seniya Bimbisāra of Magadha: "Now, where could the Lord stay that would be neither too far from a village nor too near, suitable for coming and going, accessible for people whenever they want[2], not crowded by day, having little noise at night, little sound, without folk's breath, haunts of privacy, suitable for seclusion?"[3] || 16 ||

Then it occurred to King Seniya Bimbisāra of Magadha: "Now, this Bamboo Grove of ours, a pleasure park,[4] is neither too far from a village . . . suitable for seclusion. Suppose I were to give the Bamboo Grove, a pleasure park, to the Order of the monks with the awakened one at its head?" || 17 ||

Then King Seniya Bimbisāra of Magadha, having taken a ceremonial vessel made of gold, dedicated it to the Lord, saying: "May I, Lord, give this Bamboo Grove, a pleasure park, to the Order of monks with the awakened one at its head?" The Lord accepted the park.[4] Then the Lord, having gladdened, rejoiced, roused, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*, having risen

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[1] *Jā.* i. 84.
[2] *atthikānaṃ-atthikānaṃ*, explained at *VA.* 974 as going up to the awakened one and hearing *dhamma.*
[3] This is stock, *Vin.* ii. 158, *D.* iii. 38, *M.* ii. 118, iii 13, *A.* iv. 88, *Vbh.* 224.
[4] *uyyāna*; see definition at *Vin.* iv. 298. (*B.D.* iii. 325).

from his seat, departed. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: "Monks, I allow a park.[1]" || 18 || 22 ||

At that time the wanderer Sañjaya[2] was residing in Rājagaha together with a great company of wanderers, with two hundred and fifty wanderers. Now at that time Sāriputta and Moggallāna fared the Brahma-faring under the wanderer Sañjaya, and an agreement came to be formed by these: "Whoever attains the deathless first, let him announce it." || 1 ||

Then the venerable Assaji,[3] having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood. He was pleasing whether he was approaching or departing, whether he was looking in front or looking behind, whether he was drawing in or stretching out (his arm), his eyes were cast down, he was possessed of pleasant behaviour.[4] The wanderer Sāriputta saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching . . . possessed of pleasant behaviour—and seeing him, it occurred to him: "This is one of those monks who are indeed perfected ones in the world or who have entered on the way to perfection. What [39] now if I, having approached this monk, should ask him: 'On account of whom are you, your reverence, gone forth, or who is your teacher, or whose *dhamma* do you profess'?[5]" || 2 ||

Then it occurred to the wanderer Sāriputta: "But it is not the right time to question this monk, he has gone in among the houses, he is walking for almsfood. What now if I should follow close after this monk who has learnt a way for those who need it[6]?" Then the venerable Assaji, having walked

[1] *Ārāma*, a park, and then a monastery.

[2] *D.P.P.N.* ii. p. 1000 identifies him with Sañjaya-Belaṭṭhiputta, one of the six famous heretical teachers of Gotama's days, and whose doctrines are given at *D.* i. 58. See also Mrs. Rhys Davids, *Sakya*, p. 123.

[3] This Assaji was one of "the group of five" friends to whom Gotama addressed his first and second Utterances. See Mrs. Rhys Davids, *Sakya*, p. 122 ff. for view that the "subject of causation . . . is due directly to Assaji," and her *Gotama the Man*, p. 76 f., 108, 242, *Manual*, p. 215.

[4] Stock. *Cf.* e.g. *M.* iii. 35, 90, *D.* i. 79, *A.* ii. 104, 106, 210, *Vin.* iii. 180.

[5] *Cf.* above I. 6. 7.

[6] *atthikehi upaññātaṃ maggaṃ*. *VA.* 975 says this means either a way that is known and practised; or, there will be deathlessness for us who need it; and thus *upaññāta* means nirvana, and so the meaning here is: tracking (or wayfaring after, *magganto*), seeking this.

for almsfood in Rājagaha, taking his almsbowl, returned. Then the wanderer Sāriputta approached the venerable Assaji; having approached, he exchanged greetings with the venerable Assaji; having exchanged courteous and friendly greetings, he stood at a respectful distance. As he was standing at a respectful distance, the wanderer Sāriputta spoke thus to the venerable Assaji: "Your reverence, your faculties are quite pure, your complexion very bright, very clear. On account of whom, your reverence, have you gone forth, or who is your teacher, or whose *dhamma* do you profess[1]?" ‖ 3 ‖

"There is, friend, a great recluse, a son of the Sakyans, gone forth from a Sakyan family. I have gone forth on account of this Lord and this Lord is my teacher and I profess this Lord's *dhamma*."

"But what is the doctrine of your reverence's teacher, what does he point out?"

"Now, I, friend, am new,[2] not long gone forth, fresh to this *dhamma* and discipline. I am not able to teach you *dhamma* in full, but I can tell you its purport[3] briefly."

Then the wanderer Sāriputta spoke thus to the venerable Assaji: "So be it, your reverence, tell me little or tell me much, (but) in any case explain to me its purport; I want just its purport. Why should you make a great elaboration[4]?" ‖ 4 ‖

Then the venerable Assaji uttered this terse expression[5] of *dhamma* to the wanderer Sāriputta:

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[1] As at MV. I. 6. 7.

[2] *nava*. If occurring with *bhikkhu* means a recently ordained monk. But not so combined here. It can also mean young, but other evidence is lacking to show that Assaji, the last of the group of five to attain *dhamma*-vision (I. 6. 36 above) was young in years. He was however young in standing as a follower of Gotama, newly ordained.

[3] *attha*. This whole passage is controversial. Mrs. Rhys Davids takes *attha* here as "the well, the good," *Sakya*, p. 134 f.; Coomaraswamy, *Some Pali Words*, *H.J.A.S.*, vol. 4, no. 2, July 1939, p. 172 f. as "purport". On the whole I am inclined to agree with his interpretation of the passage. See also E. J. Thomas, *Life of Buddha, etc.*, p. 93 f.

[4] *vyañjana*. See Coomaraswamy, *op. cit.*, p. 171 ff. E. J. Thomas, *Life of Buddha as Legend and History*, p. 94, n. 1, says that this is a verse "in āryā metre . . . even if now corrupted", and he prints it as verse as does Norman at *DhA*. 1. 92.

[5] *pariyāya*, formula, paraphrase, circumlocution, see Coomaraswamy, *op. cit.*, p. 172, n. 1. Perhaps "epitome". *Cf. A.* iv. 63, where *dhamma-pariyāya* also appears to refer to verses.

"Those things which proceed from a cause, of these the Truth-finder has told the cause,
And that which is their stopping—the great recluse has such a doctrine."[1]

When the wanderer Sāriputta had heard this terse expression of *dhamma,* there arose *dhamma*-vision, dustless, stainless, that "Whatever is of the nature to uprise all that is of the nature to stop." He said: "If this is indeed *dhamma,* you have penetrated as far as the sorrowless path, unseen, neglected for many myriads of æons."[2] || 5 ||

Then the wanderer Sāriputta approached the wanderer Moggallāna. Then the wanderer Moggallāna saw the wanderer Sāriputta coming in the distance, and seeing [**40**] the wanderer Sāriputta, he spoke thus: "Friend, your faculties are quite pure, your complexion very bright, very clear. Can it be that you, friend, have attained the deathless?"

"Yes, friend, I have attained the deathless."

"But how did you, friend, attain the deathless?" || 6 ||

"Now, I, friend, saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching or departing . . . (*as at* I. **23**. 2) . . . || 7 ||

"Then, friend, it occurred to me: 'But it is not the right time to question this monk . . . (*as at* I. **23**. 3, 4) . . . || 8, 9 ||

"Then, friend, the venerable Assaji uttered this terse expression of *dhamma*:

'Those things which proceed from a cause, of these the Truthfinder has told the cause,
And that which is their stopping—the great recluse has such a doctrine.'"

When the wanderer Moggallāna had heard this terse expression of *dhamma* [**41**] . . . (*as at* I. **23**. 5) . . . || 10 || **23** ||

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[1] Referred to at *Jā*. i. 85.

[2] = *Ap*. i. ver. 149. See Mrs. Rhys Davids, *Sakya*, p. 135. *VA*. 976 takes the phrase to mean "this sorrowless path, unseen by us for many myriads of æons is neglected" (or passed by, *abbhatītam*). Or, taking *abbhatītam* to mean "in the past, what is passed and over", this passage could be translated: "unseen by us for many myriads of æons in the past."

Then the wanderer Moggallāna spoke thus to the wanderer Sāriputta: "Let us go, friend, to the Lord, (for) this Lord is the teacher for us."

"Friend, these two hundred and fifty wanderers are staying here because of us, looking to us; do let us consult them so that they may do what they think (right)." Then Sāriputta and Moggallāna approached these wanderers; having approached, they spoke thus to these wanderers:

"We are going, friends, to the Lord, (for) this Lord is the teacher for us."

"We, venerable ones, are staying here because of you, looking to you. If the venerable ones will fare the Brahma-faring under the great recluse all of us will fare the Brahma-faring under the great recluse." || 1 ||

Then Sāriputta and Moggallāna approached the wanderer Sañjaya; having approached they spoke thus to the wanderer Sañjaya: "Sir, we are going to the Lord, (for) this Lord is the teacher for us."

"No, friends, do not go; we three will one and all look after this group." And a second time . . . And a third time . . . ". . . will look after this group." || 2 ||

Then Sāriputta and Moggallāna, taking those two hundred and fifty wanderers, approached the Bamboo Grove; but on that self-same spot hot blood issued from the mouth of Sañjaya the wanderer.[1] The Lord saw Sāriputta and Moggallāna coming in the distance; seeing them, he addressed the monks saying:

"Monks, these two friends, Kolita and Upatissa,[2] are coming. This pair of disciples will be my chief, my eminent pair.[3]" When, in the deep sphere of knowledge, they had attained the matchless freedom in which there is destruction of attachments,[4] then the teacher explained about them in the Bamboo Grove: "These two friends, Kolita and Upatissa, are coming. This pair of disciples will be my chief, my eminent pair." || 3 ||

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[1] See *Vin. Texts* i. 149, n. 1.

[2] Moggallāna was named Kolita, probably after his village, where he was born; Upatissa was Sāriputta's name, as he is recorded to say at *M.* i. 150, "but my fellow Brahma-farers know me as Sāriputta"—a name derived from his mother's, Rūpasārī.

[3] Quoted at *DhA.* i. 95.

[4] See *Vin. Texts* i. 149, n. 3, for note on "extraordinary grammatical construction" of this passage.

Then Sāriputta and Moggallāna approached the Lord; [42] having approached, having inclined their heads to the Lord's feet, they spoke thus to the Lord: "Lord, may we receive the going forth in the Lord's presence, may we receive ordination?"

"Come, monks," the Lord said, "well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill." So this was these venerable ones' ordination. || 4 ||

Now at that time very distinguished young men belonging to respectable families of Magadha were faring the Brahma-faring under the Lord. People looked down upon, criticised, spread it about, saying: "The recluse Gotama gets along by making (us) childless, the recluse Gotama gets along by making (us) widows, the recluse Gotama gets along by breaking up families. A thousand matted hair ascetics have now been allowed to go forth by him, and these two hundred and fifty wanderers of Sañjaya have been allowed to go forth, and these very distinguished young men belonging to respectable families of Magadha are faring the Brahma-faring under the recluse Gotama." Moreover, having seen the monks, they reproved them in this verse:

"The great recluse has come to Giribbaja[1] of the Magadhese
Leading all Sañjaya's (followers). Who will now be led
by him?" || 5 ||

Monks heard these who . . . spread it about. Then these monks told this matter to the Lord. He said: "Monks, this noise will not last for long, it will last only for seven days, after seven days it will cease. Therefore, monks, if they reprove you in this verse:

'The great recluse has come to Giribbaja of the Magadhese
Leading all Sañjaya's (followers). Who will now be led
by him?'

you should reprove them in reply in this verse:

'Verily great heroes, Truthfinders, lead by what is true
dhamma.
Who would be jealous of the wise, leading by *dhamma*?'"
|| 6 ||

[1] A name for Rājagaha, *cf. Sn.* 408. Literally "cow-pen". *VA.* 976 says Giribbaja was a town in the country of the Magadhese.

Now at that time the people, having seen the monks, reproved them in this verse:

"The great recluse has come to Giribbaja of the Magadhese
Leading all Sanjaya's (followers). Who will now be led by him?"

The monks reproved these people in reply in this verse:

"Verily great heroes, Truthfinders, lead by what is true *dhamma*.
Who would be jealous of the wise, leading by *dhamma*?" [43]

With the people saying: "It is said that the recluses, sons of the Sakyans, lead by *dhamma*, not by what is not-*dhamma*," that noise lasted exactly seven days, after seven days it ceased. || 7 ||

Told is the Going Forth of Sāriputta and Moggallāna. || 24 ||

Told is the Fourth Portion for Repeating.

Now at that time monks, being without preceptors, not being exhorted, not being instructed, walked for almsfood wrongly dressed, wrongly clothed, not befittingly attired.[1] While people were eating, they held their almsbowls close above the soft food for the remains,[2] and they held their almsbowls close above the solid food for the remains, and they held their almsbowls close above the savoury food for the remains, and they held their almsbowls close above the beverages[3] for the remains, and having themselves asked for curry and boiled rice,[4] they ate it, and they remained in the refectory making a loud noise, a great noise.[5] || 1 ||

People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, walk for almsfood, wrongly dressed, wrongly clothed, not befittingly attired? While people are eating, they hold their almsbowls close above the

[1] See Sekhiyas 1-4, 23, 24, and *B.D.* ii. 369 for references. I think it is meant that they were not wearing their robes in the regulation ways.

[2] *uttiṭṭha-patta*. *VA*. 977, as noted in *Vin. Texts* i. 152, gives two explanations of this phrase, the one connecting it with *ucchiṭṭha*, left over, rejected; the other with *uṭṭhahati*, to rise.

[3] *Cf. Vin.* iii. 72 (*B.D.* i. 124) for these four items.

[4] *odana*, one of the five soft foods (*Vin.* iv. 83).

[5] *Cf.* Sekhiyas 11-14.

soft food . . . and they remain in the refectory making a loud noise, a great noise, like brahmans at the meal-time of brahmans." ‖ 2 ‖

Monks heard these people who . . . spread it about. Those who were modest monks, contented, conscientious, scrupulous, desirous of training . . . spread it about, saying: "How can these monks walk for almsfood wrongly dressed . . . and remain in the refectory making a loud noise, a great noise?" ‖ 3 ‖

Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, that monks walk for almsfood wrongly dressed . . . [44] . . . and remain in the refectory making a great noise, a loud noise?"

"It is true, Lord." ‖ 4 ‖

The awakened one, the Lord rebuked them, saying:

"It is not fitting, monks, in these foolish men, it is not becoming, it is not proper, it is unworthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men walk for almsfood . . . and remain in the refectory making a loud noise, a great noise? It is not, monks, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased, but it is, monks, for displeasing those who are not (yet) pleased as well as those who are pleased, and for causing wavering in some." ‖ 5 ‖

Then the Lord,[1] having rebuked these monks, having in many a figure spoken in dispraise of difficulty in supporting and maintaining oneself, of great desires, of lack of contentment, of clinging (to the obstructions), of indolence; having in many a figure spoken in praise of ease in supporting and maintaining oneself, of desiring little, of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions), of putting forth energy, having given reasoned talk on what is fitting, on what is becoming, addressed the monks, saying:

"Monks, I allow a preceptor.[2] The preceptor, monks, should arouse in the one who shares his cell[3] the attitude of a

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[1] *Cf.* this passage with *Vin.* iii. 21 (*B.D.* i. 37).

[2] *upajjhāya*; Skrt. *upadhyāya*, a tutor.

[3] *saddhivihārika*, lit. one who stays, resides, lives with (another), a co-resident, and so a pupil in the same *vihāra*.

son[1]; the one who shares his cell should arouse in the preceptor the attitude of a father.[2] Thus these, living with reverence, with deference, with courtesy towards one another, will come to growth, to increase, to maturity in this *dhamma* and discipline. || 6 ||

" And thus, monks, should a preceptor be chosen[3]: having arranged the upper robe over one shoulder, having honoured his feet, having sat down on the haunches, having saluted with joined palms, he should speak to him thus: 'Honoured sir, be my preceptor; honoured sir, be my preceptor; honoured sir, be my preceptor.' If he[4] says: 'Very well' or 'Certainly' or 'All right' or 'It is proper' or 'Manage it amiably', and makes this understood by gesture, makes this understood by speech, makes this understood by gesture and by speech, the preceptor has been chosen; if he does not make this understood by gesture, if he does not make this understood by speech, [45] if he does not make this understood by gesture and by speech, the preceptor has not been chosen. || 7 ||

" The one who shares a cell,[5] monks, should conduct himself properly towards the preceptor. This is the proper conduct in this respect: having got up early, having taken off his sandals,[6] having arranged his upper robe over one shoulder, he should give tooth-wood,[7] he should give water for rinsing the mouth, he should make ready a seat. If there is conjey, having washed a bowl, the conjey should be placed near (the preceptor). When he has drunk the conjey, having given him water, having received the bowl, having lowered it,[8] having washed it properly without rubbing it, it should be put away.

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[1] *puttacitta*, a son's mind. *Cf. S.* iv. 110 f., *mātucitta bhaginīcitta dhītucitta*, the mind of a mother, sister, daughter.

[2] *pitucitta*, a father's mind.

[3] *gahetabbo*, lit. should be taken. But words for " choosing " were almost lacking, and *gaṇhāti* was often made to do duty for them.

[4] I.e. the preceptor, see *VA.* 977.

[5] From here to p. 67 below, = *Vin.* ii. 223-227.

[6] *VA.* 977 says he might have worn these for pacing up and down or for keeping his feet clean if he had got up early.

[7] *dantakaṭṭha*, as used by Indians to-day, a piece of wood. Allowed at *Vin.* ii. 138. *VA.* 977 says that the *saddhivihārika*, the one who shares a cell, having brought a large, a middle-sized and a small one—whatever he (the preceptor) takes of these is for three days, and then on the fourth day he should be given the same again.

[8] *nīcaṃ katvā*. So as not to let drops of water from inside the bowl spoil his robes when one is washing it; in the case of an earthen bowl it might break if dropped from a height.

When the preceptor has got up, the seat should be removed. If that place is soiled, that place should be swept. || 8 ||

"If the preceptor wishes to enter a village, his inner clothing[1] should be given (to him), the inner clothing (that he is wearing) should be received (from him) in return,[2] the girdle should be given (to him); having folded them[3] (into two or four folds), the outer robes are to be given[4] (to him); having washed it, a bowl with water[5] is to be given (to him). If the preceptor desires an attendant, (the latter) having put on his inner robe all round so as to cover the three circles,[6] having bound on the girdle, having folded them and having dressed in the outer robes, having fastened the ties, having washed, having taken a bowl, should be the preceptor's attendant. He should not walk too far away (from him), he should not walk too close. He should receive the bowl and its contents.[7] || 9 ||

"He should not interrupt the preceptor when he is speaking. (But) if the preceptor is bordering on an offence, then speaking himself, he should warn him. When he[8] is returning,[9] he[10] should make a seat ready, having come back first; he should set out water for washing the feet, a foot-stool, a foot-stand[11];

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[1] *nivāsana*; possibly another word for *antaravāsaka*, the putting on of which is denoted by *nivāseti*, *cf. B.D.* ii. 1, *n.* 2, 32, *n.* 2, 3.

[2] *paṭinivāsanaṃ paṭiggahetabbaṃ*. *VA.* 978 is silent. *Vin. Texts* i. 155 suggests "house-dress?". This would mean some kind of robe in addition to the three regulation ones. Böhtlingk and Roth, and Monier-Williams also both give "a kind of garment, for Buddhists". It would look as if a monk might, and indeed must, enter a village in a *nivasāna*, but not in a *paṭinivāsana*. I doubt the separate existence of such a garment. I suggest it is a *nivāsana* that is simply changed for another when a monk sets out on the begging round. If he has a change of *nivāsana* he could not be a *tecīvarika*. Monks in Ceylon often change their robes before they go out.

[3] *saguṇaṃ katvā*. As at CV. VIII, 4, 3. *VA.* 789 says "having made two robes of one" (i.e. having put two robes together), "two outer cloaks (*sanghāṭiyo*) are to be given. Every robe is called a *sanghāṭi* if it is put together, *sanghāṭitattā*". It thus seems that *sanghāṭi* here stands both for the outer cloak and for the upper robe, *uttarāsanga*; not for the inner robe, however, since this, under the name *nivāsana*, had probably been given to the preceptor already. Usually there is only one robe called *sanghāṭi*.

[4] *sanghāṭiyo*, lit. outer cloaks. See above note.

[5] *saudako* means with the drops of water remaining in the bowl after rinsing it, not drying it.

[6] *Cf.* Sekhiyas i, 2 (*B.D.* iii. 121).

[7] *pattapariyāpanna*. *VA.* 978 says that if the bowl is warm or heavy with the conjey or rice received, the one who shares a cell should take the preceptor's bowl and give him his own.

[8] Presumably the preceptor.

[9] To the monastery from the alms-round.

[10] Presumably the one who shares a cell.

[11] *Cf. Vin.* i. 9; iv. 231, 310 (*B.D.* iii. 191).

having gone to meet him, he should receive his bowl and robe, he should give back the inner clothing (given) in return, he should receive his inner clothing. If a robe is damp with perspiration, he should dry it for a short time in the sun's warmth, but a robe should not be laid aside in the warmth. He should fold up the robe. When folding up the robe, having made the corners turn back four finger-breadths, he should fold up the robe thinking: 'Mind there is no crease[1] in the middle.' The girdle should be placed in a fold (of the robe).[2] If there comes to be almsfood and the preceptor wishes to eat,[3] having given him water, almsfood should be placed near (him). || 10 ||

"He should offer the preceptor drinking-water. When he has eaten, having given him water, having received the bowl, having lowered it,[4] having washed it properly without rubbing it, having emptied out the water, he should dry it for a short time in the sun's warmth, but a bowl should not be laid aside in the warmth. He should lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, having felt with the other hand under the couch or [46] under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground.[4] When laying aside a robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside.[5] When the preceptor has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away. If that place comes to be soiled, that place should be swept. || 11 ||

" If the preceptor wishes to bathe, he should prepare a bath. If he wants a cold (bath), he should prepare a cold one; if he

[1] *bhaṅga*, breaking, splitting, dissolution, destruction. *VA* 979 indicates that if the robe were folded up in the same crease every time, it would wear thin along that crease.

[2] *obhoga*. *VA*. 979 says " having folded up the girdle, it should be laid aside having arranged it in a fold (*bhoga*) of the robe ".

[3] *VA*. 979 says that this would only be if he had failed to obtain almsfood in the village; in this case the one who shares his cell should bring him the almsfood which he himself had obtained.

[4] So as not to get dusty, *VA*. 979.

[5] *VA*. 980, he is not to lay it aside by taking hold of the edges and throwing the robe over bamboo or cord, or the fold might be damaged by coming into contact with a wall.

wants a hot (bath), he should prepare a hot one. If the preceptor wishes to enter a bathroom[1], he should knead chunam, should moisten clay[2]; taking a chair for the bathroom,[3] having gone close behind the preceptor, having given him the chair for the bathroom, having received his robe, he should lay it to one side. He should give him the chunam, he should give him the clay. If he is able to do so,[4] he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. || 12 ||

"He should not sit down so as to encroach upon (the space intended for) monks who are elders.[5] He should not keep newly ordained monks from a seat. He should make preparation for the preceptor in the bathroom. When he is leaving the bathroom, taking the chair for the bathroom, having covered himself front and back, he should leave the bathroom. He should also make preparation for the preceptor in the water. When he is bathing, having come out (of the water) first, having dried his own body, having put on his inner robe, he should wipe off the water from the preceptor's limbs, he should give him his inner clothing, he should give him his outer cloak[6]; taking the chair for the bathroom, having come back first, he should make ready a seat, he should put out water for washing the feet, a footstool, a footstand. He should offer the preceptor drinking-water. || 13 ||

"If he wishes to make him recite,[7] he should make him recite. If he wishes to interrogate,[8] he should be interrogated. In

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[1] *jantāghara*, see *Vin. Texts* i. 157, *n.* 2; iii. 103. Dutt, *Early Bud. Monachism*, p. 183, calls *jantāghara* "a common bath", and *jantāgharasālā*, "bath-rooms".

[2] Clay for use on the face in the bath-room allowed at *Vin.* ii. 120.

[3] Allowed at *Vin.* ii. 120.

[4] *VA.* 980, if he is not ill. The bathroom must have been full of hot steam, and juniors as much as seniors had to be careful to protect their faces with a smearing of clay.

[5] *Cf. Vin.* iv. 42, where monks must not lie down in the space meant for elders, and see *B.D.* ii. 247, n. 3. This expression and the next also occur at *CV.* viii. 4. 2.

[6] *saṁghāṭi*, perhaps here meaning the upper robe as well as the outer cloak, although then the plural might have been expected. See above, p. 60, n. 3.

[7] No doubt meaning, if the preceptor wishes to make the one who shares the cell recite the Pātimokkha or give an exposition of the eight chief rules; *cf. B.D.* ii. 271, n. 1.

[8] *Cf. B.D.* ii. 271, n. 2.

whatever dwelling-place the preceptor is staying, if that dwelling-place is soiled, it should be cleaned if he[1] is able (to do so). When he is cleaning the dwelling-place, having first taken out the bowl and robes, he should lay them to one side. Having taken out the piece of cloth to sit upon and the sheet,[2] he should lay them to one side. Having taken out the mattress[3] and the squatting-mat,[4] he should lay them to one side. || 14 ||

"Having lowered the couch, having taken it out properly without rubbing it,[5] without knocking it against the door or the posts,[6] he should lay it to one side. Having lowered the chair, [47] having taken it out properly without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having taken out the supports for the couch,[7] he should lay them to one side. Having taken out the spittoon,[8] he should lay it to one side. Having taken out the reclining-board,[9] he should lay it to one side. Having taken out the ground-covering,[10] having observed how it was laid down,[11] he should lay it to one side. If there come to be cobwebs in the dwelling-place, he should first remove them from the (floor-) covering[12]; he should wipe the corners[13] of

[1] I.e. the one who shares a cell.

[2] *nisīdanapaccattharaṇa*. *Cf. B.D.* ii. 34, n. 1, 46, n. 3, 244, n. 6.

[3] *Cf. B.D.* ii. 47, n. 1.

[4] *Cf. B.D.* ii. 73, n. 6.

[5] *VA*. 980, without rubbing it on the ground.

[6] *kavāṭapiṭṭha*. *VA*. 980 explains as "not touching the door (*kavāṭa*) and the door-posts" (*piṭṭhasaṃghāṭa*). On *kavāṭa* and *piṭṭhasaṃghāṭa* see *B.D.* ii. 258, n. 3, 8, and A. K. Coomaraswamy, *Indian Architectural Terms*, *J.A.O.S.* Vol. 48, No. 3, p. 256 (under *dvāra*). *Kavāṭa* allowed at *Vin*. ii. 142, and *kavāṭapiṭṭhasaṃghāṭa* at *Vin*. ii. 153, 154.

[7] A couch and a chair might have removable legs; *cf. B.D.* ii. 240. See p. 64, n. 4.

[8] Allowed at *Vin*. ii. 175.

[9] *apassenaphalaka*, a board for resting the head, arms or elbows upon. Allowed at *Vin*. ii. 175. Some made of stone can be found at the entrance to dwelling-places among the ancient remains at Anuradhapura.

[10] *bhummattharaṇa*; *cf. B.D*, ii. 46, n. 4.

[11] *paññatta*; same word as is used for "laying down" a rule of training, see *B.D.* ii. 4, n. 1.

[12] *ullokā paṭhamaṃ ohāretabbaṃ*. Not, I think, "he should remove them as soon as he sees them", as at *Vin. Texts* i. 159 and as favoured by *P.E.D.* For *ulloka* occurs at *Vin*. ii. 151 as meaning a cloth or covering for a couch or chair, and was something that could be spread, *santharati*. Thus it probably has a technical meaning, and is one of the numerous kinds of "cloths". Bu. on *Vin*. ii. 151 explains it as *cilimika*; and this he explains at *VA*. 775 as something made for preserving the texture of earth which is prepared with plaster.

[13] *VA*. 980, of the room. But it seems more probable that the corners of the window-holes are intended.

the window-holes.[1] If a wall that was coloured red[2] becomes stained, he should wipe it, having moistened a rag, having wrung it out. If ground that was blacked[3] becomes stained, he should wipe it, having moistened a rag, having wrung it out. If the ground did not come to be treated, he should sweep it, having sprinkled it all over with water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. || 15 ||

"Having dried the ground-covering in the sun, having cleaned it, having shaken it, having brought it back, he should lay it down as it was laid down before. Having dried the supports for the couch[4] in the sun, having wiped them, having brought them back, he should place them where they were before. Having dried the couch in the sun . . . the chair in the sun, having cleaned it, having shaken it, having lowered it, having brought it back properly without rubbing it, without knocking it against the door or the posts, he should lay it down as it was laid down before. Having dried the mattress and the squatting-mat in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down before. Having dried the piece of cloth to sit upon and the sheet in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down before. Having dried the spittoon in the sun, having wiped it, having brought it back, he should place it where it was before. Having dried the reclining-board in the sun, having wiped it, having brought it back, he should place it where it was before. || 16 ||

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[1] *ālokasandhi*. *Cf. B.D.* ii. 258 and n. 2; 259 and n. 1.

[2] *gerukaparikammakata*. *Geruka* is yellow ochre or red chalk. *Cf. B.D.* ii. 259 and n. 3.

[3] *Cf. B.D.* ii. 259. *Setavaṇṇa*, whitewash or plaster, the third colouring (with red and black) allowed for use in *vihāras* (*Vin.* ii. 150) is not included above.

[4] Allowed at *Vin.* ii. 150. It seems that these supports were detachable from the couches, for first they were to be taken out and put in the sun, and then the couch was to be taken out. *Vin. Texts* iii. 278, n. 3, says that the couch "was supported on movable tressels—the *paṭipādakā*", but A. K. Coomaraswamy, *Ind. Architectural Terms*, *J.A.O.S.*, Vol. 48, No. 3, p. 265, sees "no reason why the *pāṭipādakā* of a *mañca* should not be fixed legs". On the other hand, *āhaccapādaka* (of couches and chairs) seems to mean "removable legs", Pāc. xiv, and *Vin.* ii. 149.

"He should lay aside the bowl and robes. When laying aside the bowl . . . (as in || 11 ||) . . . the fold towards him, the robe should be laid aside. || 17 ||

"If dusty winds blow from the east, he should close the eastern windows.[1] If dusty winds blow from the west, he should close the western windows. If dusty winds blow from the north, he should close the northern windows. If dusty winds blow from the south, [48] he should close the southern windows. If the weather is cool, he should open the windows by day, he should close them at night. If the weather is warm, he should close the windows by day, he should open them at night. || 18 ||

"If a cell is soiled, the cell should be swept. If a porch[2] . . . If an attendance-hall[3] . . . If a fire-hall[4] . . . If a privy comes to be soiled, the privy should be swept. If there does not come to be drinking-water, drinking-water should be provided. If there does not come to be water for washing, water for washing should be provided. If there does not come to be water in the pitcher of water for rinsing,[5] water should be tipped into the pitcher of water for rinsing. || 19 ||

"If dissatisfaction[6] has arisen in the preceptor, the one who shares his cell should allay[7] it or should get (another) to allay[8] it, or he should give him a talk on *dhamma*. If remorse has arisen in the preceptor, the one who shares the cell should dispel it or should get (another) to dispel it, or he should give him a talk on *dhamma*.[9] If wrong views have arisen in the preceptor, the one who shares his cell should dissuade him (from them) or should get another to dissuade him (from them),[9] or he should give him a talk on *dhamma*.[10] || 20 ||

"If the preceptor has committed an offence against an

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[1] *vātapāna*, see *B.D.* ii. 259, n. 1. Three kinds allowed at *Vin.* ii. 148.
[2] *koṭṭhaka*, or gate-house, or store-room, allowed at *Vin.* ii. 142, 153.
[3] *upaṭṭhānasālā*, allowed at *Vin.* ii. 153. See *B.D.* ii. 194, n. 4.
[4] *aggisālā*, allowed at *Vin.* ii. 154.
[5] *ācamanakumbhī*, allowed at *Vin.* ii. 142.
[6] *anabhirati*, see *B.D.* i. 114, n. 1; and *Vin.* i. 144.
[7] *vūpakāsetabbā*. *VA*. 981 says that he should take him elsewhere.
[8] *vūpakāsāpetabbā*. Another monk should be told: 'having taken the elder, go elsewhere', *VA*. 981. *Cf. Vin.* i. 142 (= below, p. 190).
[9] *Cf. Vin.* i. 142 (= below, p. 190).
[10] For above passage *cf. A.*v. 72, where competence in these matters is one of the qualifications a monk must possess in order to confer the *upasampadā* ordination.

important rule[1] and deserves probation,[2] the one who shares his cell should make an effort, thinking: 'How then could the Order grant the preceptor probation?' If the preceptor deserves to be sent back to the beginning,[3] the one who shares his cell should make an effort, thinking: 'How then could the Order send the preceptor back to the beginning?' If the preceptor deserves *mānatta* (discipline), the one who shares his cell should make an effort, thinking: 'How then could the Order inflict *mānatta* (discipline) on the preceptor?' If the preceptor deserves rehabilitation,[4] the one who shares his cell should make an effort, thinking: 'How then could the Order rehabilitate the preceptor?' ‖ 21 ‖

"If the Order desires to carry out a (formal) act against the preceptor—one of censure[5] or one of guidance[6] or one of banishment[7] or one of reconciliation[8] or one of suspension[9]—the one who shares his cell should make an effort, thinking: 'How then could the Order not carry out a (formal) act against the preceptor or change it to a lighter one?[10]' Yet if a (formal) act—one of censure . . . one of suspension—is carried out by the Order against him, the one who shares his cell should make an effort, thinking: 'How then could the preceptor conduct himself properly,[11] be subdued, mend his ways, (so that) the Order could revoke that (formal) act?' ‖ 22 ‖

"If the preceptor's robe should be washed, the one who shares his cell should wash it or he should make an effort, [49]

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[1] At *Vin.* iv. 51, one of the qualities a monk must possess in order to exhort the nuns is that of not having offended against an "important rule", *garudhamma*. There were eight "important rules" to be kept by nuns; see *B.D.* ii. 266, n. 11 and p. 267. But, above, the important rules seem to refer to Saṅghādisesa, for what follows; probation, etc., are among the penalties for breaking Saṅgh. rules.

[2] *parivāsa*, *cf. B.D.* i. 196, n. 3, and *Vin.* i. 143, ii. 31 ff. Not the same *parivāsa* as that granted to members of other sects on their wishing to enter the Order, see below, p. 85.

[3] *Cf. B.D.* i. 196, n. 4, and for *mānatta B.D.* i. 196, n. 5, and *Vin.* i. 143.

[4] *abbhāna*, *cf. B.D.* i. 196 n. 6; *B.D.* iii. 28, n. 4.

[5] *tajjaniya*. *Cf. Vin.* i. 143, ii. 2 ff. See *Vin.* i. 325, *A.* i. 99 and Dutt, *Early Buddhist Monachism*, p. 170, for this and the four following formal acts.

[6] *nissaya*, tutelage. *Cf.* CV. I. **9.** 1 ff.

[7] *pabbājaniya*. *Cf.* CV. I. **13.** 1 ff.

[8] *paṭisāraniya*. *Cf.* CV. I. **18.** 1 ff.

[9] *ukkhepaniya*. *Cf.* CV. I. **25.** 1 ff.

[10] *VA.* 981 indicates that the one who shares the cell should do his best to plead with the monks to cancel the formal act. But if they insist, he should beg the preceptor to conduct himself properly.

[11] *Cf. B.D.* i. 323 and its n. 1, 2, 3 for these expressions.

thinking: 'How then could the preceptor's robe be washed?' If the preceptor's robe-material should be made up, the one who shares his cell should make it up or he should make an effort, thinking: 'How then could the preceptor's robe-material be made up?' If dye should be boiled for the preceptor . . . If the preceptor's robe should be dyed . . . ' . . . could the preceptor's robe be dyed?' When he is dyeing the robe, he should dye it properly, turning it again and again, nor should he go away if the drips have not ceased.[1] || 23 ||

"Without asking the preceptor (for permission), he should not give an almsbowl to anyone nor should he receive an almsbowl from anyone; he should not give a robe to anyone nor should he receive a robe from anyone; he should not give a requisite to anyone nor should he receive a requisite from anyone; he should not cut off anyone's hair nor should he have his hair cut off by anyone; he should not render a service to anyone nor should he cause a service to be rendered by anyone; he should not execute a commission for anyone nor should he cause a commission to be executed by anyone; he should not become an attendant on anyone nor should he take anyone as an attendant; he should not bring back almsfood for anyone nor should he have almsfood brought back by anyone. Without asking the preceptor (for permission), he should not enter a village, he should not go to a cemetery, he should not leave the district.[2] If the preceptor becomes ill, he should tend him for as long as life lasts; he should wait (with him) until he recovers.[3]" || 24 ||

Told is what is due to a Preceptor. || 25 ||

"The preceptor,[4] monks, should conduct himself properly towards the one who shares his cell. This is the proper conduct in this respect: the one who shares the cell should be furthered,[5] he should be helped by the preceptor in regard to recitation,

[1] *acchinne theve.* *VA.* 981 says "he should not depart if even a little dye is falling down." Proper methods for dyeing robe-material given at *Vin.* i. 286.

[2] *disā pakkamitabbā.* *Cf.* MV. II. 21. 1 where ignorant monks travelling to distant parts, *disaṃgamikā*, do not ask teachers and preceptors for permission.

[3] *vuṭṭhānassa,* until he gets up from his illness, *VA.* 982. *Cf. Vism.* 94.

[4] From here to p. 69, below = *Vin.* ii. 227-230.

[5] *saṃgahetabbo,* used with the next word, *anuggahetabbo,* below, p. 157.

interrogation, exhortation, instruction.[1] If there is a bowl for the preceptor but no bowl for the one who shares his cell, a bowl should be given by the preceptor to the one who shares his cell, or he should make an effort, thinking "How then could a bowl be procured for the one who shares my cell ?' If there is a robe for the preceptor . . . If there is (another) requisite for the preceptor . . . [50] ' How then could (another) requisite be procured for the one who shares my cell ? ' || 1 ||

" If the one who shares the cell becomes ill, having got up early he should give tooth-wood, he should give water for rinsing the mouth, he should make ready a seat. If there is conjey[2] . . . that place should be swept. || 2 ||

" If the one who shares a cell wishes to enter a village[3] . . . having washed, a bowl with water is to be given to him. Thinking, ' He will be returning about now ', he should[4] make ready a seat, he should set out water for washing the feet, a foot-stool, a foot-stand . . . [51] . . . He should offer drinking water to the one who shares his cell. || 3–6 ||

" In whatever dwelling-place one who shares a cell is staying, if that dwelling-place is soiled, it should be cleaned if he is able to do so . . . [52] [5] . . . so that the Order could revoke that (formal) act.' || 7–10 ||

" If the robe of one who shares a cell should be washed, the preceptor should explain, saying : ' Thus should you wash it ', or he should make an effort, thinking : ' How then could the robe of the one who shares my cell be washed ? ' If the robe-material of one who shares a cell should be made up, the preceptor should explain, saying : ' Thus should you make it up ', or . . . ' How then could the robe-material of the one who shares a cell . . . ' Thus should you boil it ', or . . . ' How then could dye be boiled for the one who shares my cell ? ' If the robe of the one who shares a cell should be dyed . . . ' Thus should you dye it ', or . . . ' How then could the robe of the one who shares my cell be dyed ? ' When he is dyeing

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[1] These four words are used in definition of " should (neither) help " at *Vin.* iv. 325 (*B.D.* iii. 376) ; and *cf.* *B.D.* ii, 271, n. 2.

[2] As at MV. I. 25. 2, reading " preceptor " for " one who shares a cell " and vice versa.

[3] As at MV. I. 25. 9 (first half).

[4] From here to the end of || 6 ||, as at MV. I. 25. 10-13, omitting the first two sentences of I. 25. 10.

[5] As at MV. I. 25. 14-22.

the robe, he should dye it properly, turning it again and again, nor should he go away if the drips have not ceased. If the one who shares a cell becomes ill, he should tend him as long as life lasts; he should wait until he recovers." || 11 ||

Told is what is due to one who shares a cell. || 26 ||

Now at that time those who shared cells did not conduct themselves properly towards their preceptors. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can those who share cells not conduct themselves properly towards their preceptors?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that those who share cells do not conduct themselves properly towards their preceptors?"

"It is true, Lord."

The enlightened one, the Lord rebuked them, saying:

"How, monks, can those who share cells not conduct themselves properly towards their preceptors?"

Having rebuked them, having given reasoned talk, the Lord addressed the monks, saying: "Monks, [53] those who share cells should not not conduct themselves properly towards their preceptors. Whoever should not conduct himself properly, there is an offence of wrong-doing." || 1 ||

Even so, they did not conduct themselves properly. They told this matter to the Lord. He said: "I allow you, monks, to dismiss[1] one who does not conduct himself properly. And thus, monks, should he be dismissed: If he, saying: 'I dismiss you' or 'Do not come back here' or 'Bring back your bowl and robe' or 'I am not to be waited upon by you', makes this understood by gesture, if he makes this understood by voice, if he makes this understood by gesture and by voice, the one who shares the cell comes to be dismissed. If he does not make this understood by gesture, if he does not make this understood by voice, if he does not make this understood by gesture and by voice, the one who shares the cell does not come to be dismissed. || 2 ||

Now at that time those who shared a cell and who were dismissed did not apologise. They told this matter to the

[1] *paṇāmetuṃ*.

Lord. He said: "I allow (them), monks, to apologise." Even so, they did not apologise. They told this matter to the Lord. He said: "Monks, one who is dismissed is not not to apologise. Whoever should not apologise, there is an offence of wrong-doing." ‖3‖

Now at that time preceptors, on being apologised to, did not forgive. They told this matter to the Lord. He said: "I allow you, monks, to forgive." Even so, they did not forgive. And those who shared a cell departed and they left the Order and they went over to (other) sects. They told this matter to the Lord. He said: "Monks, when you are being apologised to you should not not forgive. Whoever should not forgive, there is an offence of wrong-doing." ‖4‖

Now at that time preceptors dismissed those who were conducting themselves[1] properly, they did not dismiss those who were not conducting themselves properly. They told this matter to the Lord. He said: "Monks, one who is conducting himself properly is not to be dismissed. Whoever should dismiss him, there is an offence of wrong-doing. And, monks, one who is not conducting himself properly is not not to be dismissed. Whoever should not dismiss him, there is an offence of wrong-doing. ‖5‖

"Monks, if one who shares a cell is possessed of five qualities he may be dismissed: if there does not come to be much affection for his preceptor, if there does not come to be much faith (in him), if there does not come to be much sense of shame (towards him), if there does not come to be much respect (for him), if there does not come to be much development[2] (under him). Monks, if one who shares a cell is possessed of these five qualities he may be dismissed. Monks, if one who shares a cell is possessed of five qualities he should not be dismissed: if there comes to be much affection for his preceptor . . . . if there comes to be much development. Monks, if one who shares a cell is possessed of these five qualities he should not be dismissed. ‖6‖

"Monks, if one who shares a cell is possessed of five qualities

[1] For use of singular, where we should use the plural, *cf. B.D.* iii. 364, 367, 369. Here the meaning is that each of several preceptors dismissed the particular monk who shared his cell.

[2] *bhāvanā*. *VA.* 982 explains by *mettabhāvanā*, development of amity.

it is suitable[1] to dismiss him: [54] if there does not come to be much affection for his preceptor . . . if there does not come to be much development. Monks, if one who shares a cell is possessed of these five qualities, it is suitable to dismiss him. Monks, if one who shares a cell is possessed of five qualities it is not suitable to dismiss him: if there comes to be much affection for his preceptor . . . if there comes to be much development. Monks, if one who shares a cell is possessed of these five qualities it is not suitable to dismiss him. || 7 ||

"Monks, if one who shares a cell is possessed of five qualities, a preceptor, in not dismissing him, becomes one who has gone too far; in dismissing him, he does not become one who has gone too far: if there does not come to be much affection for his preceptor. . . if there does not come to be much development. Monks, if one who shares a cell is possessed of these five qualities, a preceptor, in not dismissing him, becomes one who has gone too far; in dismissing him he does not become one who has gone too far. Monks, if one who shares a cell is possessed of five qualities, the preceptor, in dismissing him, becomes one who has gone too far; in not dismissing him, he does not become one who has gone too far: if there comes to be much affection for the preceptor . . . if there comes to be much development. Monks, if one who shares a cell is possessed of these five qualities, a preceptor, in dismissing him, becomes one who has gone too far; in not dismissing him, he does not become one who has gone too far." || 8 || **27** ||

Now at that time a certain brahman, having approached (some) monks, asked for the going forth. The monks did not want to let him go forth, and because he could not obtain the going forth among the monks, he became lean, wretched, of a bad colour, very yellow, his veins standing out all over his body.[2] The Lord saw this brahman, lean . . . all over his body, and seeing him, he addressed the monks, saying: "How is it, monks, that this brahman is lean . . . all over his body?"

"Lord, this brahman asked the monks for the going forth. The monks did not want to let him go forth, and because he could not obtain the going forth among the monks, he is lean . . . all over his body." || 1 ||

[1] *alaṃ*, enough.

[2] Stock, *cf. Vin.* iii. 88 (*B.D.* i. 153-4).

Then the Lord addressed the monks, saying: "Now, monks, who remembers a service[1] done by this brahman?" When he had spoken thus the venerable Sāriputta spoke thus to the Lord: "I, Lord, remember a service done by this brahman."

"Now, what help (given) by this brahman, Sāriputta, do you remember?"

"Lord, as I was walking for almsfood here in Rājagaha this brahman had spoon-alms[2] bestowed upon me. This, Lord, is the service done by this brahman [55] which I remember." || 2 ||

"Good, Sāriputta, it is good. Indeed those who are truly men,[3] Sāriputta, are thankful and grateful.[4] Because of this do you, Sāriputta, let this brahman go forth (and) ordain him."

"How, lord, do I let this brahman go forth, how do I ordain him?"

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"From this day forth, monks, I abolish that ordination by going to the three refuges which I allowed. I allow you, monks, to ordain by a (formal) act consisting of a motion and a resolution put three times.[5] || 3 ||

"And thus, monks, should one ordain: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. This (person) so and so wishes for ordination from the venerable so and so. If it seems right to the Order, the Order may ordain so and so, through the preceptor so and so. This is the motion. || 4 ||

"'Honoured sirs, let the Order hear me. This person so and so . . . may ordain so and so. The Order is ordaining so and so through the preceptor so and so. If the ordination of so and so through the preceptor so and so is pleasing to the venerable ones let them be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . should speak. || 5 ||

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[1] *adhikāra*.

[2] *kaṭacchubhikkhā*, alms given with a ladle to a monk (*cf. Thag.* 934, *Miln.* 9); contrasted with ticket-food and the gifts of robes, etc., at *DhA.* i. 379, and with a "great gift", *mahādāna*, given to a body of monks at *Pv.* II. 9. 56-58.

[3] *sappurisa*. *Cf. Vin.* iii. 7.

[4] *Cf. S.* ii. 272.

[5] *ñatticatuttha*. See MV. IX. 3. 4-9, and Dutt, *Early Bud. Monachism*, p. 150.

" 'And a third time I speak forth this matter . . . should speak. So and so is ordained by the Order through the preceptor so and so. It is pleasing to the Order, therefore they are silent. Thus do I understand this.' " ||6|| 28 ||

Now at that time a certain monk immediately after he was ordained indulged in bad habits. Monks spoke thus: "Do not, your reverence, do that, it is not allowed."[1] He spoke thus: "But indeed, I did not ask the venerable ones saying, 'Ordain me'. Why did you ordain me without being asked (to do so)?" They told this matter to the Lord. [56] He said: "Monks, you should not ordain without being asked (to do so). Whoever should (so) ordain, there is an offence of wrong-doing. I allow you, monks, to ordain when you have been asked (to do so). || 1 ||

"And thus, monks, should one ask (for it): That one who wishes for ordination, having approached the Order, having arranged his upper robe over one shoulder, having honoured the monks' feet, having sat down on his haunches, having saluted with joined palms, should speak thus to it: 'Honoured sirs, I ask the Order for ordination; honoured sirs, may the Order raise me up,[2] out of compassion.' And a second time should he ask . . . And a third time should he ask . . . || 2 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. This (person) so and so wishes for ordination from the venerable so and so. So and so asks the Order for ordination through the preceptor so and so. If it seems right to the Order the Order may ordain so and so through the preceptor so and so. This is the motion. || 3 ||

" 'Honoured sirs, let the Order hear me. This (person) so and so wishes for ordination from the venerable so and so. So and so asks the Order for ordination through the preceptor so and so. If the ordination of so and so through the preceptor so

[1] *Cf. B.D.* i. 309, ii. 230, 393.

[2] *ullumpatu*, meaning according to *VA*. 984 "having made me arise from what is bad may they establish me in what is good; or, having raised me from the status of a novice may they establish me in the status of a monk". *Cf.* below, p. 122, and *VA*. 1033. See also A. K. Coomaraswamy, *Some Pali Words*, *H.J.A.S.*, Vol. 4, No. 2, p. 145-6, where he takes *ullumpatu* as meaning "extract" (me from all evil).

and so is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter . . . So and so is ordained by the Order through the preceptor so and so. It is pleasing to the Order, therefore they are silent. Thus do I understand this.' " || 4 || 29 ||

Now at that time in Rājagaha a succession of meals of sumptuous foods came to be arranged.[1] Then it occurred to a certain brahman: "Now, these recluses, sons of the Sakyans, are pleasant in character, pleasant in conduct; having eaten good meals they lie down on beds sheltered from the wind.[2] What now if I should go forth among these recluses, sons of the Sakyans?" Then that brahman, having approached (some) monks, asked for the going forth. The monks allowed him to go forth (and) they ordained him. || 1 ||

The succession of meals dwindled away[3] after he had gone forth. Monks spoke thus: "Come along now, your reverence, we will walk for almsfood." He spoke thus: "Your reverences, I did not go forth for this—that I should walk for almsfood. If you will give to me, I will eat, but if you will not give to me, I will leave the Order."

"But, did you, your reverence, go forth for your belly's sake?" [57]

"Yes, your reverences." || 2 ||

Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this monk go forth in this *dhamma* and discipline which are well taught for his belly's sake?" These monks told this matter to the Lord. He said:

"Is it true, as is said, that you, monk, went forth for your belly's sake?"

"It is true, Lord."

The enlightened one, the Lord rebuked him, saying:

"How can you, foolish man, go forth in this *dhamma* and discipline which are well taught for your belly's sake? It is not foolish man, for pleasing those who are not (yet) pleased,

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[1] *Cf. Vin.* i. 248, iv. 75 (*B.D.* ii. 315).
[2] *Cf. Vin.* i. 72, iv. 129 (*B.D.* iii. 10-11).
[3] *khīyittha*; *cf. khīyanti* at *B.D.* ii. 236, n. 1, 2.

nor for increasing (the number of) those who are pleased." Having rebuked him, having given reasoned talk, he addressed the monks, saying: || 3 ||

"I allow you, monks, when you are ordaining, to explain four resources[1]: that going forth is on account of meals of scraps; in this respect effort is to be made by you for life. (These are) extra acquisitions: a meal for an Order, a meal for a special person, an invitation, ticket-food, (food given) on a day of the waxing or waning of the moon, on an Observance day, on the day after an Observance day.[2] That going forth is on account of rag-robes; in this respect effort is to be made by you for life. (These are) extra acquisitions: (robes made of) linen, cotton, silk, wool, coarse hemp, canvas.[3] That going forth is on account of a lodging at the root of a tree; in this respect effort is to be made by you for life. (These are) extra acqusitions: a dwelling-place, a curved house,[4] a long house,[5] a mansion,[6] a cave.[7] That going forth is on account of ammonia as a medicine; in this respect effort is to be made by you for life. (These are) extra acquisitions: ghee, fresh butter, oil, honey, molasses.[8]" || 4 || 30 ||

Told is the Fifth Portion for Repeating: on what is due to a Preceptor.

Now at that time a certain brahman youth, having approached

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[1] *nissaya*, *cf.* *Vin.* i. 96. *Nissaya* is something which you depend upon, which supplies you, a source of supply. Not to be confused with the formal act called *nissaya*, referred to at *Vin.* i. 49 (p. 66, above), which is an act placing someone under guidance, giving him help.

[2] For last four, *cf.* *B.D.* ii. 313-314 and notes.

[3] See *B.D.* ii. 7, 143, and notes.

[4] *aḍḍhayoga*. *Comys.* speak of it as *supaṇṇavaṅkageha* (see *P.E.D.*), as *garuḷasaṇṭhānapāsāda* (see *C.P.D.*), and as *suvaṇṇavaṅgageha* (see *Vin. Texts* i. 173, n. 1). It is possible that the curve refers only to the roof, curved upwards perhaps at the ends, like some forms of domestic architecture in present-day India, and this is the reason for the *aḍḍha*, half: that in some respect the building is half and not entirely curved. At *Vin.* ii. 172 it is said that repairs may be made to an *aḍḍhayoga* during a period of seven or eight years.

[5] *pāsāda*, see *B.D.* ii. 16, n. 5.

[6] *hammiya*, see *B.D.* ii. 16, n. 6.

[7] *guha*. These five are the five *leṇāni*, abodes, allowed at *Vin.* ii. 146; allowed at *Vin.* i. 107, as the site for an *uposatha* hall; at *Vin.* i. 239 as the site for *kappiyabhūmi*, a place for what is allowable, an outhouse; at *Vin.* i. 284 as the site for a store-room—in the last three cases the sites are to be agreed upon by the Order.

[8] *Cf.* *B.D.* i. 133, ii. 342. At *B.D.* ii. 131 these five medicines may be used by ill monks.

(some) monks, asked for the going forth. The monks explained the resources to him beforehand. He spoke thus: "If, honoured sirs, you had explained the resources to me after I had gone forth, I should have been satisfied, but now, honoured sirs, I will not go forth; the resources are disgusting and loathsome to me." The monks told this matter to the Lord. He said:

"Monks, the resources should not be explained beforehand. Whoever should (thus) explain them, there is an offence of wrong-doing. I allow you, monks, to explain the resources soon after ordaining (a person)." || 1 ||

Now at that time monks ordained through a group of two and a group of three (monks). They told this matter to the Lord. He said:

"Monks, you should not ordain through a group of less than ten (monks).[1] Whoever should (so) ordain, there is an offence of wrong-doing. I allow you, monks, to ordain through a group of ten or more than ten (monks)." || 2 || [58]

Now at that time monks of one year's standing and of two years' standing (severally) ordained the one who shared his cell. And when he was of one year's standing,[2] the venerable Upasena, Vanganta's son,[3] ordained the one who shared his cell. When he was of two years' standing, having kept the rains-residence, taking the one who shared his cell and who was of one year's standing, he approached the Lord. Having approached, having greeted the Lord, he sat down at a respectful distance. Now, it is the custom for awakened ones, for Lords to exchange friendly greetings with in-coming monks. || 3 ||

Then the Lord spoke thus to the venerable Upasena, Vanganta's son: "I hope, monk, that things go well with you, I hope you are keeping going, I hope you came here with but little fatigue on the journey."

"Things do go well with me, Lord, I am keeping going,

[1] See *Vin.* i. 319. A group *gaṇa*, is usually in the *Vinaya* regarded as consisting of from two to four monks (or nuns), but here it is equivalent to an Order, a *saṃgha*.

[2] See *Jā.* ii. 449, *VA.* 194, *UdA.* 266, *AA.* i. 271 for this same episode. *UdA.* states that Upasena was of two years' standing as a preceptor. But it is more likely that *AA.* is right in saying that two years' standing as a monk is meant, i.e. since his own ordination.

[3] See *B.D.* ii. 83.

Lord, I came, Lord, with but little fatigue on the journey."

Now, Truthfinders (sometimes) ask knowing,[1] and knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they do not ask, knowing the right time (when not to ask). Truthfinders ask about what belongs to the goal, not about what does not belong to the goal. There is bridge-breaking[2] for Truthfinders in whatever does not belong to the goal. Awakened ones, Lords, question monks concerning two matters: "Shall we teach *dhamma*?" or "Shall we lay down a rule of training for disciples?" ‖ 4 ‖

Then the Lord spoke thus to the venerable Upasena, Vanganta's son: "Of how many years' standing are you, monk?"

"I, Lord, am of two years' standing."

"And of how many years' standing is this monk?"

"He is of one year's standing, Lord."

"Who is this monk as regards you?"

"He is the one who shares my cell, Lord."

The awakened one, the Lord rebuked (him), saying:

"It is not fitting, foolish man, it is not becoming, it is not proper, it is unworthy of a recluse, it is not allowable, it should not be done. How can you, foolish man, when you should be exhorted and instructed by others, think to exhort and instruct another (monk)? Too quickly have you, foolish man, turned to abundance,[3] that is to say to acquiring a group. It is not, foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, one who is of less than ten years' standing should not ordain.[4] Whoever (such) should (so) ordain, there is an offence of wrong-doing. I allow you, monks, to ordain through one who is of ten years' standing or through one who is of more than ten years' standing." ‖ 5 ‖

[1] See also *Vin*. i. 158, 250, iii. 6, 88-89 for this passage; and *B.D*. i. 13, notes 1 and 2.

[2] See D. L. Coomaraswamy, *The Perilous Bridge of Welfare*, *HJAS*, Vol. 8, No. 2, August, 1944, for a discussion of the Bridge mainly from Indian sources.

[3] *Cf*. *Vin*. i. 287.

[4] *Cf*. Nuns' Pāc. lxxiv, where a nun of less than twelve years' standing should not ordain.

Now at that time ignorant, inexperienced monks ordained, thinking: "We are of ten years' standing, we are of ten years' standing." (Consequently) there were to be found ignorant preceptors, wise (monks) who shared their cells; inexperienced preceptors, experienced (monks) who shared their cells; preceptors who had heard little, (monks) who shared their cells who had heard much; preceptors of poor intelligence, [59] intelligent (monks) who shared their cells; and a certain former member of another sect, when he was being spoken to by his preceptor regarding a rule, having refuted the preceptor, went over to the fold of that same sect[1] (as before). || 6 ||

Those who were modest monks . . . spread it about, saying: "How can these ignorant, inexperienced monks ordain, thinking: 'We are of ten years' standing, we are of ten years' standing'? (So that) there are to be found . . . intelligent (monks) who share their cells." Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that ignorant, inexperienced monks ordained, thinking: . . . there are to be found . . . intelligent (monks) who share their cells?"

"It is true, Lord." || 7 ||

Then awakened one, the Lord rebuked them, saying:

"How, monks, can these foolish men, ignorant, inexperienced, ordain, thinking: 'We are of ten years' standing, we are of ten years' standing'? . . . intelligent (monks) who share their cells. It is not, monks, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, one who is ignorant, inexperienced should not ordain. Whoever (such) should ordain, there is an offence of wrong-doing. I allow you, monks, to ordain through an experienced, competent monk who is of ten years' standing or more than ten years' standing." || 8 || **31** ||

Now at that time monks, when their preceptors had gone away and had left the Order and had died and had gone over to another side (of the Order),[2] being without

[1] *titthāyatanaṃ saṃkami*. *Cf. Vin.* iv. 217 (*B.D.* iii. 167).
[2] *Cf. B.D.* iii. 190.

teachers,[1] not being exhorted, not being instructed, walked for almsfood wrongly dressed, wrongly clothed, not befittingly attired. While people were eating . . . (= I. 25. 1–4) . . .
"It is true, Lord."

Having rebuked them, having given reasoned talk, he addressed the monks, saying: "Monks, I allow a teacher. The teacher, monks, should arouse in his pupil[2] the attitude of a son; the pupil should arouse in his teacher the attitude of a father. Thus these, living with reverence, with deference, with courtesy towards one another, will come to growth, increase, maturity in this *dhamma* and discipline. I allow you, monks, to live ten years in dependence,[3] and when one is of ten years' standing to give guidance.[4] || 1 ||

"And thus, monks, should a teacher be chosen: having arranged the upper robe over one shoulder, having honoured his feet, having sat down on the haunches, having saluted with joined palms, he should speak to him thus: 'Honoured sir, be my teacher, I will live in dependence on the venerable one; honoured sir, be my teacher, I will live in dependence on the venerable one; honoured sir, be my teacher, [60] I will live in dependence on the venerable one.' If he says: 'Very well' or 'Certainly' or 'All right' or 'It is proper' or 'Manage it amiably', and makes this understood by gesture . . . (= I. 25. 7–24, *reading* teacher *and* pupil *for* preceptor *and* one who shares a cell) . . . If the teacher becomes ill, he should tend him as long as life lasts; he should wait until he recovers." || 3 ||

Told is what is due to a Teacher. || 32 ||

"The teacher, monks, should conduct himself properly towards his pupil. This is the proper conduct in this respect: the pupil should be furthered, he should be helped by the

[1] *ācariya*. See *Vin. Texts* i. 178, n. 2 for note comparing this with preceptor. *Vism.* 94 says that in a dwelling-place are teachers, preceptors, those who share a cell, pupils, those having the same preceptors, those having the same teachers. It mentions teachers for the going forth, teachers for ordination, pupils ordained and allowed to go forth having the same preceptor; teachers in guidance, in the exposition (or recitation, of the Pātimokkha), pupils in the same having the same teacher.

[2] *antevāsika*.

[3] *nissāyaṃ vatthuṃ*.

[4] *nissayaṃ dātuṃ*. There is also the formal act of *nissaya*, of placing under guidance, as in I. 25. 22. The word translated above, I. 30. 4, as "resource" is also *nissaya*, but it is there combined with the verb *ācikkhituṃ*.

teacher . . . (= I. **26**. 1–11, *reading* teacher *and* pupil *for* preceptor *and* one who shares a cell) . . . If the pupil becomes ill, he should tend him as long as life lasts; he should wait until he recovers." || 1 ||

What is due to a Pupil. || **33** ||

The Sixth Portion for Repeating.

Now at that time pupils did not conduct themselves properly towards their teachers . . . (= I. **27**. 1–8, *reading* teacher *and* pupil *as above*) . . . in not dismissing him he does not become one who has gone too far." || 1 || **34** ||

Now at that time ignorant, inexperienced monks, gave guidance, thinking: "We are of ten years' standing, we are of ten years' standing." (So that) there were to be found ignorant teachers, wise pupils; inexperienced teachers, experienced pupils; teachers who had heard little, pupils who had heard much; teachers of poor intelligence, intelligent pupils. Those who were modest monks [**61**] . . . spread it about, saying: "How can these ignorant inexperienced monks give guidance, thinking: 'We are of ten years' standing, we are of ten years' standing'? (So that) there are to be found ignorant teachers . . . intelligent pupils." || 1 ||

Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that ignorant, inexperienced (monks)[1] are giving guidance, thinking: 'We are of ten years' standing, we are of ten years' standing'?"

"Is it true, Lord." The enlightened one, the Lord rebuked them; having rebuked them, having given reasoned talk, he addressed the monks, saying: "Monks, one who is ignorant, inexperienced, should not give guidance. Whoever (such) should give it, there is an offence of wrong-doing. I allow you, monks, to give guidance through an experienced, competent monk who is of ten years' standing or of more than ten years' standing."[2] || 2 || **35** ||

Now at that time monks, when their teachers and preceptors had gone away and had left the Order and had died and had

[1] Omitted in Oldenberg's text of *Vin*.

[2] *Cf.* above, I. **31**. 6-8.

gone over to another side (of the Order),[1] did not know about nullifications of guidance. They told this matter to the Lord. He said:

"Monks, there are these five nullifications of guidance from a preceptor: when a preceptor has gone away or left the Order or died or gone over to another side (of the Order), and command is the fifth.[2] These, monks, are the five nullifications of guidance from a preceptor. Monks, there are these six nullifications of guidance from a teacher: when a teacher has gone away or left the Order or died or gone over to another side (of the Order), and command is the fifth, or if he[3] has come to be connected with a preceptor.[4] These, monks, are the six nullifications of guidance from a teacher. || 1 ||

"Monks, if a monk is possessed of five qualities[5] he should not ordain, he should not give guidance, a novice should not attend him: if he is not possessed of an adept's body of moral habit . . . body of concentration . . . body of wisdom . . . body of freedom . . . body of vision and knowledge of freedom. Monks, if a monk is not possessed of these five qualities he should not ordain, he should not give guidance, a novice should not attend him. || 2 ||

"Monks, if a monk is possessed of five qualities he may ordain, he may give guidance, a novice may attend him: if he is possessed of an adept's body of moral habit . . . body of vision and knowledge of freedom. Monks, if a monk is possessed of these five qualities [62] he may ordain, he may give guidance, a novice may attend him. || 3 ||

"And, monks, if a monk is possessed of five further qualities he should not ordain, he should not give guidance, a novice should not attend him: if he is neither himself possessed of an adept's body of moral habit nor encourages another as to an adept's body of moral habit . . . if he is neither himself possessed

[1] As in I. 32. 1.

[2] *VA.* 986 says that the teacher dismisses the pupil from guidance in the words of I. 27. 2.

[3] Meaning the pupil, if we follow *VA.* 988; but Dutt, *Early Buddhist Monachism*, p. 181, takes it to mean the teacher.

[4] *VA.* 988 says that if one who shares a cell, living in dependence on a teacher, sees a preceptor walking for alms in the same village or worshipping at the same shrine, or if he hears him teaching *dhamma* in a dwelling-place or among houses (the teacher's) guidance lapses. This would suggest that the preceptor occupies a higher position than the teacher.

[5] *Cf. D.* iii. 279; *S.* i. 99; *A.* i. 162, iii. 271, v. 16.

of an adept's body of vision and knowledge of freedom nor encourages another as to an adept's body of vision and knowledge of freedom. Monks, if a monk is possessed of these five qualities he should not ordain, he should not give guidance, a novice should not attend him. ‖ 4 ‖

" Monks, if a monk is possessed of five qualities . . . a novice may attend him : if he is himself possessed of an adept's body of moral habit and encourages another as to an adept's body of moral habit . . . if he is himself possessed of an adept's body of vision and knowledge of freedom and encourages another as to an adept's body of vision and knowledge of freedom. Monks, if a novice is possessed of these five qualities he may ordain . . . a novice may attend him. ‖ 5 ‖

" And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him : if he comes to be lacking in faith,[1] if he comes to be without shame, if he comes to be reckless, if he comes to be lazy, if he comes to be of muddled mindfulness.[2] Monks, if a monk is possessed of these five qualities he should not ordain . . . a novice should not attend him. ‖ 6 ‖

" Monks, if a monk is possessed of five qualities he may ordain . . . a novice may attend him : if he comes to have faith, if he comes to feel shame, if he comes to be cautious, if he comes to be of stirred up energy, if he comes to be of ready mindfulness[3]. Monks, if a monk is possessed of these five qualities he may ordain . . . a novice may attend him. ‖ 7 ‖

" And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him : if, in regard to moral habit,[4] he comes to have fallen away from moral habit ; if, in regard to good habits,[5] he comes to

[1] On the following quintet, *cf. D.* iii. 252, 282 ; *M.* i. 43 ; *A.* ii. 218 ; *S.* ii. 159, also *A.* iii. 421, iv. 145 and see *MA.* i. 190.

[2] *muṭṭhassati.* See definition at *SA.* i. 115. On this and *upaṭṭhitasati*, " ready mindfulness " (or recollection), see Morris, *JPTS.* 1884, p. 92. *Cf. sati muṭṭha* at *Thag.* 98, 99.

[3] *upaṭṭhitasati* ; *cf.* also *M.* i. 356.

[4] *adhisīle. Vin.* i. 172 says that the four Pārājikas and the thirteen Saṅghādisesas are " falling away from moral habit ", as does *VA.* 989. Thus *adhisīla* is also the " higher morality ".

[5] *ajjhācāra. Vin.* i. 172 names the falling away from this as grave offences, offences of expiation, those which ought to be confessed, those of wrong-doing, those of wrong speech. *VA.* 989 calls them " the five other classes of offence " (i.e. excluding the Pārājika and Saṅghādisesa). *Ajjhācāra* can also mean " transgression ".

have fallen away from good habits; if, in regard to (right) view,[1] he comes to have fallen away from (right) view; if he comes to have heard little, if he comes to be of poor intelligence. Monks, if a monk is possessed of these five qualities he should not ordain . . . ‖ 8 ‖

"Monks, if a monk is possessed of five qualities he may ordain [63] . . . a novice may attend him: if, in regard to moral habit, he does not come to have fallen away from moral habit; if, in regard to good habits, he does not come to have fallen away from good habits; if, in regard to (right) view, he does not come to have fallen away from (right) view; if he comes to have heard much; if he comes to be intelligent. Monks, if a monk is possessed of these five qualities he may ordain . . . a novice may attend him. ‖ 9 ‖

"And, monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him: if he is not competent to tend or to get (another) to tend a pupil or one who shares a cell and who is ill, to allay or get (another) to allay dissatisfaction that has arisen, to dispel or get (another) to dispel, by means of *dhamma*,[2] remorse that has arisen, if he does not know what is an offence, if he does not know the removal[3] of an offence. Monks, if a monk is possessed of these five qualities . . . a novice should not attend him. ‖ 10 ‖

"Monks, if a monk is possessed of five qualities . . . a novice may attend him. ‖ 11 ‖

"And monks, if a monk is possessed of five further qualities he should not ordain . . . a novice should not attend him: if he is not competent to make a pupil or one who shares a cell train in the training regarding the fundamentals of conduct,[4] to lead him in the training regarding the fundamentals of the Brahmafaring,[5] to lead him in what pertains to

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[1] *atidiṭṭhi*. *Vin*. i. 172 says that "falling away from right view means wrong view", views of an extreme nature; while *VA*. 989 says that getting rid of right view, he is possessed of wrong view of an extreme nature.

[2] *Cf*. above I. 25. 20.

[3] *vuṭṭhāna*, the arising from. *Cf*. below, p. 134, *āpatti vuṭṭhitā*, an offence that is removed, and p. 197, *gāmo vuṭṭhāsi*, the village (was) removed.

[4] *abhisamācārikā*. *VA*. 989-990 equates these with the duties (laid down) in the Khandhakas.

[5] *ādibrahmacāriyikā*; see *Vin. Texts* i. 185, n. 1. *VA*. 990 speaks of this as *sekhapaññatti*, which might mean ideas, concepts, notions suitable to a *sekha*, a learner.

dhamma,[1] to lead him in what pertains to discipline,[2] to discuss or get (another) to discuss, by means of *dhamma*, a false view that has arisen. Monks, if a monk is possessed of these five qualities . . . a novice should not attend him. || 12 ||

"Monks, if a monk is possessed of five qualities . . . [**64**] . . . a novice may attend him. || 13 ||

"And monks, if a monk is possessed of five further qualities . . . a novice should not attend him: if he does not know what is an offence,[3] if he does not know what is not an offence, if he does not know what is a slight offence, if he does not know what is a serious offence, if the two Pātimokkhas[4] in full are not properly handed down to him, not properly classified, not properly intoned, not properly divided by rule and in respect of the explanation.[5] Monks, if a monk is possessed of these five qualities . . . a novice should not attend him. || 14 ||

"Monks, if a monk is possessed of five qualities . . . a novice may attend him. || 15 ||

"And, monks, if a monk is possessed of five further qualities he should not ordain, he should not give guidance, a novice should not attend him: if he does not know what is an offence, if he does not know what is not an offence, if he does not know what is a slight offence, if he does not know what is a serious offence, if he is of less than ten years' standing. Monks, if a monk is possessed of these five qualities he should not ordain, he should not give guidance, a novice should not attend him. || 16 ||

"Monks, if a monk is possessed of five qualities he may ordain, he may give guidance, a novice may attend him: if he knows what is an offence, if he knows what is not an offence, if he knows what is a slight offence, if he knows what is a serious

[1] *abhidhamma*. *VA*. 990 takes this as a division by name and form; and clearly has the Abhidhammapiṭaka in mind. But, for this passage pre-dating the existence of the Abhidhammapiṭaka, see Oldenberg, *Vin*. i. Intr. p. xii, also *B.D.* iii. Intr. p. x ff., and my art.: *Abhidhamma Abhivinaya* *IHQ*. Vol. XII, No. 3, Sept., 1941.

[2] *abhivinaya*, taken by *VA*. 990 to mean the whole of the Vinayapiṭaka.

[3] *Cf*. *Vin*. ii. 249; *A*. iv. 140, v. 71, 80, 201.

[4] That for the monks and that for the nuns. On Pātimokkha see below, p. 131, n. 2. For this part of the passage see also *Vin*. iv. 51 (*B.D.* ii. 266). In general Bu., at *VA*. 790 and 990, gives different explanations of the terms. This accounts for the different translations here and at *B.D.* ii. 266.

[5] Or, meaning, *anuvyañjanaso*. *VA*. 990 appears to explain this by *vibhangato*, as to the Vibhanga, the explanatory material surrounding each rule; and *suttato*, "by rule", by *mātikato*, by the "summaries", the headings of, or key to, each set of rules (in *Vin*. iii and iv).

offence, if he is of ten years' standing or of more than ten years' standing." || 17 ||

Told is the Portion of sixteen times five (cases) when one may ordain. || 36 ||

" Monks, if a monk is possessed of six qualities . . . [66, 67] he should not ordain, he should not give guidance, a novice should not attend him.[1] " || 1-14 ||

Told is the Portion of sixteen times[2] six (cases) when one may ordain. || 37 || [68]

Now at that time the one who had formerly been a member of another sect[3] when he was being spoken to by his preceptor regarding a rule, having refuted the preceptor, went over to the fold of that same sect (as before), but having come back again, he asked the monks for ordination.[4] The monks told this matter to the Lord. He said:

" Monks, he who was formerly a member of another sect . . . having refuted the preceptor and going over to the fold of that same sect (as before), on coming back should not be ordained. But, monks, whoever else was formerly a member of another sect and desires the going forth in this *dhamma* and discipline and desires ordination, to him you should grant probation[5] for four months.[6] || 1 ||

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[1] *Vin. Texts* i. 186, n. 1 points out that 37 is " identical with 36. 2-15, but for the sixth case which, throughout chap. 37, is added each time at the end of the five cases given in chap. 36 " : " if he is of less than ten years' standing " and " if he is of ten years' standing or more than ten years' standing " respectively.

[2] *Vin. Texts* i. 186, n. 2, points out that this should be " Fourteen times ", for where the first four items in 36. 15 and 17 are the same as one another and only the last in each is different, thus together making a total of six items, in 37. 13, 14 there is no repetition and these six items form one group and no more.

[3] See above I. 31. 6.

[4] *Cf. Vin.* ii. 279, in regard to nuns.

[5] This is probation before ordination into the Order took place. It is not the probation which forms part of the penalty for breaking a *saṅghādisesa* rule. *VA.* 990 says that it is called probation, *parivāsa*, for members of other sects and also probation for the unconcealed, *appaṭicchannaparivāsa*, and can be given to naked wanderers, naked ascetics, *ājīvakas*, and to unclothed ascetics, *acela*, but not to anyone who has a cloak or a blanket made of the skin of wild animals. *Cf. appaṭicchannaparivāsa* at *Vin.* v. 126. If Bu's explanation is right, the " unconcealed probation " of *C.P.D.* is erroneous.

[6] *Cf.* this sentence with *Sn.* p. 102, *D.* i. 176.

"And thus, monks, should it be granted: first, having made him have his hair and beard cut off, having got (someone) to present[1] him with yellow robes, having made him arrange his upper robes over one shoulder, having made him honour the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: 'Speak thus: "I go to the enlightened one for refuge, I go to *dhamma* for refuge, I go to the Order for refuge. And a second time I go . . . And a third time I go . . . to the Order for refuge."'[2] || 2 ||

"Monks, if he who was formerly a member of another sect has approached the Order . . . has saluted with joined palms, he should speak thus to it: 'I, honoured sirs, so and so, formerly a member of another sect, desire ordination in this *dhamma* and discipline. Therefore do I, honoured sirs, ask the Order for probation for four months.'[3] And a second time he should ask. And a third time he should ask. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This one, so and so, formerly a member of another sect, desires ordination in this *dhamma* and discipline. He asks the Order for probation for four months. If it seems right to the Order, the Order may grant probation to so and so, formerly a member of another sect, for four months. This is the motion. || 3 ||

"'Honoured sirs, let the Order listen to me. This one, so and so, formerly a member of another sect, desires ordination in this *dhamma* and discipline. He asks the Order for probation for four months. The Order is granting probation for four months to so and so, formerly a member of another sect. If the granting of probation for four months to so and so, formerly a member of another sect, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Probation for four months is granted by the Order to so and so, formerly a member of another sect. [69] It is pleasing to the Order; therefore it is silent. Thus do I understand this.' || 4 ||

"Monks, a former member of another sect becomes one who

[1] See *B.D.* ii. 53, 55, etc.
[2] Same method used at MV. I. 54. 3 for letting novices go forth.
[3] Quoted at *DA*. ii. 362.

succeeds thus, one who fails thus. And how, monks, does a former member of another sect become one who fails? Herein, monks, a former member of another sect enters a village at too early a time,[1] he returns too late in the day.[2] Thus, monks, does a former member of another sect become one who fails. And again, monks, a former member of another sect comes to be one whose resort[3] (for alms) is among prostitutes,[4] or he comes to be one whose resort (for alms) is among widows,[5] or he comes to be one whose resort (for alms) is among grown girls,[6] or he comes to be one whose resort (for alms) is among eunuchs, or he comes to be one whose resort (for alms) is among nuns.[7] Thus, too, monks, does a former member of another sect become one who fails. || 5 ||

"And again, monks, a former member of another sect in regard to those various things which have to be done by his fellows in the Brahma-faring, comes to be not dexterous therein, not vigorous, not possessed of consideration for those kinds of things,[8] not able to act himself, not able to direct (others). Thus too, monks, does a former member of another sect become one who fails. And again, monks, a former member of another sect comes to be one who is not of keen

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[1] *VA*. 991 says that he enters a village when he ought to be doing services for the monks.

[2] *VA*. 991 says that he comes back when the monks are meditating or having the exposition and interrogation, and does not do what is due to a preceptor or teacher.

[3] *gocara*, animals' feeding ground, pasture, then applied to places where monks accept alms-food.

[4] *vesiyā*, also meaning a low-class woman. *VA*. 991 calls them women who fall easily into transgression on account of their beauty. On *vesiyagocara* see also *VbhA*. 339, *AA*. iii. 278. The *gocaras* are referred to below, p. 417. Also at *A*. iii. 128, where it is said that if a monk goes to them he is thought of as a depraved monk and is mistrusted even if he is *kuppadhamma* (v.l. *akuppa-*), bound for the immovable (see *G.S*. iii. 98, n. 1). At *Vbh*. 246 (quoted *Vism*. 17) a sixth *gocara* is added: liquor-shop, and the six are called *agocara*. These are referred to at *DhA*. iii. 275.

[5] *VA*. 990, *VbhA*. 339 define widows as women whose husbands are dead or absent.

[6] *thullakumāriyo*. *Cf*. below, p. 198. *VA*. 991 says these are girls who have attained their youth or who are past it; *VbhA*. 339, *AA*. iii. 278 say that they are *mahallika*, i.e. grown-up girls, *VbhA*. adding that they are "not placed", i.e. unmarried (*cf*. same expression in regard to *kulakumāriyo* at *AA*. iv. 12). See *Jā*. iv. 219 where *thullakumārika* does not mean "coarse" but "grown-up", of full age, *vayappatta*; unmarried is implied by the context. On *kumāribhūtā* as maiden, unmarried girl, see *B.D*. iii. Intr. p. xlix.

[7] Not necessarily visiting the nuns' quarters, for see story of Udāyin asking Uppalavaṇṇā for one of her robes when she visited the monks' dwelling-place, *Vin*. iii. 208.

[8] Same expression occurs at *Vin*. iv. 211.

desire[1] as to the recitation, as to the interrogation, as to the higher morality, the higher thought, the higher wisdom. Thus too, monks, does a former member of another sect become one who fails. ‖ 6 ‖

"And again, monks, a former member of another sect becomes angry, displeased, dissatisfied if dispraise is being spoken of the teacher, the views, the approval, the persuasion, the creed[2] of that fold of a sect from which he has come over; he becomes pleased, elated, satisfied if dispraise is being spoken of the awakened one or of *dhamma* or of the Order; or else he becomes pleased, elated, satisfied if praise is being spoken of the teacher, the views, the approval, the persuasion, the creed of that fold of a sect from which he has come over; he becomes angry, displeased, dissatisfied if praise is being spoken of the awakened one or of *dhamma* or of the Order. This, monks, is the knitting together[3] in regard to what may be the failure[4] of a former member of another sect. It is thus, monks, that a former member of another sect becomes one who fails. Therefore, monks, if there come a former member of another sect who has failed, he should not be ordained. ‖ 7 ‖

"And how, monks, does a former member of another sect become one who succeeds? Herein, monks, a former member of another sect does not enter a village at too early a time, he does not return too late in the day. Thus, monks, does a former member of another sect become one who succeeds. And again, monks . . . (*point by point the contrary of* I. **38**. 5, 6, 7) [70] . . . This, monks, is the knitting together in regard to what may be the success of a former member of another sect. It is thus, monks, that a former member of another sect becomes one who succeeds. Therefore, monks, if there come a former member of another sect who has succeeded, he may be ordained. ‖ 8–10 ‖

"If, monks, a former member of another sect comes naked,

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[1] *tibbacchanda*; *cf. D.* iii. 252, 283 for seven other matters for which a monk should have *tibbacchanda*.

[2] *ādāya*, here used as a noun.

[3] *saṅghāṭanikaṃ*, the unifying. The word also occurs at *M*. i. 322, *A*. iii. 10 in the simile of the house with the peaked roof. There is no justification for the "decisive moment" of *Vin. Texts* i. 190. The sentence comes as a conclusion to the ways, already mentioned, in which failure (and below, success) may be manifested.

[4] *anārādhanīyasmiṃ*.

a robe belonging to a preceptor[1] should be looked about for. If he comes without the hair of his head cut off, the Order should be asked for permission for shaving it close.[2] Monks, if those come who are fire-worshipping matted hair ascetics they may be ordained, probation should not be given to these. What is the reason for this? These, monks, affirm deeds, they affirm what ought to be done.[3] If, monks, there come a former member of another sect who is a Sakyan by birth, he may be ordained, probation should not be given to him. I, monks, will give this special privilege to (my) relations." || 11 ||

The Talk on Former Members of Another Sect. || 38 ||

The Seventh Portion for Repeating.

Now at that time five diseases were prevalent among the people of Magadha: leprosy, boils, eczema, consumption, epilepsy.[4] People, afflicted with the five diseases, having approached Jīvaka Komārabhacca,[5] spoke thus: "It were good, teacher, if you would attend us.[6]"

"But I, masters, am very busy, there is much to be done, and King [71] Seniya Bimbisāra of Magadha is to be looked after by me, also the women's quarters and the Order of monks with the awakened one at its head. I am not able to attend you."

"All this property shall become yours, teacher, and we will be your slaves.[7] It were good, teacher, if you would attend us."

"But I, masters, am very busy . . . I am not able to attend you." || 1 ||

Then it occurred to these people: "These recluses, sons of the Sakyans, are of pleasant character, of pleasant conduct; having eaten good meals, they lie down on beds sheltered

[1] *upajjhāyamūlaka cīvara*. According to *VA*. 994, having made a preceptor his master, *issara*, he has some claim on him as to bowl and robes. At *Vin*. iii. 204, there is the expression *mūlacīvara*. See *MV*. I. 26. 1 where if one who shares a cell has no robe his preceptor should try to get one for him.

[2] *bhaṇḍukamma*. *Cf*. below, end of I. 48. 2.

[3] *kammavādino kiriyavādino*. *Cf*. *D*. i. 53, 115, *A*. i. 62, *Vin*. i. 233, iii. 2. See also A. K. Coomaraswamy, *Some Pali Words*, *H.J.A.S.*, Vol. 4, No. 2, p. 119 ff.

[4] As at I. 76. 1 below. *Cf*. *Vin*. iv. 8 (*B.D*. ii. 180, where see n. 4 for further references). Mentioned also with many other diseases, at *A*. v. 110.

[5] See MV. VIII. 1.

[6] *tikicchati*, to treat medically, to cure.

[7] *Cf*. *Vin*. i. 274.

from the wind. Suppose we were to go forth among the recluses, sons of the Sakyans? In that case monks would look after us and moreover Jīvaka Komārabhacca would attend us." Then these people, having approached (some) monks, asked for the going forth. The monks let them go forth, they ordained them. These monks looked after them and moreover Jīvaka Komārabhacca attended them. || 2 ||

Now at that time monks, looking after many ill monks, lived intent on asking, intent on hinting, saying: "Give food for the sick, give food for those who look after the sick, give medicines for the sick."[1] And Jīvaka Komārabhacca, attending many ill monks, omitted some of his duties towards the king. || 3 ||

A certain man, afflicted with the five diseases, having approached Jīvaka Komārabhacca, spoke thus: "It were good, teacher, if you would attend me."

"But I, master, am very busy . . . I am not able to attend you."

"All this property shall be yours, teacher, and I will be your slave. It were good, teacher, if you would attend me."

"But I, master, am very busy . . . I am not able to attend you." || 4 ||

Then it occurred to that man: "Now these recluses, sons of the Sakyans are of pleasant character . . . Suppose I were to go forth among the recluses, sons of the Sakyans? In that case monks would look after me and moreover Jīvaka Komārabhacca would attend me; and when I am well I will leave the Order."

Then that man, having approached (some) monks, asked for the going forth. These monks let him go forth, they ordained him. These monks looked after him and moreover Jīvaka Komārabhacca attended him. When he was well he left the Order. Jīvaka Komārabhacca saw [72] that man who had left the Order; seeing him, he spoke thus to that man: "Had not you, master, gone forth among the monks?"

"Yes, teacher."

"Then why have you, master, acted in this way?" Then this man told this matter to Jīvaka Komārabhacca. || 5 ||

[1] Three of the benefits that Visākhā was allowed to confer on the Order.

Jīvaka Komārabhacca looked down upon, criticised, spread it about, saying: "How can these honoured sirs let one afflicted with the five diseases go forth?" Then Jīvaka Komārabhacca approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: "It were well, Lord, if the masters did not let one afflicted with (any one of)[1] the five diseases go forth." ‖ 6 ‖

The Lord then gladdened, rejoiced, roused, delighted Jīvaka Komārabhacca with talk on *dhamma*. Then Jīvaka Komārabhacca, gladdened . . . delighted by the Lord with talk on *dhamma*, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"Monks, one afflicted with (any one of) the five diseases should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." ‖ 7 ‖ 39 ‖

Now at that time there came to be a disturbance on the borderlands of King Seniya Bimbisāra of Magadha. Then King Seniya Bimbisāra of Magadha commanded the generals, the chief ministers, saying: "Go, good sirs, search[2] the borderlands."

"Very well, sire," the generals, the chief ministers answered King Seniya Bimbisāra of Magadha in assent. ‖ 1 ‖

Then it occurred to (some) very distinguished warriors: "Because we delight in battle,[3] we do evil and we engender much demerit. Now by what means could we refrain from evil and do what is good?" Then it occurred to these warriors: "These recluses, sons of the Sakyans are *dhamma*-farers, even-farers, Brahma-farers, they are truth-speakers, of moral habit, of good character.[4] Now, if we were to go forth among these recluses, sons of the Sakyans, thus might we refrain from evil and do what is good." Then these warriors, having

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[1] Taken separately at *VA*. 995f in relation to going forth.
[2] *VA*. 996 says that thieves were giving trouble, but because Bimbisāra was a stream-winner he did not command: "Strike them, kill them."
[3] *Cf. Vin*. iv. 104.
[4] *Cf. B.D*. i. 70, 125, 200, 223.

approached (some) monks, asked for the going forth. The monks let them go forth, they ordained them. || 2 ||

The generals, the chief ministers, asked those in the King's service[1]: " How [73] is it, good sirs, that the warriors, so and so and so and so, are not to be seen ? "

" Sirs,[2] the warriors, so and so and so and so, have gone forth among the monks." The generals, the chief ministers . . . spread it about, saying : " How can these recluses, sons of the Sakyans, let one who is in the king's service go forth ? " The generals, the chief ministers told this matter to King Seniya Bimbisāra of Magadha. Then King Seniya Bimbisāra of Magadha asked the chief ministers of justice :

" Good sirs, what does he who lets one go forth who is in a king's service engender[3] (for himself) ? "

" Sire, a preceptor's head should be cut off, the tongue should be torn from the announcer of a proclamation,[4] half the ribs of a (member of a) group should be broken." || 3 ||

Then King Seniya Bimbisāra of Magadha approached the Lord ; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Seniya Bimbisāra of Magadha spoke thus to the Lord : " There are, Lord, kings who are of no faith, not believing ; these might harm monks even for a trifling matter. It were well, Lord, if the masters did not let one in a king's service go forth." Then the Lord gladdened . . . delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*. Then King Seniya Bimbisāra of Magadha, gladdened . . . delighted by the Lord with talk on *dhamma*, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying :

" Monks, one in a king's service should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 4 || 40 ||

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[1] *rājabhaṭa*.

[2] *sāmi*, lords, masters.

[3] *pasavati*, same word as used above in " engender much demerit ".

[4] *anussāvaka*. *VA*. 996 takes this as *ācariya*, teacher, which would be more in line with " preceptor " and " group ", both of which might let a person go forth. The announcer of a proclamation had not, as such, this power.

Now at that time a thief (wearing) a garland of fingers[1] came to have gone forth among the monks. People, having seen (him), were perturbed, then alarmed, then they ran away, then they went by a different route, then they turned in another direction, then they closed the door.[2] People . . . spread it about, saying: "How can the recluses, sons of the Sakyans let a thief wearing an emblem[3] go forth?" Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. The Lord addressed the monks saying:

"Monks, a thief who wears an emblem should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 1 || **41** ||

Now at that time it [**74**] was decreed by King Seniya Bimbisāra of Magadha: "There is nothing to do against those who go forth among the recluses, sons of the Sakyans. Well preached is *dhamma*, let them fare the Brahma-faring for making an utter end of ill."[4] Now at that time a certain man, having committed a theft, was imprisoned in a jail; he, having broken out of jail, having run away, went forth among the monks. || 1 ||

People having seen (him) spoke thus: "This is the very[5] thief who has broken out of jail. Come along, let us bring him (back).[6]" Some spoke thus: "Do not, masters, speak thus, for it is decreed by King Seniya Bimbisāra of Magadha: 'There is nothing to do against those . . . utter end of ill.'" People . . . spread it about, saying:

"These recluses, sons of the Sakyans are safe and secure[7];

[1] *aṅgulimāla*. Not the well-known bandit-thief of this name (as *Vin. Texts* i. 196 and *D.P.P.N.* take it), for in the absence of *nāma* or *ti* no proper name is denoted. The robber who came to be called Aṅgulimāla has verses ascribed to him at *Thag.* 866-891. At *Thag.* 869-870 he is shown as asking the Lord for the going forth, the Lord as saying, "Come, monk", and this as constituting his monk-status, *bhikkhubhāva*. His story, and the verses, are also given at *M.* Sutta 86. It is difficult to reconcile the above *Vinaya* ruling with the story of Aṅgulimāla's going forth, for the Lord recognised his unusual potentialities, hardly to be expected in the common run of thieves.

[2] *Cf. Vin.* iii. 144 (*B.D.* i. 246).

[3] *dhajabaddha*.

[4] *Cf. Vin.* iv. 226 (*B.D.* iii. 182-3) where similar words are attributed to King Pasenadi.

[5] *ayaṃ so*, emphatic.

[6] *nema*, as in MV. I. 46. 1, 47. 1.

[7] *abhayūvarā*. This is the word which gives the title to this portion for "repeating".

there is nothing to do against them. But how can they let a thief go forth who has broken out of jail?" They told this matter to the Lord. He said:

"Monks, a thief who has broken out of jail should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 2 || 42 ||

Now at that time a certain man, having committed a theft, having run away, went forth among the monks. And in the royal palace, this was written:[1] "Wherever he may be seen, there he should be killed." People, having seen (him), spoke thus: "This is the very thief who was written about. Come along, let us kill him." Some spoke thus: "Do not, masters, speak thus . . . utter end of ill.'" People . . . spread it about, saying:

"These recluses, sons of the Sakyans are safe and secure; there is nothing to do against them. But how can they let a thief go forth who has been written about?" They told this matter to the Lord. He said:

"Monks, a thief who has been written about should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 1 || 43 ||

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[1] *likhita*. Edd. *Vin. Texts* i. Intr. xxxii take this as a passage showing "in an indisputable manner the existence of the art of writing at the time when the Vinaya texts were put into their present shape". *VA*. 998 appears to confirm this view by saying *rājā ca naṃ paṇṇe vā potthake vā . . . likhāpeti*, the king causes it to be written on a leaf or in a book. As *potthaka* can also mean "modelled in clay", we must not assume that writing was then necessarily what it is now. Then, what "writing" was done was probably on palm-leaves and metal or clay tablets, and on wood. *Likh* in Pali can mean draw, write, carve, turn.

Now at that time a certain man who had been scourged as punishment[1] came to have gone forth among the monks. People . . . spread it about, saying: " How can these recluses, sons of the Sakyans, let one who has been scourged as punishment go forth ? " They told this matter to the Lord. He said:

" Monks, one who has been scourged as punishment should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 1 || **44** || [75]

Now at that time a certain man who had been branded as punishment[2] . . . (*as in* || **44** || *to the end*). || 1 || **45** ||

Now at that time a certain man, a debtor, having run away, came to have gone forth among the monks. The creditors. having seen (him), spoke thus: " This is our very debtor. Come along, let us bring him (back).[3] " Some spoke thus: " Do not, masters, speak thus, for it is decreed by King Seniya Bimbisāra of Magadha: ' There is nothing to do against those who go forth among the recluses, sons of the Sakyans. Well preached is *dhamma*, let them fare the Brahma faring for making an utter end of ill ' " People . . . spread it about, saying:

" These recluses, sons of the Sakyans are safe and secure; there is nothing to do against them. But how can they let a debtor go forth ? " They told this matter to the Lord. He said:

" Monks, a debtor should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 1 || **46** ||

Now at that time a certain slave, having run away, came to have gone forth among the monks. The mistresses,[4] having seen (him), spoke thus: " This is our very slave. Come along, let us bring him (back).[5] " . . . (*as in* I. **46**) . . .

" Monks, a slave should not be let go forth. Whoever

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[1] *kasāhata katadaṇḍakamma.*

[2] *lakkhaṇāhata katadaṇḍakamma.*

[3] *nema*, as in I. 42. 2, 47. 1.

[4] *ayyikā*. At *Vin.* i. 371, v. l. *sāmikā* is given. A small piece of evidence that women ruled the household, rather than their husbands.

[5] *nema*, as in I. 42. 2 and 46. 1.

should let (one such) go forth, there is an offence of wrong-doing." || 1 || 47 ||

Now at that time a certain bald-headed metal-smith,[1] having quarrelled with his parents, having gone to a monastery, went forth among the monks. Then the parents of that bald-headed metal-smith, searching for that bald-headed metal-smith, having gone to the monastery, asked the monks, saying: "Honoured sirs, have you seen a youth like that?" The monks, not knowing (him), merely said: "We do not know (him)"; not seeing (him), merely said: "We do not see (him)." || 1 ||

Then the parents of that bald-headed metal-smith, searching for that bald-headed metal-smith [76], having seen him gone forth among the monks . . . spread it about, saying: "These recluses, sons of the Sakyans are shameless, of bad conduct, liars; knowing, they merely say, 'We do not know'; seeing, they merely say, 'We do not see', and this youth is gone forth among the monks." Monks heard the parents of this bald-headed metal-smith who . . . spread it about. Then these monks told this matter to the Lord. He said:

"I allow you, monks, to ask the Order for permission for shaving (the hair of the head) close.[2]" || 2 || 48 ||

Now at that time in Rājagaha a group of seventeen boys were friends[3]; of these the youth Upāli was the chief. Then it occurred to Upāli's parents: "By what means could Upāli, after our demise, live at ease and not be in want?" Then it occurred to Upāli's parents: "If Upāli should learn writing, so would Upāli, after our demise, live at ease and not be in want." Then it occurred to Upāli's parents: "But if Upāli

[1] *kammārabhaṇḍu*. Highly esteemed by king and people, *Jā* iii. 281. No distinction was apparently made between workers in gold, silver and other metals, but *VA*. 1002 says he was a goldsmith's son. The exact point of his being a smith is obscure.

[2] *bhaṇḍukamma*, *cf.* above I. 38. 11. *VA*. 1003 says that if there is a newly shaven one (*navamuṇḍa*) or one leaving the Order or if there is anyone among the Jains and so on whose hair is two finger-breadths long or less, there is no need to cut his hair, therefore such a one can be allowed to go forth without asking for the close shaving. But whoever has hair more than two finger-breadths long, even if it be only a top-knot, may only be allowed to go forth when the close shaving has been asked for.

[3] As at *Vin*. iv. 128 ff. (*B.D.* iii. 10 ff.).

learns writing his fingers will become painful. If Upāli were to learn calculation, so would Upāli, after our demise, live at ease and not be in want." || 1 ||

Then it occurred to Upāli's parents: "But if Upāli learns calculation, his breast will become painful. If Upāli were to learn money-changing, so would Upāli, after our demise, live at ease and not be in want." Then it occurred to Upāli's parents: "But if Upāli learns money-changing his eyes will become painful. Now there are these recluses, sons of the Sakyans, pleasant in habit, pleasant in conduct; having eaten good meals, they lie down on beds sheltered from the wind. Now if Upāli were to go forth among the recluses, sons of the Sakyans, so would Upāli, after our demise, live at ease and not be in want." || 2 ||

The boy Upāli heard this conversation of his parents. Then the boy Upāli approached those boys; having approached, he spoke thus to these boys: "Come, masters, we will go forth among the recluses, sons of the Sakyans."

"If you, master, will go forth, we likewise will also go forth." Then these boys, having (each) approached his parents, spoke thus:

"Consent that I may go forth from home into homelessness." Then [77] the parents of those boys consented, thinking: "All these boys want the same thing, they are bent on what is good." These, having approached monks, asked for the going forth. These monks let them go forth, they ordained them. || 3 ||

Getting up in the night towards dawn, these cried out: "Give conjey, give rice, give solid food."

The monks spoke thus: "Wait, your reverences, until it turns light. Should there be conjey you shall drink it; should there be rice you shall partake of it; should there be solid food you shall eat it. But should there not be conjey or rice or solid food, then, having walked for alms, you shall eat."

But these monks, being spoken to thus by the monks, cried out just the same: "Give conjey, give rice, give solid food," and they soiled and wetted the bedding. || 4 ||

Then the Lord, getting up in the night towards dawn, hearing this noise of boys, addressed the venerable Ānanda, saying: "Why ever, Ānanda, is there this noise of boys?" Then the

venerable Ānanda told this matter to the Lord. He said: "Is it true as is said, monks, that monks knowingly ordain an individual[1] who is under twenty years of age?"

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"How, monks, can these foolish men knowingly ordain an individual who is under twenty years of age? ‖ 5 ‖

Monks, an individual under twenty years of age is not able[2] to endure cold, heat, hunger, thirst, the sting of gadflies or mosquitoes, wind and sun, creeping things, abusive, hurtful language; he is not the kind (of person) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. But, monks, an individual of twenty years of age is able to endure cold, heat . . . miserable, deadly. Monks, this is not for pleasing those who are not (yet) pleased, nor for increasing the number of those who are pleased." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, an individual who is under twenty years of age should not knowingly be ordained. Whoever should (so) ordain (one such) should be dealt with according to the rule.[3]" ‖ 6 ‖ **49** ‖

Now at that time a certain family came to pass away as a result of malaria.[4] (Only) the father and little son belonging to it survived.[5] These, having gone forth among the monks, walked even for almsfood together. Then that boy, when almsfood was given to his father, having run up to him, spoke thus: "Give to me too, father, give to me too, father." People [**78**] . . . spread it about, saying: "These recluses, sons of the Sakyans, are not chaste. This boy was born of

[1] On the monkish intention of *puggala*, see *B.D.* iii. Intr. p. xxii ff.

[2] As at *Vin*. iv. 130, Pāc. LXV (*B.D.* iii. 12).

[3] Pāc. LXV.

[4] *ahivātakaroga*, should be "snake-wind-disease". Word occurs at *Jā*. ii. 79, iv. 200. See note at *Jā*. Cambridge translation, ii. 55. *Cf Mahāvastu*, i. 253, a disease called *adhivāsa* (produced by non-human agency) which is said to attack a whole district.

[5] *sesā honti*, came to remain. Bu. at *VA*. 1003 explains the means by which a person may escape from the disease—by making a hole in the wall or roof and running away. This is also mentioned at *Jā*. ii. 79, iv. 200. See note at *Jā*. translation, ii. 55. The *rogāmādigato*, the reading which *Vin. Texts* i. 204, n. 1 ascribes to the *Comy.*, should be *tirogāmādigato*, reached a distant village (where he is free, *muccati*, of the disease).

a nun." Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said:

"Monks, a boy of less than fifteen years of age should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing."[1] || 1 || 50 ||

Now at that time the family, faithful, believing, who supported the venerable Ānanda, passed away as a result of malaria, but two boys survived. These, having seen monks, ran up to them according to their former allowable custom, (but) the monks sent them away. These cried on being sent away by the monks. Then it occurred to the venerable Ānanda: "It is laid down by the Lord that a boy of less than fifteen years of age should not be allowed to go forth, and these boys are less than fifteen years of age. Now by what means might these boys not be lost?" Then the venerable Ānanda told this matter to the Lord. He said:

"But, Ānanda, are these boys able to scare[2] crows?"

"They are able (to do so), Lord." Then the Lord, on this occasion, in this connection having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to let a youth of less than fifteen years of age and who is a scarer of crows[3] go forth." || 1 || 51 ||

Now at that time the venerable Upananda, the son of the Sakyans, had two novices, Kaṇḍaka[4] and Mahaka.[5] These committed sodomy with one another. Monks looked down

[1] Five years, therefore, were to elapse before the *upasampadā* ordination was allowed (see Pāc. lxv and below, p.). This intervening period is referred to at *Jā.* i. 106: *kulaputto . . . pabbajitvā upasampadāya pañcavassiko hutvā*, a boy of good family, having gone forth, being five years off ordination. . . .

[2] *uṭṭepetuṃ*, meaning "to make fly up" or "to catch in snares". See *PED.* *VA.* 1003 is not helpful.

[3] *kākuṭṭepaka*. The word should probably read *uḍḍepaka*. *VA.* 1003 explains as "having taken a clod of earth in his left hand, he is able, sitting down and having made the crows fly up (*kāke uḍḍāpetvā*), to eat a meal put down in front of (him)". This shows a certain amount of physical strength and endurance, not to be found in an infant. In a country where crows are as persistent as they are in India, it must have been useful to have had boys who could scare them away. Nevertheless this allowance forms a most singular exception to the general rule forbidding the going forth of a youth under fifteen years of age.

[4] Also below, p. 107, where it was probably this Kaṇḍaka who was expelled. There is also a *Kaṇḍaka*, a novice, at *Vin.* iv. 138, but he was expelled for holding a wrong view, and is therefore perhaps not the same as Upananda's novice.

[5] Heard of nowhere but here, I think.

upon, criticised, spread it about, saying: "How can these novices indulge in a bad habit such as this?" They told this matter to the Lord. He said:

"Monks, two novices should not attend one (monk). Whoever should make two novices attend[1] him, there is an offence of wrong-doing." || 1 || 52 ||

Now at that time[2] the Lord spent the rains just there, in Rājagaha, the cold weather there, the hot weather there. People . . . spread it about, saying: "The district is crowded up, confused with recluses, sons of the Sakyans; because of them the district is not to be seen." Monks, heard these people who . . . spread it about. Then these monks told this matter to the Lord. || 1 ||

Then the Lord addressed the venerable Ānanda, saying: "Go, Ānanda, and taking a key, [79] announce to the monks in every cell: 'Your reverences, the Lord wishes to set out on tour for Dakkhiṇāgiri. Whatever venerable one needs (to do so), let him come.'"

"Yes, Lord," and the venerable Ānanda, having answered the Lord in assent, taking the key, announced to the monks in every cell: "Your reverences, the Lord wishes to set out on tour for Dakkhiṇāgiri. Whatever venerable one needs (to do so), let him come." || 2 ||

Monks spoke thus: "Reverend Ānanda, it is laid down by the Lord (that one is) to live ten years in dependence, and when one is of ten years' standing (he is) to give guidance.[3] If we go there then guidance must be chosen[4] (there), but the

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[1] *upaṭṭhāpeti*. *Cf.* above, MV. I. 36. 2. This word can also mean to look after, to cause to attend, e.g. one who is ill or another monk, whether a senior or a junior. See *Vin. Texts* i. 49, n. 5; also Pāc. LXX where the same word is used in connection with the expelled Kaṇḍaka, and is there defined by the *Old Comy*. in terms of giving material help and comfort. It does not mean "to ordain" as at *Vin. Texts* i. 205 and *DPPN*, art: Kantaka. Below, MV. I. 55. 1, the ruling is amended.

[2] *Cf.* || 1 || with Nuns' Pāc. XL, where a similar description of Rājagaha is given when it was crowded out by nuns.

[3] See MV. I. 32. 1 above.

[4] *nissayo ca gahetabbo bhavissati*. *Cf. upajjhāyo gahetabbo* at MV. I. 25. 7, and *ācariyo gahetabbo* at MV. I. 32. 2: "thus should a preceptor . . . a teacher be chosen." The reference in the above passage would appear to be back to this kind of choosing: choosing a preceptor or teacher, or both, to give guidance. If a pupil or preceptor leave one another then *nissaya* (guidance) is broken.

stop (there) may be short; then we must come back again and guidance must be chosen again. If our teachers and preceptors are going, we too will go; but if our teachers and preceptors are not going, then we will not go. Reverend Ānanda, we shall (otherwise) look feather-brained."[1] || 3 ||

Then the Lord set out on tour for Dakkhiṇāgiri with an Order of monks numbering less than a group.[2] Then the Lord, having stayed in Dakkhiṇāgiri for as long as he found suiting, came back again to Rājagaha. Then the Lord addressed the venerable Ānanda, saying: "How is it, Ānanda, that the Truthfinder set out on tour for Dakkhiṇāgiri with an Order of monks numbering less than a group?" Then the venerable Ānanda told this matter to the Lord. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, an experienced competent monk to live five years in dependence (but) an inexperienced one all his life. || 4 ||

"Monks, if a monk is possessed of five qualities he should not live independently[3] (of a preceptor or teacher): if he is not possessed of an adept's body of moral habit . . . (= I. 36. 3) . . . Monks, if a monk is not possessed of these five qualities he should not live independently. Monks, if a monk is possessed of five qualities he may live independently: if he is possessed of an adept's body of moral habit . . . (= I. 36. 3) . . . Monks, if a monk is possessed of these five qualities he may live independently.[4] || 5 ||

"Monks, if a monk is possessed of five further qualities he should not live independently: if he comes to be of no faith . . . (= I. 36. 6) . . . Monks, he should not live independently. Monks, if a monk is possessed of five qualities he may live independently: if he comes to have faith [80] . . . (= I. 36. 7) . . . Monks, . . . he may live independently. || 6 ||

[1] *lahucittakatā no paññāyissati*, a feather-brained (light minded) state will be apparent in us.

[2] *ogaṇena bhikkhusanghena*. *VA*. 1003 explains *ogaṇena* as *parihīnagaṇena*, lacking a group, and as *appamattaka bhikkhusangha*, only a small Order of monks. Usually a "group" consisted of from two to four monks or nuns, but above, I. 31. 2, a group of ten monks is referred to.

[3] *anissitena*, in independence, without a teacher to give guidance.

[4] *Cf.* below, I. 73. 1-4 where other cases are given where a monk may live independently, *anissita*.

" . . . five further qualities he should not live independently: if, in regard to moral habit, he comes to have fallen away from moral habit . . . (= I. 36. 8) . . . Monks, if a monk is possessed of five qualities he may live independently: if, in regard to moral habit, he does not come to have fallen away . . . (= I. 36. 9) . . . he may live independently. || 7 ||

" . . . five further qualities he should not live independently: if he does not know what is an offence . . . (= I. 36. 14) . . . Monks, if a monk is possessed of five qualities he may live independently: if he knows what is an offence . . . (= I. 36. 15) . . . he may live independently. || 8 ||

" . . . five further qualities he should not live independently: if he does not know what is an offence . . . (= I. 36. 16) . . . if he is of less than five years' standing. . . . Monks, if a monk is possessed of five qualities he may live independently: if he knows what is an offence . . . (= I. 36. 17) . . . if he is of five years' standing or of more than five years' standing. . . . || 9 ||

" Monks, if a monk is possessed of six qualities he should not live independently: if he is not possessed of an adept's body of moral habit . . . (= I. 37. 1) . . . if he is of less than five years' standing. Monks, if a monk is not possessed of these six qualities he should not live independently. Monks, if a monk is possessed of six qualities he may live independently: if he is possessed of an adept's body of moral habit . . . (= I. 37. 2) . . . if he is of five years' standing or more than five years' standing . . . || 10 ||

" . . . six further qualities he should not live independently: if he comes to have no faith . . . (= I. 37. 5) . . . if he is of less than five years' standing . . . possessed of six qualities he may live independently: if he comes to have faith . . . (= I. 37. 6) . . . if he is of five years' standing or more than five years' standing . . . || 11 ||

" . . . six further qualities he should not live independently: if, in regard to moral habit, he comes to have fallen away from moral habit . . . (= I. 37. 7) . . . if he is of less than five years' standing . . . possessed of six qualities he may live independently: if, in regard to moral habit, he does not come to have fallen away . . . (= I. 37. 8) . . . if he is of five years' standing or more than five years' standing. || 12 ||

" . . . six further qualities he should not live independently:

if he does not know what is an offence . . . (= I. **37**. 13) . . . if he is of less than five years' standing . . . possessed of six qualities he may live independently: if he knows what is an offence . . . (= I. **37**. 14) . . . if he is of five years' standing or more than five years' standing. Monks, if a monk is possessed of these six qualities he may live independently." || 13 || **53** ||

Told is the Portion for Repeating on Safe and Secure. [**81**]

Then the Lord, having stayed in Rājagaha for as long as he found suiting, set out on tour for Kapilavatthu. Walking on tour in due course he arrived at Kapilavatthu.[1] The Lord stayed there among the Sakyans in Kapilavatthu in the Banyan monastery.[2] Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Suddhodana the Sakyan; having approached he sat down on the appointed seat. Then the lady, Rāhula's mother, spoke thus to the boy Rāhula: "This, Rāhula, is your father, go and ask him for your inheritance." || 1 ||

Then the boy Rāhula approached the Lord; having approached, he stood in front of the Lord and said: "Pleasant is your shadow, recluse." Then the Lord, rising up from his seat, departed. Then the boy Rāhula, following close behind the Lord, said: "Give me my inheritance, recluse, give me my inheritance, recluse." Then the Lord addressed the venerable Sāriputta, saying: "Well then, do you, Sāriputta, let the boy Rāhula go forth."[3]

"How do I, Lord, let the boy Rāhula go forth?" || 2 ||

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, the going forth for novices by the three goings for refuge. And thus, monks, should you let one go forth: first, having made him have his hair and beard cut off, having got (someone) to present him with yellow robes, having made him arrange his upper robe over one shoulder, having made him honour the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should

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[1] *V.A.* 1005 says it was a distance of sixty *yojanas* from Rājagaha; and going a *yojana* a day, the Lord's journey took two months.

[2] See *B.D.* ii. 94, n. 1.

[3] Story of "Rāhula's conversion" also given at *DhA.* i. 116 f.

be told: 'Speak thus: "I go to the awakened one for refuge, I go to *dhamma* for refuge, I go to the Order for refuge. And a second time I go . . . And a third time I go . . . to the Order for refuge" '.[1] I allow, monks, the going forth for novices by these three goings for refuge." || 3 ||

Then the venerable Sāriputta let the boy Rāhula go forth. Then Suddhodana the Sakyan approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Suddhodana the Sakyan spoke thus to the Lord:

"I, Lord, ask the Lord for one boon."

"But, Gotama,[2] Truth-finders are beyond (granting) boons."[3]

"Lord, it is what is allowable, it is what is blameless."

"Speak on, Gotama." || 4 ||

"Lord, when the Lord went forth there came to be not a little sorrow, likewise when Nanda[4] did; it was extreme when Rāhula did.[5] [82] Affection for a son, Lord, cuts into the skin, having cut into the skin it cuts into the hide, having cut into the hide it cuts into the flesh . . . the ligaments, . . . the bones, having cut into the bones and reaching the marrow, it abides. It were well, Lord, if the masters did not let a child to go forth without the parents' consent." || 5 ||

Then the Lord gladdened, rejoiced, roused, delighted Suddhodana the Sakyan with talk on *dhamma*. Then Suddhodana the Sakyan gladdened . . . delighted by the Lord with talk on *dhamma*, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"Monks, a child who has not his parents' consent should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 6 || 54 ||

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[1] Same method employed at I. 38. 2 for granting probation to former members of other sects.

[2] Gotama was the clan or family name.

[3] *atikkantavarā*. *Vin. Texts*, in translating above and parallel passages at *Vin*. i. 280, 292, adds "(before they know what they are)". Rouse, *Jā*. transln., iv. 198 (= *Jā*. iv. 315, quoting *Vin*. i. 292) has "the Tathāgatas have boons beyond measure"; *C.P.D.* "above (granting) boons".

[4] The Lord's half-brother, son of Mahāpajāpatī. On Nanda's going forth see *VA*. 1008 f., *DhA*. i. 116. Verses at *Thag*. 157. See *Ud*. 21ff.

[5] *VA*. 1010 says that Suddhodana thinking the family line broken because these three went forth, asked where a king could come from.

Then the Lord, having stayed in Kapilavatthu for as long as he found suiting, set out on tour for Sāvatthī. Walking on tour in due course he arrived at Sāvatthī. The Lord stayed there in Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the family who supported the venerable Sāriputta sent a youth to the venerable Sāriputta, saying: "May the elder let this youth go forth." Then it occurred to the venerable Sāriputta: "A rule of training laid down by the Lord says that two novices should not attend one (monk),[1] and this Rāhula is my novice. Now what line of conduct should be followed by me?" He told this matter to the Lord. He said:

"I allow, monks, two novices to attend one experienced, competent monk, or else as many to attend (him) as he is able to exhort, to instruct." ||1||55||

Then it occurred to the novices: "Now, how many rules for training are there for us and in which we are to train?" They told this matter to the Lord. He said:

"Monks, I allow ten rules for training for novices[2] and novices to train in these: restraint from onslaught on creatures,[3] restraint from taking what is not given,[4] restraint from unchastity,[5] restraint from lying,[6] restraint from the occasion of sloth (induced by) fermented liquor, spirits and strong drink,[7] restraint from eating at the wrong time,[8] restraint from seeing shows[9] of dancing, singing and music,[10] restraint from the occasion of using garlands, scents, unguents

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[1] Above, I. 52. 1.

[2] Novice is defined at *Vin.* iv. 122 (*B.D.* ii. 412) as one conforming to ten rules for training; also female novice is so defined at *Vin.* iv. 343 (*B.D.* iii. 411).

[3] Pār. III, Pāc. LXI. These restraints or abstinences occur at e.g. *D.* i. 4 ff., *A.* i. 211, ii. 209, iv. 247 ff., *S.* v. 469, *Pvg.* 58. *Cf. DA.* 69 ff.

[4] Pār. II.

[5] Pār. I.

[6] Pār. IV.

[7] *Cf.* Pāc. LI.

[8] Pāc. XXXVII.

[9] *visūka* appears to mean twisting, wriggling, restless motion. On the miming nature of singing, dancing and music see *B.D.* iii. Intr. xl, n, and p. 298, n. 2. These shows where movement was a feature were of quite a different character from shows of inanimate objects. Nuns were forbidden to visit these latter by their Pāc. XLI.

[10] A *dukkaṭa* for monks to see these, *Vin.* ii. 108; a *pācittiya* for nuns to see them, Nuns' Pāc. X.

and wearing finery, [83] restraint from using high beds, large beds,[1] restraint from accepting gold and silver.[2] I allow, monks, these ten rules for training for novices and novices to train in these." || 1 || 56 ||

Now at that time novices were not respectful, not deferential, not courteous towards the monks. Monks . . . spread it about, saying: "How can these novices not be respectful . . . towards the monks?" They told this matter to the Lord. He said:

"Monks, I allow you to impose a punishment[3] on a novice who is possessed of five qualities: if he tries for non-receiving (of gains)[4] by monks, if he tries for non-profiting by monks, if he tries for non-residence for monks, if he reviles and abuses[5] monks, if he causes monk to break with monk. I allow you, monks, to impose a punishment on a novice who is possessed of these five qualities." || 1 ||

Then it occurred to these monks: "Now, how should the punishment be imposed?" They told this matter to the Lord. He said: "I allow you, monks, to make a prohibition."[6] Now at that time monks made a prohibition for novices in respect of an Order's entire monastery. The novices, on being unable to enter the monastery, went away, and left the Order, and went over to (other) sects. They told this matter to the Lord. He said: "Monks, an Order's entire monastery should not be made (the subject of) a prohibition. Whoever should make (it such), there is an offence of wrong-doing. I allow you, monks, to make a prohibition in respect of wherever he is staying or wherever he is entering.[7]" || 2 ||

Now at that time monks made a prohibition for novices in respect of nutriment taken by the mouth. People, making a drink of conjey and also rice for an Order, spoke thus to the novices: "Come, honoured sirs, drink the conjey, come, honoured sirs, partake of the rice." The novices spoke thus:

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[1] *Cf.* Pāc. LXXXVII.
[2] Nissag. XVIII.
[3] *daṇḍakamma*; *cf.* above I. 44. 1, 45. 1, and *Vin.* ii. 262 f.
[4] So *VA.* 1013; "of requisites," *AA.* iv. 160. *Cf* these with "five qualities" at *Vin.* ii. 18, "eight qualities" at *A.* iv. 345, *Vin.* ii. 125.
[5] *Cf. Vin.* iv. 52, 309 where nuns may not revile or abuse a monk.
[6] *āvaraṇa*, an obstacle, hindrance, barring off. *Cf. Vin.* ii. 262 *f.*
[7] *paṭikkamati*, to return, *VA.* 1013 explains by *pavisati*, to enter. The meaning is entering a monastery in the sense of returning to it.

"It is not possible, sirs, the monks have made (this the subject of) a prohibition." The people . . . spread it about, saying: "How can these revered sirs make a prohibition for novices in respect of nutriment taken by the mouth?" They told this matter to the Lord. He said: "Monks, nutriment taken by the mouth is not to be made (the subject of) a prohibition. Whoever should make (it such), there is an offence of wrong-doing." ‖ 3 ‖

Told is the Item on Punishment. ‖ 57 ‖

Now at that time the group of six monks, [84] without having asked preceptors (for permission), made a prohibition for novices. Preceptors hunted about, saying: "Now, where are our novices? They are not to be seen." Monks spoke thus: "A prohibition was made, your reverences, by the group of six monks." The preceptors . . . spread it about, saying: "How can this group of six monks, without asking us (for permission), make a prohibition for our novices?" They told this matter to the Lord. He said: "Monks, a prohibition is not to be made without asking preceptors (for permission). Whoever should make one, there is an offence of wrong-doing." ‖ 1 ‖ 58 ‖

Now at that time the group of six monks lured away[1] the novices of monks who were elders. The elders, getting their own tooth-wood and water for rinsing the mouth, were incommoded.[2] They told this matter to the Lord. He said: "Monks, another's assembly should not be lured away. Whoever should lure it away, there is an offence of wrong-doing." ‖ 1 ‖ 59 ‖

Now at that time Kaṇḍaka,[3] a novice of the venerable Upananda, the son of the Sakyans, seduced the nun Kaṇḍakā.

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[1] *apalāḷenti*, to draw over (to themselves). Bu. at *VA*. 1014 hints at bribery, the group of six saying they would give bowls and robes to the novices.

[2] *kilamati*, more usually to go short of; to be tired, fatigued. Those who shared cells and pupils should get tooth-wood and water for rinsing the mouth for their preceptors and teachers respectively, I. 25. 6, I. 32. 3.

[3] See above, I. 52. 1, and *B.D.* iii. 31.

Monks . . . spread it about, saying: "How can this novice indulge in a bad habit like this?" They told this matter to the Lord. He said:

"I allow you, monks, to expel a novice who is possessed of ten qualities: if he is one who makes onslaught on creatures, if he is one who takes what is not given, if he is one who is unchaste, if he is a liar, if he is a drinker of strong drink, if he speaks dispraise of the awakened one, if he speaks dispraise of *dhamma*, if he speaks dispraise of the Order, if he is a holder of a false view,[1] if he is a seducer of nuns.[2] I allow you, monks, to expel a novice who is possessed of these ten qualities." || 1 || 60 ||

Now at that time a certain eunuch came to have gone forth among the monks. Having approached a number of young monks, he spoke thus: "Come, venerable ones, commit an offence with me." The monks refused, saying: "Be off[3], eunuch, depart[4], eunuch. What need have you?" Refused by the monks, having approached a number of large, fat[5] novices, he spoke thus: "Come, your reverences, commit an offence with me." The novices refused, saying: "Be off, eunuch, depart, eunuch. What need have you?" Refused by the novices, having approached mahouts and grooms[6], he spoke thus: "Come, [85] sirs, commit an offence with me." The mahouts and grooms committed an offence with him. || 1 ||

These . . . spread it about, saying: "These recluses, sons of the Sakyans, are eunuchs, and those of them who are not eunuchs, they too commit offences with eunuchs. Thus they are one and all unchaste." Monks heard these mahouts and grooms who . . . spread it about. Then these monks told this matter to the Lord. He said:

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[1] At *Vin.* iv. 138 (*B.D.* iii. 31) a novice, Kaṇḍaka, was expelled on this ground.

[2] *VA.* 1015 explains that "one who is unchaste" may be ordained if he is willing to restrain himself in the future, but a seducer of nuns cannot even go forth. *Cf. Vin. Texts* i. 215, n. 1. At *A.* v. 70, 71 among ten specified occasions where the Pātimokkha may be suspended are included the presence of a seducer of nuns, and the presence of a eunuch (see next paragraph below).

[3] *nassa*, disappear.

[4] *vinassa* = *nassa*, *VA.* 871, which adds "go where we do not see you". For *cara pi re vinassa* see *Vin.* iv. 139.

[5] *moligalla*; v. ll. given at *Vin.* i. 372: *moḷigalla, mukhalla*.

[6] *hatthibhaṇḍa assabhaṇḍa*. *VA.* 1015 explains *bhaṇḍa* by *gopaka*, guardian, watchman.

"Monks, if a eunuch is not ordained, he should not be ordained; if he is ordained, he should be expelled.[1]" || 2 || 61 ||

Now at that time a certain descendant of an ancient family which had come down in the world was delicately nurtured. Then it occurred to this descendant of the ancient family which had come down in the world: "Now, I am delicately nurtured, I am not able to acquire wealth not (already) acquired, nor to increase the wealth (already) acquired.[2] Now by what means could I live at ease and not be in want?" Then it occurred to this descendant . . . in the world: "Now these recluses, sons of the Sakyans, are of pleasant conduct, of pleasant character; having eaten good meals, they lie down to sleep on beds sheltered from the wind. Suppose that I, having prepared a bowl and robe for myself, having cut off my hair and beard, having clothed myself in yellow robes, having gone to a monastery, should be in communion together with monks?" || 1 ||

Then that descendant . . . in the world, having prepared a bowl and robe for himself, having cut off his hair and beard, having clothed himself in yellow robes, having gone to a monastery, greeted the monks. The monks spoke thus: "Of how many years' standing are you, your reverence?"

"What does this mean, your reverences: 'how many years' standing'?"

"But who, your reverence, is your preceptor?"

"What does this mean, your reverences: 'preceptor'?"

The monks spoke thus to the venerable Upāli[3]:

"Please, reverend Upāli, examine this one who has gone forth." || 2 ||

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[1] *VA.* 1016 says he is to be expelled by the expulsion due to characteristic, *liṅganāsana.* Three kinds of expulsion are given at *VA.* 870 f.: (1) expulsion from communion, meaning expulsion for not seeing an offence, not making amends for it, not giving up a false view; (2) expulsion due to characteristic, as an example of which the nun Mettiyā is cited (*Vin.* iii. 162-3); (3) expulsion as a punishment, with the words, 'From to-day forth, reverend novice, the Lord cannot be referred to as your teacher' (*Vin.* iv. 139 = *B.D.* iii. 31).

[2] This inability is at *A.* i. 129 given as a characteristic of a blind person (*puggala*), while the opposite, ability in this respect, is given as a characteristic of a one-eyed and of a two-eyed person.

[3] No doubt the *Vinaya* expert.

Then as that descendant . . . in the world was being examined[1] by the venerable Upāli, he told him this matter. The venerable Upāli told this matter to the monks. The monks told this matter to the Lord. He said:

"Monks, if one who is in communion by theft[2] is not ordained, he should not be ordained; if he is ordained, he should be expelled. Monks, if one who has gone over to (another) sect[3] is not ordained, he should not be ordained; if he is ordained, he should be expelled." || 3 || 62 ||

Now at that time a certain serpent was troubled about his birth as a serpent, [86] he was ashamed of it, loathed it[4]. Then it occurred to that serpent: "Now, by what means could I be freed quickly from birth as a serpent and get back[5] human status?" Then it occurred to that serpent: "These recluses, sons of the Sakyans, are *dhamma*-farers, even-farers, Brahma-farers, they are truth-speakers, they are of moral habit, of good conduct. Now if I were to go forth among the recluses, sons of the Sakyans, so would I be freed quickly from birth as a serpent and could get back human status." || 1 ||

Then that serpent, in the form of a brahman youth, having approached the monks, asked for the going forth. The monks let him go forth, they ordained him. Now at that time that serpent, together with a certain monk, was living in a dwelling-place on the boundary.[6] Then that monk, getting up in the night towards dawn, paced up and down in the open air.

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[1] *VA.* 1016: as he was being asked about cutting off the hair and beard, accepting yellow robes, going for refuge, choosing a preceptor, and about proclamations and guidance. At *Vin.* iii. 212 Upāli was asked to examine monks who, having come naked, were taken to be Naked Ascetics. *VA.* 665 gives the nature of these questions (see *B.D.* ii. 45, n. 6, 7). He examines below MV. I. 64. 2.

[2] *theyyasaṃvāsaka.* Word occurs also at *Vin.* i. 307. *Saṃvāsa* is being in communion, see definition at end of each Pārājika rule (*B.D.* i). *Theyya* is "by theft", here of the signs or marks of a monk.

[3] *titthiyapakkantaka.* This word also occurs with *theyyasaṃvāsaka* and others at *Vin.* i. 307. All the words tell what monks, disappointed of robe-material, pretend to be.

[4] Stock, as at *A.* i. 145; *M.* i. 423, iii. 300.

[5] *paṭilabhati.* He had been unchaste (in a former birth), *VA.* 1022. If *paṭilabhati* does mean "to get back" here rather than to "acquire", it indicates a belief in the possibility of losing human status for animal status.

[6] *paccantima.* *Vin. Texts* i. 218 say "(near the boundary wall of the Jetavana)", and although this may be meant, there is no evidence for it at *VA.* 1022. *Paccantima* cannot well mean "neighbouring, adjoining" here, for the evidence is that monk and snake shared the same dwelling-place.

Then that serpent, confident that that monk had gone out, fell asleep. The whole dwelling-place was full of the snake, his coils were protruding through the windows. || 2 ||

Then that monk, thinking: "I will enter the dwelling-place," opening the door,[1] saw the whole dwelling-place full of the snake, his coils protruding through the windows. Terrified at seeing this, he uttered a cry of distress. Monks, having run up, spoke thus to that monk: "Why did you, your reverence, utter a cry of distress?"

"Your reverences, this whole dwelling-place is full of a snake, his coils are protruding through the windows." Then that serpent having awakened because of this noise, sat down on his own seat. Monks spoke thus: "Who are you, friend?"

"I am a serpent, honoured sirs."

"But why did you, friend, act in this way?" Then that serpent told this matter to the monks. The monks told this matter to the Lord. || 3 ||

Then the Lord on this occasion, in this connection, having had the Order of monks convened, spoke thus to this serpent:

"Indeed, you serpents are not liable to growth in this *dhamma* and discipline. You, serpent, go away, observe the Observance day precisely[2] on the fourteenth, fifteenth and eighth day of the half-month. Thus will you be freed quickly from birth as a serpent and get back human status."

Then that serpent, thinking: "It is said that I am not liable to growth in this *dhamma* and discipline," pained, afflicted, shedding tears, departed having uttered a cry of distress. || 4 ||

Then the Lord addressed the monks, saying: "Monks, there are these two cases of manifestation of a serpent's true nature[3]: when he indulges in sexual intercourse with a female of his own species, and when he falls asleep in confidence. Monks, these are two cases [87] of manifestation of a serpent's true nature. Monks, if an animal is not ordained, it should not be ordained; if it is ordained, it should be expelled." || 5 || 63 ||

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[1] *kavāṭaṃ paṇāmento.* On this phrase see *B.D.* i. 199, n. 3.

[2] *tatth' eva.*

[3] *VA.* 1022 gives five cases: the time of its reinstatement, *paṭisandhi*, of its sloughing its skin, the two cases mentioned in the text, and the time of its passing away.

Now at that time a certain brahman youth deprived his mother of life. He was troubled about his evil deed, he was ashamed of it, loathed it.[1] Then it occurred to that brahman youth: "Now, by what means could I get rid of this evil deed?" Then it occurred to this brahman youth: "These recluses, sons of the Sakyans, are *dhamma*-farers, even-farers, Brahma-farers, they are truth-speakers, of moral habit, of good conduct. Now, if I were to go forth among these recluses, sons of the Sakyans, so would I get rid of this evil deed." || 1 ||

Then that brahman youth, having approached (some) monks, asked for the going forth. The monks spoke thus to the venerable Upāli: "Formerly, indeed, reverend Upāli, a serpent in the form of a brahman youth went forth among the monks. Please, reverend Upāli, examine this brahman youth."[2] Then as that brahman youth was being examined by the venerable Upāli he told him this matter. The venerable Upāli told this matter to the monks. The monks told this matter to the Lord. He said:

"Monks, if a matricide is not ordained, he should not be ordained; if he is ordained, he should be expelled." || 2 || **64** ||

At that time a certain brahman youth deprived his father of life. He was troubled about his evil deed . . . (= I. 64. 1, 2) . . . The monks told this matter to the Lord. He said:

"Monks, if a parricide is not ordained, he should not be ordained; if he is ordained, he should be expelled." || 1 || **65** ||

Now at that time several monks were going along the high-road from Sāketa to Sāvatthī. Thieves, having issued forth on the road, robbed some monks and killed other monks. Those in the royal service, having set out from Sāvatthī, caught some thieves (but) other thieves ran away. Those who ran away went forth among the monks; those who were caught were led off to execution. || 1 ||

Those who had gone forth saw those thieves being led off to execution; seeing them, they spoke thus: "It is well that we ran away, for had we been caught then should we have

[1] As at *Vin.* ii. 292.
[2] *Cf.* above I. 62. 2.

been killed likewise." [88] Monks spoke thus: "But what have you done, your reverences?" Then those who had gone forth told this matter to the monks. The monks told this matter to the Lord. He said:

"Monks, those monks were perfected ones. Monks, if a murderer of a perfected one is not ordained, he should not be ordained; if he is ordained, he should be expelled." || 2 || 66 ||

Now at that time several nuns were going along the high-road from Sāketa to Sāvatthī. Thieves, having issued forth on the road, robbed some nuns and seduced other nuns. Those in the royal service, having set out from Sāvatthī . . . (= I. 66. 1, 2) . . . The monks told this matter to the Lord. He said:

"Monks, if a seducer of a nun is not ordained, he should not be ordained; if he is ordained, he should be expelled.[1]

Monks, if a schismatic is not ordained, he should not be ordained; if he is ordained, he should be expelled.

Monks, if a shedder of (a Truth-finder's[2]) blood is not ordained, he should not be ordained; if he is ordained, he should be expelled.[3]" || 1 || 67 ||

Now at that time a certain hermaphrodite had gone forth among the monks. He acted and also made (another) act. They told this matter to the Lord. He said:

"Monks, if a hermaphrodite is not ordained, he should not be ordained; if he is ordained, he should be expelled." || 1 || 68 ||

Now at that time monks ordained one who had no preceptor. They told this matter to the Lord. He said:

"Monks, one who has no preceptor should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing." || 1 ||

Now at that time monks ordained one who had an Order as preceptor[4] . . . He said:

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[1] *Cf.* above p. 108, where a novice who seduces a nun is to be expelled.

[2] So the *Comy.*, *VA.* 1024.

[3] Other prohibitions in regard to these classes of persons given at *Vin.* i. 136, 320.

[4] It is to be gathered from *VA.* 1025 that an Order might (inadvertently) contain any of the types of malefactors mentioned above from a matricide down to a hermaphrodite.

"Monks, one who has an Order as preceptor should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing." || 2 ||

Now at that time monks ordained one who had a group as preceptor. . . . He said:

"Monks, one who has a group as preceptor should not be ordained . . . offence of wrong-doing." || 3 ||

Now at that time monks ordained one who had a eunuch[1] as preceptor . . . one who had one living in communion as it were by theft as preceptor . . . one who had one who had gone over to (another) sect as preceptor . . . one who had an animal as preceptor [89] . . . one who had a matricide as preceptor . . . one who had a parricide as preceptor . . . one who had a murderer of a perfected one as preceptor . . . one who had a seducer of a nun as preceptor . . . one who had a schismatic as preceptor . . . one who had the shedder of (a Truth-finder's) blood as preceptor . . . one who had a hermaphrodite as preceptor. They told this matter to the Lord. He said:

"Monks, one who has a eunuch as preceptor . . . one who has a hermaphrodite as preceptor should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing." || 4 || 69 ||

Now at that time monks (each) ordained one who had no bowl.[2] They walked for almsfood (to be put) into their hands.[3] People . . . spread it about, saying: "Like followers of (other) sects.[4]" They told this matter to the Lord. He said:

"Monks, one who has no bowl should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing." || 1 ||

Now at that time monks (each) ordained one who had no robe. They walked naked for almsfood. People . . . spread

[1] The following classes of persons mentioned also above, p. 108 ff.

[2] *apattaka*, see *B.D.* ii. 123, n. 6.

[3] *hatthesu piṇḍāya caranti*. Same expression at *Vin.* iii. 245; see *B.D.* ii. 119, n. 3, 4. For same expression in next paragraph, *Vin.* i. 372 gives five *v.ll.* all reading *carati*. But at Nuns' Pāc. LXIII ff. we get a singular noun followed by a plural verb, as above, with the meaning that each nun ordained a woman, and that then these were considered all together as a plurality: in referring to their actions a plural verb was needed and was used.

[4] *Cf. Vin.* iii. 245 (*B.D.* ii. 119).

it about, saying: "Like followers of other sects." They told this matter to the Lord. He said:

"Monks, one who has no robe should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing." || 2 ||

Now at that time monks (each) ordained one who had no bowl or robe. They walked naked for almsfood (to be put) into their hands. . . .

"Monks, one who has no bowl or robe should not be ordained. Whoever should ordain (one such), there is an offence of wrong-doing." || 3 ||

Now at that time monks (each) ordained by means of lending a bowl.[1] When they were ordained, they returned (each one) his bowl and walked for almsfood (to be put) into their hands. . . .

"Monks, one should not ordain by means of lending a bowl. Whoever should (so) ordain, there is an offence of wrong-doing." || 4 ||

Now at that time monks (each) ordained by means of lending a robe. When they were ordained, they returned (each one) his robe and walked naked for almsfood. . . .

"Monks, one should not ordain by means of lending a robe. Whoever should (so) ordain, there is an offence of wrong-doing." || 5 ||

Now at that time monks (each) ordained by means of lending a bowl and robe. When they were ordained, [90] they returned the bowl and robe and walked naked for almsfood (to be put) into their hands. . . .

"Monks, one should not ordain by means of lending a bowl and robe. Whoever should (so) ordain, there is an offence of wrong-doing." || 6 || **70** ||

Told is the Portion on Twenty (Cases) where one should not ordain.

Now at that time monks (each) let go forth one who had his hands cut off . . . his feet cut off . . . his hands and feet cut off . . . his ears cut off . . . his nose . . . his ears and nose . . .

[1] *yācitakena pattena*, by (using) a bowl that had been asked for, i.e. borrowed by the candidates for ordination.

his fingers . . . his nails[1] cut off . . . who had the tendons (of his feet) cut . . . one who had webbed fingers[2] . . . a hunchback . . . a dwarf . . . one who had a goitre . . . one who had been branded[3] . . . one who had been scourged[4] . . . one who had been written about[4] . . . one who had elephantiasis . . . one who was badly ill . . . one who disgraced an assembly[5] (by some deformity[6]) . . . one who was purblind[7] . . . one with a crooked limb . . . one who was lame . . . one paralysed down one side . . . a cripple . . . one weak from old age . . . one who was blind[7] . . . one who was dumb[8] . . . one who was deaf[9] . . . one who was blind and dumb . . . one who was deaf and dumb . . . one who was blind and deaf and dumb. They told this matter to the Lord. || 1 ||

He said: "Monks, one who has had his hands cut off should not be let go forth; one who has had his feet cut off . . . one who is blind and deaf and dumb should not be let go forth. Whoever should let (one such) go forth, there is an offence of wrong-doing." || 2 ||

Told is the Portion on Thirty-two (Cases) where one should not let go forth || 71 ||

Told is the Ninth Portion for Repeating: that on Inheritance

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[1] *aḷa*; see *J.P.T.S.* 1884, p. 71, 1886, p. 105.

[2] *phaṇahatthaka*, with a hand like a snake's hood. *Cf. hatthaphaṇaka* at *Vin.* ii. 107, "hands used as an instrument shaped like a snake's hood" for smoothing the hair. *VA.* 1027, "one whose fingers were grown together like a bat's wings". See note by A. K. Coomaraswamy on the *jālalakkhaṇa*, "The 'Webbed Finger' of Buddha", *I.H.Q.* Vol. VII, 1931, p. 365, where he is of the opinion that *jāla* does not mean a webbing connecting the fingers, but refers to the thin lines of rosy light which may be seen between the fingers when they are held together and the hand held up to the light. The fingers of the Buddha, as Mahāpurusa, would be straight and regularly formed, of one measure, *ekappamāṇā*, according to this *lakkhaṇa*, or sign. "It is even possible", as Coomaraswamy adds in a postscript, "that 'having webbed fingers' represents the exact opposite of the meaning of the original *lakkhaṇa*."

[3] *Cf. Vin.* i. 76 (above, p. 95).

[4] *Cf. Vin.* i. 75 (above, p. 95).

[5] *parisadūsaka*.

[6] Given at length at *VA.* 1027 ff.

[7] The two words for blind: *kāṇa* and *andha*, are used. Bu. at *VA.* 1030 says that *kāṇa* means blind of one or both eyes (and not merely blind of one). He cites the Mahāpaccarī *Comy.* as asserting *kāṇa* to mean blind of one eye and *andha* of both, and he cites the *Great Comy.* as saying that *andha* means blind from birth; he keeps this explanation at *VA.* 1031. "Purblind" and the next three terms occur at *Vin.* ii. 90, *A.* i. 107, ii. 85, iii. 385, *S.* i. 94, *Pug.* 51.

[8] *VA.* 1031 explains that if he were unable to say the complete formula for going for refuge, he could not go forth.

[9] *VA.* 1031, if he could hear a loud noise he might go forth.

Now at that time the group of six monks gave guidance to those who were unconscientious. They told this matter to the Lord. He said:

"Monks, guidance should not be given to those who are unconscientious. Whoever should give it to (any such), there is an offence of wrong-doing."

Now at that time monks lived under the guidance of those who were unconscientious; these soon also became unconscientious, depraved monks. They told this matter to the Lord. He said:

"Monks, one should not live under the guidance of those who are unconscientious. Whoever should (so) live, there is an offence of wrong-doing." ‖ 1 ‖

Then it occurred to the monks: "It is laid down by the Lord that guidance should not be given to those who are unconscientious, and that one should not live under the guidance of those who are unconscientious. Now, how are we to know who is conscientious or who is unconscientious?" They told this matter to the Lord. He said:

"I allow you, monks, to wait for four or five days until (you can say), 'I know what is the nature of the monks[1]'." ‖ 2 ‖ 72 ‖ [91]

Now at that time a certain monk was going along a high-road in the Kosala country. Then it occurred to that monk: "It is laid down by the Lord that one should not live independently.[2] I am in need of guidance[3] but I am going along a high-road. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is going along a high-road and is not receiving guidance to live independently." ‖ 1 ‖

Now at that time two monks were going along a high-road in the Kosala country. These arrived at a certain residence, and there one monk became ill. Then it occurred to that ill monk: "It is laid down by the Lord that one should not live independently. I am in need of guidance, but I am ill. Now

[1] *bhikkhusabhāgata*. *VA*. 1031, "Until I know from monks that their conscientiousness is shared by the monk giving guidance". Or, is *sabhāgata* equal to *sabhāva*, the nature (of a monk), as I take it to be?

[2] Above, p. 101.

[3] *ahañ c'amhi nissayakaraṇīyo*.

what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is ill and is not receiving guidance to live independently." ‖ 2 ‖

Then it occurred to that monk who was tending the ill one: "It is laid down by the Lord . . . I am in need of guidance but this monk is ill. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is tending an ill one and is not receiving guidance, to live independently although being requested.[1] ‖ 3 ‖

Now at that time a certain monk was staying in a forest and there came to be comfort[2] for him in this lodging. Then it occurred to this monk: "It is laid down by the Lord that one should not live independently. I am in need of guidance, but I am staying in a forest and there comes to be comfort for me in this lodging. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"I allow a monk, monks, if he is a forest-dweller and is thinking about abiding in comfort[3] and is not receiving guidance, to live independently, thinking: 'If a suitable giver of guidance comes along, I will live under his guidance'." ‖ 4 ‖ 73 ‖

Now at that time (a person) wished for ordination from the venerable Kassapa the Great.[4] Then the venerable Kassapa the Great sent a message to the venerable Ānanda, saying: "Let Ānanda come, he will proclaim[5] this (person)." The

[1] By the ill one, *VA*. 1032. That is, as *VA*. says, the ill monk may ask the other to request him to give guidance; but if through pride he does not ask, he may go away. We must therefore assume that if he stays with the invalid but does not take guidance from him, he may live independently of guidance.

[2] *phāsu*. *VA*. 1032, "there comes to be comfort in regard to obtaining tranquillity and vision".

[3] *phāsuvihāra*; *cf*. *brahmavihāra*, and the monk who was *phāsuvihārika*, below p. 373. MV. vii. 12. 1.

[4] At *A*. i. 23 called "chief of those who uphold the ascetic practices". Verses at *Thag*. 1051-1090. He exchanged robes with Gotama, *S*. ii. 221.

[5] *anussāveti*, in technical meaning of proclaiming the resolution three times after the motion for ordaining a person had been put before an Order. *Cf*. MV. I. 28. 3-6.

venerable Ānanda spoke thus:

"I am not able to pronounce[1] the elder's[2] name (for) the elder is my teacher[3]." [92] They told this matter to the Lord. He said:

"I allow you, monks, to proclaim merely by clan (-name)." || 1 ||

Now at that time two (persons) wished for ordination from the venerable Kassapa the Great. These quarrelled, saying: "I will be ordained first, I will be ordained first." They told this matter to the Lord. He said:

"I allow you, monks, to make two proclamations together." || 2 ||

Now at that time there were those wishing for ordination from several elders. These quarrelled, saying: "I will be ordained first, I will be ordained first." The elders spoke thus: "Come, your reverences, we are making all the proclamations together." They told this matter to the Lord. He said:

"I allow you, monks, to make two or three proclamations together if there is one preceptor, but not if there are different preceptors." || 3 || **74** ||

Now at that time the venerable Kassapa the Boy[4] became ordained twenty years after his conception. Then it occurred to the venerable Kassapa the Boy: "It is laid down by the

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[1] *gahetum*, a word with a variety of meanings: here meaning "to pronounce" in sense of "to take", *cf.* "to take his name in vain". Since Ānanda calls Kassapa his *guru* (*garu me*), and if we equate *guru* with *ācariya*, spiritual teacher or father (*cf. pitucitta, Vin.* i. 45, 60), it was not suitable for Ānanda to "take" (pronounce) his "father's" name. The use of the *gotta* (clan) name is less intimate and therefore permissible. *Cf. Kauṣ. Up.* II. 11. 7 where the father "takes his son's name", *nāma asya gṛhṇati*. I am indebted for this note to A. K. Coomaraswamy. Mahākassapa's reference to Ānanda as *kumāraka*, young boy, at *S.* ii. 218, should also be noted.

[2] *I.e.* Mahākassapa's, as stated at *Vin. Texts* i. 228. For in making the proclamations, Ānanda would have had to say that so-and-so wished to be ordained by Kassapa.

[3] *garu*, probably equivalent to *guru*, spiritual teacher. *Cf. garunissaya* at *Vin.* ii. 303.

[4] Kumārakassapa. *Kumāra* has the meaning both of boy and of prince. Kumārakassapa "went forth" when he was only seven years old and he had been reared by a king since his birth by a nun; see *AA.* i. 284, *MA.* ii. 120, *ThagA.* (*Pss. Breth.* p. 147 f.), *DhA.* iii. 144, *Jā.* i. 148. Verses are ascribed to him at *Thag.* 201-202. Called "chief of those who are versatile speakers" at *A.* i. 24. The *Vammiki Sutta* (*M.* i. 142) was spoken to Kumārakassapa; the *Nigrodhamigajātaka* (No. 12) and *Dhp.* 160 on account of his mother.

Lord that an individual who is under twenty years of age should not be ordained,[1] and I am twenty years from my conception. Now am I ordained[2] or am I not ordained?" They told this matter to the Lord. He said:

"When in his mother's womb the first thought has arisen, the first consciousness appeared,[3] his birth is (to be reckoned as) from that time. I allow you, monks, to ordain one who is twenty years of age from his conception." || 1 || 75 ||

Now at that time ordained (monks) were to be seen who were (afflicted by) leprosy and boils and eczema and consumption and epilepsy.[4] They told this matter to the Lord. He said:

"I allow you, monks, when one is being ordained to ask him about things which are stumbling-blocks[5] for him.[6] And thus, monks, should he be asked: Have you diseases like this: leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a man? Are you a freeman? Are you without debts? Are you not in the royal service? Have you your parents' consent? Are you full twenty years of age? Are you complete as to bowl and robes? What is your name? What is the name of your preceptor?" || 1 ||

Now at that time monks asked those wishing for ordination, but who were not instructed, about the things which are stumbling-blocks. Those wishing for ordination were at a loss, they were abashed, they were unable to reply. They told this matter to the Lord. He said:

"I allow you, monks, having instructed first, afterwards [93] to ask about the things which are stumbling-blocks." || 2 ||

They instructed just there in the midst of the Order. As before, those wishing for ordination were at a loss, they were abashed, they were unable to reply. They told this matter to the Lord. He said:

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[1] Pāc. LXV, and above, p. 98.
[2] *Cf.* Pāc. LXV where it is stated that if a person is ordained while he is under twenty he is not (really) ordained. He himself incurs no offence, ut there is an offence for the monks who ordain him.
[3] *Cf.* definition of *manussaviggaha*, human being, at *Vin.* iii. 73.
[4] *Cf.* above, I. 39. 1.
[5] *antarāyike dhamme*, *cf. Vin.* iv. 134 (*B.D.* iii. 21, where see n. 5).
[6] *Cf. Vin.* ii. 271 f. for the questions put to nuns on their ordination.

"I allow you, monks, having instructed aside, to ask about the things which are stumbling-blocks in the midst of the Order. And thus, monks, should one be instructed: First, he should be invited to choose[1] a preceptor; having invited him to choose a preceptor, a bowl and robes should be pointed out to him (with the words): 'This is a bowl for you, this is an outer cloak, this is an upper robe, this is an inner robe; go and stand in such and such a place'." || 3 ||

Ignorant, inexperienced (monks) instructed them. Those wishing for ordination, but who were not (properly) instructed, were at a loss, they were abashed, they were unable to reply. They told this matter to the Lord. He said:

"Monks, one should not be instructed by an ignorant, inexperienced (monk). Whoever (such) should instruct, there is an offence of wrong-doing. I allow you, monks, to instruct by means of an experienced, competent monk." || 4 ||

Those who were not agreed upon instructed. They told this matter to the Lord. He said:

"Monks, one should not be instructed by one who is not agreed upon. Whoever (such) should instruct, there is an offence of wrong-doing. I allow you, monks, to instruct by means of one who is agreed upon. And thus, monks, should he be agreed upon: oneself may be agreed upon by oneself or another may be agreed upon by another[2]. And how is oneself to be agreed upon by oneself? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. So and so wishes for ordination from the venerable so and so. If it seems right to the Order, I would instruct so and so.' Thus may oneself be agreed upon by oneself. || 5 ||

"And how is another to be agreed upon by another? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order hear me. So and so wishes for ordination from the venerable so and so. If it seems right to the Order, so and so could instruct so and so.' Thus may another be agreed upon by another. || 6 ||

"The monk who is agreed upon, having approached the one who wishes for ordination, should speak thus to him: 'Listen,

[1] *gāhāpetabbo*; *cf.* *gāhāpaka* at *Vin.* iii. 246 (*B.D.* ii. 122, where see n. 1).
[2] *Cf.* below, II. 15. 6.

so and so. This is for you a time for truth (-speaking), a time for fact (-speaking). When I am asking you in the midst of the Order about what is,[1] you should say, 'It is,' if it is so; you should say, 'It is not,' if it is not so. Do not be at a loss, do not be abashed. Thus I will ask[2] you: 'Have you diseases like this . . . What is your preceptor's name?'" || 7 ||

They[3] arrived together. They should not arrive together. The instructor having come first, the Order should be informed by him, saying: "Honoured sirs, let the Order listen to me. So and so wishes for ordination from the venerable so and so. [94] He has been instructed by me. If it seems right to the Order, let so and so come." He should be told: "Come." Having made him arrange his upper robe over one shoulder, having made him honour the monks' feet, having made him sit down on his haunches, having made him salute with joined palms, he should be made to ask for ordination, saying: "Honoured sirs, I ask the Order for ordination; honoured sirs, may the Order raise me up out of compassion.[4] And a second time, honoured sirs, . . . And a third time, honoured sirs, I ask the Order for ordination; honoured sirs, may the Order raise me up out of compasson." || 8 ||

The Order should be informed by an experienced, competent monk, saying: "Honoured sirs, let the Order listen to me. This one, so and so, wishes for ordination from the venerable so and so. If it seems right to the Order I could ask so and so about the things which are stumbling-blocks. Listen, so and so. This is for you a time for truth (-speaking), a time for fact

[1] *yaṃ jātam*. *VA*. 1033 says about that which is produced, *jāta*, has arisen, is existing in your body. This can only refer to the questions on the diseases. The Pali in such cases is idiomatic: "Is there for you a disease?" So one could say, "I am asking you about what exists, *yaṃ jātam* (as a disease for you), and you should say there is, *atthi* (such a disease for me) it being so, *santaṃ*; there is not, *n'atthi*, it being not so, *asantaṃ*". But since in fact not all the questions are about diseases, I have translated as above, the better to emphasise the general necessity to answer all the questions truthfully in accordance with the preliminary reminder, "This is a time for truth and fact".

[2] *pucchissaṃ*.

[3] The instructor and his candidate. Nothing to show whether the Lord is supposed to continue to give these instructions, or whether they are incorporated without being attributed to him.

[4] *Cf*. above, I. 29. 2.

(-speaking). I am asking you about what is. You should say, 'It is', if it is so; you should say, 'It is not,' if it is not so. Have you diseases like this: . . . What is your preceptor's name?" || 9 ||

The Order should be informed by an experienced, competent monk, saying: "Honoured sirs, let the Order hear me. This one, so and so, wishes for ordination from the venerable so and so. He is quite pure in regard to the things which are stumbling-blocks, he is complete as to bowl and robes. So and so is asking the Order for ordination by means of the preceptor so and so. If it seems right to the Order, let the Order ordain so and so by means of the preceptor so and so. This is the motion. || 10 ||

"Honoured sirs, let the Order hear me. This one, so and so, wishes for ordination from the venerable so and so. He is quite pure in regard to the things which are stumbling-blocks, he is complete as to bowl and robes. So and so is asking the Order for ordinaton by means of the preceptor so and so. The Order is ordaining so and so by means of the preceptor so and so. If the ordination of so and so by means of the preceptor so and so is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. || 11 ||

"And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . he to whom it is not pleasing should speak. So and so is being ordained by the Order by means of the preceptor so and so. It is pleasing to the Order, therefore it is silent. Thus do I understand this." || 12 || 76 ||

Told is the (Formal) Act of Ordination.

The shadow should be measured[1] at once, the length of the season[2] should be explained, the portion of the day[3] should

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[1] This must mean the shadow of the candidate, cast by the sun. *VA.* 1033 says the shadow should be measured with the words, It is the length of one man or of two men, *ekaporisā dveporisā.* *Cf. porisa* meaning "height of a man" at *M.* i. 74, 187, 365.

[2] *VA.* 1033 "the seasons are the rains, the cold weather, the hot weather. If whichever season it is is not ended, that season is incomplete by so many days", thus the number of days remaining in that season, or "the exact season" (*P.E.D.*) should be explained.

[3] *VA.* 1033, morning or afternoon.

be explained, the formula[1] should be explained, [95] the four resources should be explained (with the words): 'Going forth is on account of meals of scraps . . . (*as at* MV. I. 30. 4) . . . These are extra acquisitions: ghee, fresh butter, oil, honey, molasses.' || 1 || 77 ||

Told are the Four Resources

Now at that time monks, having ordained a certain monk, went away leaving him alone. Afterwards as he was going along alone, he met his former wife on the way. She spoke thus: "What, have you now gone forth?"

"Yes, I have gone forth." She said:

"Sexual intercourse is difficult for those who have gone forth. Come and indulge in sexual intercourse." Having indulged in sexual intercourse with her, he arrived late. Monks spoke thus: "What were you, your reverence, doing for such a long time?" || 1 ||

Then this monk told this matter to the monks. The monks told this matter to the Lord. He said:

"I allow you, monks, having ordained (a monk), to give him a companion and to explain four things which are not to be done. When a monk is ordained he should not indulge in sexual intercourse, even with an animal.[2] Whatever monk indulges in sexual intercourse, he becomes not a (true) recluse, not a son of the Sakyans. As a man with his head cut off could not become one to live by that bodily connection, even so a monk, having indulged in sexual intercourse, becomes not a (true) recluse, not a son of the Sakyans.[3] This is a thing not to be done by you as long as life lasts. || 2 ||

"When a monk is ordained he should not take by theft what has not been given, even if it is only a blade of grass.[4] Whatever monk takes by theft a *pāda*[5] or the worth of a *pāda* or more than a *pāda* that has not been given, he becomes not

[1] *sangīti*, chanting together. According to *VA*. 1034, having done all this together he should be asked about his measure, the season and portion of the day in order that he might give the correct answers and so make it clear that he has properly understood his age as a member of the Order.

[2] Pār. I, *Vin*. iii. 22.

[3] *Vin*. iii. 28.

[4] Pār. II.

[5] See note at *B.D*. i. 71.

a (true) recluse, not a son of the Sakyans. As a withered leaf, freed from its stalk, could not become green again, even so a monk, having taken by theft a *pāda* or the worth of a *pāda* or more than a *pāda* that was not given, becomes not a (true) recluse, not a son of the Sakyans.[1] This [96] is a thing not to be done by you as long as life lasts. || 3 ||

"When a monk is ordained he should not intentionally deprive a living thing of life, even if it is only an ant.[2] Whatever monk deprives a human being of life even down to causing abortion,[3] he becomes not a (true) recluse, not a son of the Sakyans. As a flat stone, broken in half, becomes (something) not to be put together again, even so a monk, having intentionally deprived a human being of life, becomes not a (true) recluse, not a son of the Sakyans.[4] This is a thing not to be done by you as long as life lasts. || 4 ||

"When a monk is ordained he should not lay claim to a state of further-men, even thinking: 'I delight in solitude'.[5] Whatever monk, of evil desires, filled with covetousness, lays claim to a state of further-men which is non-existent, not a fact[6]—to meditation or to a deliverance or to contemplation or to an attainment or to a way or to a fruit[7]—he becomes not a (true) recluse, not a son of the Sakyans. As a palmyra palm, cut off at the crown, could not become one for further growth,[8] even so a monk, of evil desires, filled with covetousness, having claimed a state of further-men which is non-existent, not a fact, becomes not a (true) recluse, not a son of the Sakyans. This is a thing not to be done by you as long as life lasts." || 5 ||

Told are the Four Things which are not to be done. || **78** ||

Now at that time a certain monk, suspended[9] for not seeing an offence, left the Order, (but) having come back again, he

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[1] *Cf. Vin.* iii. 47.
[2] Pār. III (for human beings) and Pāc. LXI (for animals).
[3] *Vin.* iii. 83 f.
[4] *Vin.* iii. 74.
[5] *suññāgāra.* See *Vin.* iii. 91, where "delight in solitude for the mind devoid of the hindrances" occurs in definition of "state of further-men".
[6] *Vin.* iii. 90, where such a one is called the "chief great thief".
[7] *Cf.* the longer list of concepts enumerated in definition of "state of further-men" at *Vin.* iii. 91, 92.
[8] *Vin.* iii. 92.
[9] *ukkhitta.* *Cf. Vin.* iv. 113, 137, 218 and see *B.D.* iii. 28, n. 4.

asked the monks for ordination. They told this matter to the Lord. He said:

"This is a case, monks, where a monk, suspended for not seeing an offence, leaves the Order, (but) having come back again, asks the monks for ordination. They should speak thus to him: 'Will you see this offence?' If he says: 'I will see it', he may be let go forth. If he says: 'I will not see it', he should not be let go forth. || 1 ||

"Having let him go forth they should say (to him): 'Will you see this offence?' If he says: 'I will see it', he may be ordained. If he says: 'I will not see it', he should not be ordained. Having ordained him, they should say: 'Will you see this offence?' If he says: 'I will see it', he may be restored.[1] If he says: 'I will not see it', he should not be restored. Having restored him, they should say: 'Do you see this offence?' If he sees it, that is good; if he does not see it, he may be suspended again if it possible to obtain unanimity[2]; if it is not possible to obtain unanimity there is no offence in eating with, in being in communion with (him).[3] || 2 ||

"This is a case, monks, where a monk, suspended for not making amends for an offence, leaves the Order (but) having come back again, asks the monks for ordination. They should speak thus to him: 'Will you make amends for this offence?' If he says: 'I will make amends', [97] he may be let go forth . . . (*as in* || 2 || *reading* make amends for *instead of* see) . . . in being in communion with (him). || 3 ||

"This is a case, monks, where a monk, suspended for not giving up a wrong view, leaves the Order (but) having come back again, asks the monks for ordination. They should speak thus to him: 'Will you give up this wrong view?' If he says: 'I will give it up', he may be let go forth . . . (*as in* || 2 || *reading* give up *instead of* see) . . . in being in communion with (him). || 4 || **79** ||

The Great Section[4]: the First

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[1] On *osāreti*, to restore after seeing an offence, making amends for it and giving up a false view, see *B.D.* iii. 28, n. 4.

[2] *I.e.* among the monks, for this further suspension.

[3] So Bu. at *VA.* 1034, *tena saddhim*, and as may be deduced from Pāc. LXIX and its *Old Comy's* definition of "has not acted according to the rule".

[4] Mahākhandhaka. Called Pabbajjākkhandhaka at *DA.* ii. 363.

As to great matters in the Vinaya, to bringing ease to the well-behaved
both in restraint of evil desires and in strivings for conscientiousness,
And also bearing in mind the instruction which is within the range of the all-knowing conqueror,
in a realm which has no other, in peace from bondage, in what is well laid down, in that which has no doubt,
In Section in Vinaya, as well as in Parivāra and in Heading(s),
the good follows closely as though imitating.

Who does not understand cattle does not guard the herd,
so not knowing moral habit, how can he guard restraint ?
Although the Suttantas and Abhidhamma be forgotten, for all time [98]
the teaching persists while Vinaya is not destroyed.
Therefore, because firmly supported, I will declare the key
in regular sequence according to (my) knowledge. Listen while I speak.
The matter, the provenance[1], the offence, the methods and the abbreviations—
it is not easy not to leave something out ; discern that from the method.

Awakening, and the Rājâyatana, the Goatherds', Sahampati
Brahmā, Āḷāra, Uddaka, and monks, Upaka the seer,
Koṇḍañña, Vappa, Bhaddiya and Mahānāma, Assaji,
Yasa, four, fifty, all, he sent out (on tour), the quarters,
The subject,[2] as to Māra, and the thirty, at Uruvelā, three matted hair ascetics,
fire-room, the Great Kings, Sakka, and Brahmā, the entire (population),
Rag-robe, a tank, and a stone, *kakudha*-(tree), a stone,
a rose-apple, and a mango, emblic myrobalam, he brought a flower from the Coral Tree,

[1] *nidāna*. This usually appears in the *Vin.* to mean the place where the Lord was staying when such conduct occurred as led to the framing of a rule or allowance, thus the " provenance " of a rule or allowance. See also *K.S.* iii, Intr. x ff. ; *K.S.* iv, Intr. xiv f.

[2] *vatthuṃ*. Appearing to refer to 12. 2-4, the going forth and ordination formula by the three refuges. Going forth and Ordination form the subject matter of Section I of the Mahāvagga.

'Kassapa, let them be chopped, let them be kindled, and let them be extinguished',

they plunged into, fire-vessels, rain, Gayā, and the Palm Grove, (King of) Magadha,

Upatissa, Kolita, and distinguished (young men), the going forth,

wrongly dressed, dismissal, and the lean wretched brahman,

He indulged in bad habits, the stomach, the brahman youth, a group,

year's standing, by the ignorant, going away, ten years' standing, guidance,

They did not conduct themselves (properly), to dismiss, ignorant, nullification, five, six,

and whoever else, and naked, not with (his hair) cut off, matted hair ascetic, a Sakyan.

Five diseases among the Magadhese, service,[1] a thief (and) fingers,

and (the King of) Magadha decreed, jail, written about, scourged,

Branded, debtor, and a slave, close-shaving, Upāli, snake (-wind disease),[2]

a family with faith, and Kaṇḍaka, and then crowded up,

About how to live,[3] the boy, trainings, and they were,[4] Now how?

entire, by mouth, preceptors, luring away, Kaṇḍaka,

Eunuch, theft,[5] going over to,[6] and a snake, on a mother, a father,

perfected ones, a nun, schismatic, concerning blood,[7] hermaphrodite,[8]

Without a preceptor, through an Order, a group, eunuch, without a bowl,

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[1] Text reads *cho*. Oldenberg, *Vin.* i. 373 thinks we ought to read *bhaṭo* (for *rājabhaṭa* in **40**. 3).

[2] See I. **50**. 1; **51**. 1.

[3] *vatthumhi*, i.e. in dependence for five years or for life, I. **58**. 4. Cing. edn. *vatthusmiṃ*.

[4] *viharanti*, as in I. **57**. 1.

[5] I.e. in communion by theft, I. **62**. 3.

[6] I.e. going over to (another) sect, I. **62**. 3.

[7] *ruhirena*, here replacing *lohituppādako* of I. **67**. 1, the shedder of a (*tathāgata's*) blood.

[8] Here called only *vyañjana* (accompanying attribute, distinctive characteristic) instead of *ubhatovyañjanaka* as at I. **68**. 1.

without a robe, both these, then those three on what was lent,
Hands, feet, hands and feet, ears, nose, both these,
fingers, nails, tendons, webbed hands, and a hunch-back, dwarf,
Having goitre, and then a branded one, scourged, written about, elephantiasis,
badly (ill), and one who disgraces an assembly, blind, and just then one with a crooked limb, [99]
And then a lame one, paralysed down one side, with a cripple,
old age, blind from birth, dumb, deaf, blind and dumb, and what is thereto,
Whatever is called blind and dumb, and then dumb and deaf,
And blind and dumb and deaf, and guidance to the unconscientious,
And one should (not) live, what is done on a journey,[1] being asked, wishing for,
'let him come',[2] they quarrelled,[3] if there is one preceptor, Kassapa,
And ordained (monks) were to be seen pressing about diseases,
the uninstructed were at a loss, instruction just there,
And then in the Order, then an ignorant one, and not agreed upon,
together, the 'may-it-raise-(me-)—up' ordination, resource, alone, the three.[4]
In this Section are one hundred and seventy-two items.

Told is the First Key, that to the Great Section [100]

[1] *kataddhāna*, referring to 78. 1, 2. Cing. edn. reads *tathāddhānaṃ*.
[2] Following *āgacchatu* of Cing. edn. = 74. 1, instead of *Text's āgacchantaṃ*.
[3] *vivadenti* (with *v.l. vivādenti*, *Vin.* i. 373).
[4] Doubtless referring to (1) not seeing an offence, (2) not making amends for an offence, (3) not giving up a wrong view (each a ground for a monk's suspension; and their opposites, each being a ground for his restoration) dealt with at I. 79. 1-4.

THE GREAT DIVISION (MAHĀVAGGA) II

At one time the awakened one, the Lord was staying near Rājagaha on Mount Vulture Peak. Now at that time wanderers belonging to other sects, having collected together on the fourteenth, fifteenth and eighth days of the half-month,[1] spoke *dhamma*.[2] People came up to them to hear *dhamma*. They gained affection for the wanderers belonging to other sects, they gained faith (in them), the wanderers belonging to other sects gained adherents.[3] ‖ 1 ‖

Then reasoning arose thus in the mind of King Seniya Bimbisāra of Magadha as he was meditating in seclusion: "At present wanderers belonging to other sects, having collected together on the fourteenth, fifteenth and eighth days of the half-month, speak *dhamma*. These people go up to them to hear *dhamma*. They gain affection for the wanderers belonging to other sects, they gain faith (in them), the wanderers belonging to other sects gain adherents. Suppose the masters should also collect together on the fourteenth, fifteenth and eighth days of the half-month?" ‖ 2 ‖

Then King Seniya Bimbisāra of Magadha approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Seniya Bimbisāra of Magadha spoke thus to the Lord: "Now, Lord, as I was meditating in seclusion, a reasoning arose in my mind thus: 'At present wanderers belonging to other sects . . . should collect together on the fourteenth, fifteenth and eighth days of the half-month?'" ‖ 3 ‖

Then the Lord gladdened, rejoiced, roused, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*. Then King Seniya Bimbisāra of Magadha, gladdened, . . . delighted by the Lord with talk on *dhamma*, rising from his seat, [101] having greeted the Lord, departed keeping his right

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[1] On *pakkha*, *cf*. *Vin*. iv. 75 (*B.D*. ii. 313, and *q.v*. n. 3) where eating food given *pakkhikaṃ* and *uposathikaṃ*, "on a day of the waxing or waning of the moon" and "on an observance-day", form exceptions to the rule prohibiting a group-meal.

[2] *VA*. 1034, what is and what is not to be done by them.

[3] *pakkha* is lit. a party, a side, a faction, not necessarily a schismatic one, as is shown by above context, and see *B.D*. iii. 190, n. 3.

side towards him. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to assemble together on the fourteenth, fifteenth and eighth days of the half-month." || 4 || 1 ||

Now at that time monks, thinking: "It is allowed by the Lord to assemble together on the fourteenth, fifteenth and eighth days of the half-month," having assembled together, sat down in silence. Those people came up to hear *dhamma*. They looked down upon, criticised, spread it about, saying: "How can these recluses, sons of the Sakyans, having assembled together on the fourteenth, fifteenth and eighth days of the half-month, sit in silence, like dumb pigs[1]? Ought not *dhamma* to be spoken when they are assembled together?" Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, having assembled together on the fourteenth, fifteenth and eighth days of the half-month, to speak *dhamma*." || 1 || 2 ||

Then as the Lord was meditating in seclusion a reasoning arose in his mind thus: "What now if I were to allow those rules of training, laid down by me for monks, (to form) a recital of Pātimokkha[2] for them? It would be a (formal) act of observance[3] for them." || 1 ||

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[1] *mūgasūkarā*: *VA.* 1034 explains by *thūlasarīrasūkarā*, pigs that are fat in body.

[2] Rhys Davids (*E.R.E.*, art.: Pātimokkha) says that from "the manner in which the word is used" in this passage it is not surprising "to find that the early Buddhists ascribed the institution . . . of the Pātimokkha itself to a date long antecedent to that of the Buddha. If that be correct, the word *pātimokkha* must have been current in Kosala when Buddhism arose, and . . . among members of the previous orders". Rh. D. refers to *D.* ii. 46-49, where tradition ascribes a Pātimokkha to the time when Vipassin was Buddha, and to the verse (*D.* ii. 49), repeated at *Dhp.* 185, which contains the words: *pātimokkhe ca saṃvaro . . . etaṃ buddhānasāsanaṃ*, "and restraint according to the Pātimokkha—this is the teaching of the Buddhas" (plural).

On suggested meanings of *pātimokkha*, see *B.D.* i., Intr., p. xi ff.; *Vin. Texts* i., Intr., p. xxvii. On the number of rules that the Pātimokkha contained, see Winternitz, *Hist. Ind. Lit.*, ii. 2, n. 5, which gives further references, and also B. C. Law, *Hist. Pali Lit.*, i. 48 f.

[3] *uposathakamma*. *Uposatha* stands for "observance" itself. The phrase *tad-ah-uposathe*, "on this day's observance", is usually used for an Observance day.

Then the Lord, having emerged from his seclusion in the evening, on this occasion, in this connection having given reasoned talk, addressed the monks, saying: "Now, monks, as I was meditating in seclusion a reasoning arose in my mind thus: 'What now if I should allow those rules of training, laid down by me for monks, (to form) a recital of Pātimokkha for them? It would be a (formal) act of observance for them'. I allow you, monks, to recite a Pātimokkha. || 2 ||

"And thus, monks, should it be recited: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. To-day, the fifteenth (day), is an Observance (day). If it seems right to the Order, the Order may carry out Observance, it may recite the Pātimokkha. What is the Order's first duty? Let the venerable ones [102] announce entire purity.[1] I will recite the Pātimokkha (while) one and all of us present[2] listen properly and pay attention to it.[3] He for whom there may be an offence should reveal[4] it. If there is no offence, you should become silent. By your becoming silent I shall thus know that the venerable ones are quite pure. For as there is an answer for each question,[5] so it is proclaimed[6] up to the third time in an assembly like this. Whatever monk remembering while it is being proclaimed up to the third time that there is an existent offence and should not reveal it, there comes to be conscious lying[7] for him.[8] Now, conscious lying, venerable ones, is a thing called a stumbling-block[9] by the Lord. Therefore the existent offence should be revealed

[1] *pārisuddhi*, i.e. that only those are present who have committed no offences, or who have acknowledged any committed, or who have fulfilled the penalty for them. *Cf.* below, p. 158.

[2] *sabbeva santā*. *Cf. ubho va santā* at *Vin*. iii. 218.

[3] *Vin. Texts* i. 242 take these words (all of us . . . to it) to be the answer of the monks then present. As there is no *ti* marking the end of a speech, I think Gotama is still supposed to be telling the monks the way in which the recitation is to be carried out.

[4] *āvikareyya*. *Āvikaroti* is to make clear, to manifest, thus to disclose, to bring to light. This method of clearing oneself of an offence is perhaps a forerunner to the more formal confession, *āpatti deseti*, to an Order, a group or to one individual monk.

[5] *paccekapuṭṭhassa*.

[6] *anussāvita*.

[7] Defined at *Vin*. iv. 2 (*B.D.* ii. 166).

[8] Quoted *Asl*. 92.

[9] *antarāyiko dhammo*; see *B.D.* iii. 21, n. 5.

by a monk who remembers that he has fallen (into an offence) and who desires purity; for when it is revealed there comes to be comfort for him." ‖ 3 ‖

Pātimokkha[1] means: this is the beginning, this is the head,[2] this is the foremost of states that are good; therefore it is called *Pātimokkha*.

The venerable ones mean: this—'the venerable ones'—is a term of esteem,[3] this is a term of respect, this is a deferential and honorific designation.[4]

I will recite means: I will explain, I will teach, I will lay down, I will establish, I will make clear, I will analyse, I will make plain.[5]

To it means: to (what) is called the Pātimokkha.

One and all of us present means: as many as there are in this assembly—elders and newly ordained and those of middle standing—these are called 'one and all of us present'.

(We) listen properly means: having applied ourselves, having attended,[6] we concentrate with all our mind.[7]

(We) pay attention means: we listen,[8] minds one-pointed, minds not distracted, minds not perturbed.[9] ‖ 4 ‖

He for whom there may be an offence means: a certain offence of the five classes of offence or a certain offence of the seven classes of offence[10] for an elder or for a newly ordained one or for one of middle standing.

He should reveal means: he should tell, he should make clear, he should open up, he should make plain in the midst of an Order or in the midst of a group or to one individual.

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[1] On the inclusion of this Commentary in the *MV.*, see *Vin. Texts* i, Intr. p. xv and S. Dutt, *Early Bud. Monachism*, 91.

[2] This derivative, *pātimokkha* from *mukha* "is quite impossible", Winternitz, *Hist. Ind. Lit.*, ii. 22, n. 2. But punning is not to be taken as serious scientific etymology, for this was unknown so early.

[3] Or, of endearment, of affection, *piya*.

[4] *Cf. Nd.* ii. 130, *SnA.* 536.

[5] *Cf. S.* ii. 25, 154, iii. 132, iv. 166; *A.* i. 286, ii. 160.

[6] *aṭṭhikatvā manasikatvā*; *cf. Vin.* iv. 144.

[7] *sabbaṃ cetasā samannāharāma*; *cf. S.* i. 112, 189, ii. 220; *A.* ii. 116, iii. 163, 402, iv. 167; *M.* i. 325.

[8] *nisāmema*.

[9] *Cf. A.* iii. 174; *Dhs.* 11, 15, 24; *Nd.* i. 501.

[10] The five classes of offence comprise the Pārājika, Saṅghādisesa, Aniyata, Nissaggiya, Pācittiya offences; the seven classes these five with the addition of the Pāṭidesaniyas and Sekhiyas.

If there is no offence means: either one comes not to be committed or, if fallen into, it is removed.[1]

You should become silent means: you should consent, you should not speak.

I shall know[2] *that you are quite pure* means: I will know[2], I will understand. ‖ 5 ‖

For as there is an answer for each question means: as one (person) if questioned about one (thing) would answer, so it should be known to that assembly: 'He questions me'.

An assembly like this (means): it is called an assembly of monks.

It is proclaimed up to the third time means: it is proclaimed once and it is proclaimed a second time and it is proclaimed a third time.

Remembering means: knowing, perceiving.

There is an existent offence means: either one comes to be committed or if fallen into is not removed.

Should not reveal means: should not tell, should not make clear, should not open up, should not make plain [103] in the midst of an Order or in the midst of a group or to one individual. ‖ 6 ‖

There comes to be conscious lying for him means: What is conscious lying? It is an offence of wrong-doing.[3]

A thing called a stumbling-block by the Lord means: a stumbling-block to what? It is a stumbling-block to the attainment of the first (stage in) meditation, it is a stumbling-block to the attainment of the second (stage in) meditation . . . the third (stage in) meditation, . . . the fourth (stage in) meditation, it is a stumbling-block to the attainment of the meditations, of the deliverances, of the contemplations, of the attainments[4], of the renunciations, of

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[1] *vuṭṭhitā*, fem., agreeing with its subject *āpatti*. *VA*. 1034 reasonably explains: "here, either, whatever monk there comes to be not falling into an offence, or, having fallen is removed from it, this is the meaning of 'if there is no offence'". *Cf. āpattiyā vuṭṭhāna* in MV. I. 36. 10.

[2] *vedissāmi . . . jānissāmi*.

[3] In the Pācittiyas, however, conscious lying appears as the first offence in this class. *Vin. Texts* i. 245, n. says that because of this "we cannot interpret here *dukkaṭa* in the technical sense of a *dukkaṭa* offence". I think, however, that the difference in the penalties laid down for conscious lying may point to different stages in the growth of the legislation.

[4] *Cf. Vin.* iii. 91, 92, iv. 25.

the escapes,[1] of the aloofnesses, of states that are good.

Therefore means: for that reason.

By (a monk) who remembers means: by (one) knowing, by (one) perceiving.

By (a monk) who desires purity means: by (one) wishing to remove (an offence), by (one) wishing to be purified. ‖ 7 ‖

Existent offence means: either one comes to be committed, or, if fallen into, is not removed.

Should be revealed means: it should be revealed in the midst of an Order or in the midst of a group or to one individual.

For when it is revealed there comes to be comfort for him means: In what is there comfort? There comes to be comfort in the attainment of the first (stage in) meditation, there comes to be comfort in the attainment in the second (stage in) meditation . . . the third (stage in) meditation . . . the fourth (stage in) meditation; there comes to be comfort in the attainment of the meditations, of the deliverances, of the contemplations, of the attainments, of the renunciations, of the escapes, of the aloofnesses, of states that are good.[2] ‖ 8 ‖ **3** ‖

Now at that time monks, thinking: "The recital of the Pātimokkha is allowed by the Lord," recited the Pātimokkha daily. They told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited daily. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, to recite the Pātimokkha on an Observance day." ‖ 1 ‖

Now at that time monks, thinking: "The recital of the Pātimokkha on an Observance day is allowed by the Lord," recited the Pātimokkha three times during the half-month—on the fourteenth, on the fifteenth and on the eighth (days) of the half-month. They told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited three times

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[1] *nissaraṇa*. 'Escapes' mentioned at *Ud.* 80; *Iti.* p. 37, 61; *D.* iii. 275; *A.* iii. 245-6, *D.* iii. 239-240; *A.* iii. 290, *D.* iii. 247; *M.* i. 84 ff., etc.

[2] *Cf.* the forest or jungle dwelling monk who had comfort, *phāsu*, MV. I. **73**. 4. This example together with the one given above indicate that *phāsu* is by no means used exclusively to denote physical comfort.

in the half-month. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, to recite the Pātimokkha once in the half-month: either on the fourteenth or on the fifteenth (day)." || 2 || 4 ||

Now at that time the group of six monks recited the Pātimokkha according to assembly, each one before his own assembly. They told this matter to the Lord. He said:

"Monks, [104] the Pātimokkha should not be recited according to assembly, each one before his own assembly. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, a (formal) act of Observance for all together."[1] || 1 ||

Then it occurred to the monks: "A (formal) act of Observance for all together is allowed by the Lord. Now, how far does 'being all together'[2] (go)? As far as one residence, or the whole earth?" They told this matter to the Lord. He said:

"I allow, monks, 'being all together' (to mean) as far as one residence." || 2 ||

Now at that time the venerable Kappina the Great[3] was staying near Rājagaha at Maddakucchi in the deer-park. Then as the venerable Kappina the Great was meditating in seclusion a reasoning arose in his mind thus: "Should I go to an Observance or should I not go, should I go to a (formal) act of the Order or should I not go, I, nevertheless, am purified with the highest purification." || 3 ||

Then the Lord, knowing by mind the reasoning in the mind of the venerable Kappina the Great, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from Mount Vulture Peak appear in Maddakucchi in the deer-park before the

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[1] *samaggānaṃ*. *Cf. samagga* at *Vin.* iv. 52, "all come", and see *B.D.* ii. 267, n. 7; and *cf. samagga saṃgha* at *Vin.* iv. 154, 218, 231 meaning a complete Order.

[2] *sāmaggī*.

[3] At *A.* i. 25 called chief of the exhorters of monks. Verses at *Thag.* 547-556. See *Pss. Breth.* p. 254 ff., and N.B. that on p. 256 "taught the sisters" (or nuns) should read "taught the brethren" (or monks), as noticed at *Pss. Breth.* p. 417. *DPPN.* ii. 475, art: Mahākappina, should be corrected accordingly. See *Sakya*, p. 140 ff., for Mrs. Rhys Davids' suggestion that Kappina was Assaji's teacher.

venerable Kappina the Great. The Lord sat down on an appointed seat, and the venerable Kappina the Great, having greeted the Lord, sat down at a respectful distance. || 4 ||

As the venerable Kappina the Great was sitting down at a respectful distance the Lord spoke thus to him: "Now, Kappina, as you were meditating in seclusion did not a reasoning arise in your mind thus: 'Should I go to an Observance or should I not go, should I go to a (formal) act of the Order or should I not go, I, nevertheless, am purified with the highest purification'?"

"Yes, Lord."

"But if you brahmans[1] do not reverence, revere, esteem, honour the Observance, who is there who will reverence, revere, esteem, honour the Observance? You go along, brahman, to the Observance, do not not go; go likewise to a (formal) act of the Order, do not not go."

"Yes, Lord," the venerable Kappina the Great answered the Lord in assent. || 5 ||

Then the Lord, having gladdened, rejoiced, roused, delighted the venerable Kappina the Great with talk on *dhamma*, as a strong man might stretch out his bent arm or bend back his outstretched arm, even so did he, vanishing from before the venerable Kappina the Great in Maddakucchi in the deer-park appear on Mount Vulture Peak. || 6 || **5** || [105]

Then it occurred to the monks: "It is laid down by the Lord that 'being all together' (means) as far as one residence. Now, how far does one residence (go)?" They told this matter to the Lord. He said:

"I allow you, monks, to agree upon a boundary. And thus, monks, should it be agreed upon: First, marks should be announced,[2] a mark consisting of a hillside, a mark consisting of a rock, a mark consisting of a grove, a mark consisting of a tree, a mark consisting of a road, a mark consisting of an anthill, a mark consisting of a river, a mark consisting of (a piece of) water. The Order, having announced the marks, should be informed by an experienced, competent

[1] Brahman probably being used here in its Buddhist sense of "best, highest". Kappina was older than Gotama.
[2] *nimittā kittetabbā.*

monk, saying: 'Honoured sirs, let the Order listen to me. In as much as marks all round are announced, if it seems right to the Order the Order may agree upon a boundary in accordance with these marks for the same communion, for one Observance. This is the motion. ‖ 1 ‖

Honoured sirs, let the Order listen to me. In as much as marks all round are announced, the Order is agreeing upon a boundary in accordance with these marks for the same communion, for one Observance. If the agreement upon a boundary in accordance with these marks for the same communion, for one Observance, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The boundary in accordance with these marks is agreed upon by the Order for the same communion, for one Observance. It is pleasing to the Order, therefore it is silent; thus do I understand this'." ‖ 2 ‖ 6 ‖

Now at that time the group of six monks, thinking: "An agreement upon a boundary is allowed by the Lord," agreed upon very extensive boundaries, of four *yojanas* and five *yojanas* and six *yojanas*. Monks coming for Observance arrived while the Pātimokkha was being recited, and they arrived just after it had been recited, and they stayed (a night) on the way. They told this matter to the Lord. He said:

"Monks, a very extensive boundary should not be agreed upon, of four *yojanas* or five *yojanas* or six *yojanas*. Whoever should (so) agree, there is an offence of wrong-doing. I allow you, monks, to agree upon a boundary of three *yojanas* at most."[1] ‖ 1 ‖

Now at that time the group of six monks agreed upon the other side of a river as a boundary. Monks coming for Observance were carried away and their bowls were carried away and their robes were carried away. They told this matter to the Lord. He said:

"Monks, the other side of a river should not be agreed upon as a boundary. Whoever should (so) agree, there is an

[1] According to *VA*. 1046 this means that having established the middle of the proposed residence, the boundary should not be more than one and a half *yojanas* from it in each direction. A triangle may be agreed upon, three *yojanas* from corner to corner.

offence of wrong-doing. I allow you, monks, when there may be a reliable boat[1] or a reliable bridge[2] to agree upon the other side of such a river as a boundary." || 2 || 7 ||

Now at that time monks recited the Pātimokkha in successive cells [106] without (making) a rendezvous.[3] In-coming monks did not know or they thought, "Where will the Observance be carried out to-day?" They told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited in successive cells without (making) a rendezvous. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, to carry out the Observance having agreed upon an Observance-hall that the Order desires: a dwelling-place or a curved house or a long house or a mansion or a cave.[4] And thus, monks, should it be agreed upon: || 1 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon such and such a dwelling-place as an Observance-hall. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon such and such a dwelling-place as an Observance-hall. If the agreement upon such and such a dwelling-place as an Observance-hall is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. Such and such a dwelling-place as an Observance-hall is agreed upon by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this'." || 2 ||

Now at that time in a certain residence two Observance-halls came to be agreed upon. Monks assembled together in

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[1] *dhuvanāvā*. *VA*. 1046 gives various possibilities, one of which is a boat which plies regularly at the fords.

[2] *dhuvasetu*. *VA*. 1047 says "made of a collection of trees or boards joined together or a bridge where a caravan can go or what is suitable for the crossing over of elephants and horses is a large bridge; or a 'reliable bridge' means having even at that moment cut down a tree, a bridge that is suitable for people to cross over by one at a time. But it is not a 'reliable bridge' if it is not possible to cross by holding the jungle-rope and creepers twined above it".

[3] On *saṃketa* see *B.D.* i. 74, 88, 128, 135, ii. 164, 239 (and *n.* 3), 291, 294.

[4] *Cf.* above, I. 30. 4 (and notes) and *Vin.* i. 284.

both thinking: "Observance will be carried out here," "Observance will be carried out here." They told this matter to the Lord. He said:

"Monks, two Observance-halls in one residence should not be agreed upon. Whoever should (so) agree, there is an offence of wrong-doing. I allow you, monks, having abolished[1] one, to carry out the Observance in one place (only). || 3 ||

"And thus, monks, should it be abolished: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may abolish such and such an Observance-hall. This is the motion. Honoured sirs, let the Order listen to me. The Order is abolishing such and such an Observance-hall. If the abolition of such and such an Observance-hall is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Such and such an Observance-hall is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this'." || 4 || 8 ||

Now at that time in a certain residence a very small Observance-hall came to be agreed upon. A large Order of monks came to be assembled together on an Observance-day. Monks, sitting on ground that had not been agreed upon, heard the Pātimokkha. Then it occurred to these monks: "It is laid down by the Lord [107] that the Observance is to be carried out having agreed upon an Observance-hall, but we heard the Pātimokkha while we were sitting on ground that was not agreed upon. Now was the Observance carried out for us or was it not carried out?" They told this matter to the Lord. He said:

"Monks, if one is sitting on the ground, whether it has been agreed upon or not agreed upon, and hears the Pātimokkha from there, the Observance is carried out for him. || 1 ||

"Well then, monks, if an Order desires a maximum for

[1] *VA.* 1039 explains this to mean "having abolished one of the proclamations", i.e. having rescinded one of the agreements so that one of the places already agreed upon as an Observance-hall is no longer regarded in this light.

Observance[1] of a certain size let it agree upon a maximum for Observance of that size. And thus, monks, should it be agreed upon: First, marks should be announced. The Order, having announced the marks, should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. In as much as marks all round are announced, if it seems right to the Order the Order may agree upon a maximum for Observance in accordance with these marks. This is the motion. Honoured sirs, let the Order listen to me. In as much as marks all round are announced, the Order is agreeing upon the maximum for Observance in accordance with these marks. If the agreement upon a maximum for Observance in accordance with these marks is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The maximum for Observance is agreed upon by the Order in accordance with these marks. It is pleasing to the Order, therefore it is silent; thus do I understand this'." || 2 || 9 ||

Now at that time in a certain residence newly ordained monks,[2] being the first to have assembled together on an Observance day, saying: "The elders are not coming yet," went away. The Observance was not at a right time.[3] They told this matter to the Lord. He said:

"I allow, monks, on an Observance day monks who are elders to assemble together first." || 1 || 10 ||

Now at that time in Rājagaha several residences came to have the same boundary. Monks quarrelled about this, saying: "Let the Observance be carried out in our residence," "Let the Observance be carried out in our residence." They told this matter to the Lord. He said:

"This is a case, monks, where several residences come to

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[1] *uposathapamukhaṃ*. Not noticed in *P.E.D.* It must refer to the size of a site for hearing the Observance by a maximum number of monks of which an Order might consist.

[2] These *navakā bhikkhū* were only "newly ordained" or junior in comparison with the *majjhimā bhikkhū*, those of middle standing and ordained for as long as five years, and with the *theras*, elders, ordained for as many as ten years. A monk is called *navaka* or *nava* for the first four years of his religious life after the date of his ordination.

[3] I.e. not on the fourteenth or fifteenth day of a half-month.

have the same boundary. Monks quarrel about this, saying: 'Let the Observance be carried out in our residence', 'Let the Observance be carried out in our residence'. Monks, those monks, one and all,[1] having assembled together in one place, should carry out the Observance, or, having assembled together they should carry out the Observance there where a monk who is an elder is staying. But the Observance should not be carried out by an incomplete Order.[2] Whoever should (so) carry it out, there is an offence of wrong-doing." || 1 || 11 || [108]

Now at one time the venerable Kassapa the Great, going from Andhakavinda[3] to Rājagaha for Observance and crossing a river[4] on the way, was nearly[5] carried away, and his robes got wet. Monks spoke thus to the venerable Kassapa the Great: "Why are your robes wet, your reverence?"

"Now I, your reverences, coming from Andhakavinda to Rājagaha for the Observance and crossing a river on the way, was nearly carried away. Because of this my robes are wet." They told this matter to the Lord. He said:

"Whatever boundary, monks, is agreed upon by an Order for the same communion, for one Observance, let the Order agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes.[6] || 1 ||

"And thus, monks, should it be agreed upon: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance, if it seems right to the Order

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[1] *sabbeh' eva.*

[2] *na tv eva vaggena samghena*, as below, MV. II. 22. 2; 23. 2 and subsequently. On *vagga*, see *B.D.* ii. 269, n. 10.

[3] According to *VA.* 1049 Andhakavinda was at least a *gāvuta* from Rājagaha. Around Rājagaha were eighteen large vihāras having the same boundary, but the "being all together" of an Order took place in the Bamboo Grove.

[4] *VA.* 1049 says the Sappinī (Sippinī), which they say rises in Mt. Vulture Peak, and because it flows quickly so near its source that is why the elder was nearly carried away.

[5] *manaṃ*, also at *Jā.* i. 149, *DhA.* iii. 147.

[6] *ticīvarena avippavāsa.* *Cf.* Nissag. II where a monk incurs an offence if he is away from the three robes even for one night unless he has obtained the agreement of the monks. But one who is ill may obtain an agreement to be regarded as *not* separated from his robes, although in fact he is. The above ruling is to the same effect. See *B.D.* ii. 14, n.

the Order may agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance the Order is agreeing (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. If the agreement (to regard) this boundary (as a place where a monk is) not away, separated from the three robes is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. This boundary is agreed upon the by Order (to be regarded as a place where a monk is) not away, separated from the three robes. It is pleasing to the Order, therefore it is silent; thus do I understand this'." || 2 ||

Now at that time monks, thinking: "An agreement (for a monk to be regarded) as not away, separated from the three robes is allowed by the Lord," laid aside robes in a house.[1] These robes were lost and burnt and eaten by rats. The monks became badly dressed, their robes worn thin. Monks spoke thus: "Why are you, your reverences, badly dressed, your robes worn thin?"

"Now we, your reverences, thinking: 'An agreement (for a monk to be regarded) as not away, separated from the three robes is allowed by the Lord,' laid aside robes in a house. These robes have been lost and burnt and eaten by rats. That is why we are badly dressed, our robes worn thin." They told this matter to the Lord. He said:

"Whatever boundary, monks, is agreed upon by an Order for the same communion, for one Observance, let the Order agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes, except it be a village and the precincts of a village.[2] || 3 ||

"And thus, monks, should it be agreed upon[3]: . . . [109]

[1] In Nissag. XXIX monks, if staying in jungle lodgings are allowed to lay aside one of their three robes in a house. But, except with the agreement of the monks, they must not be away from their robes for more than six nights.

[2] Defined at *Vin.* iii. 46; see *B.D.* i. 74, n. 2. "Village having one precinct" defined at *Vin.* iii. 200, see *B.D.* ii. 17 and note *VA.* 1051 says that the above ruling is not for nuns because they live in a village; see also *Vin. Texts* i. 256, n. 1.

[3] The same as || 2 || above, but after the words "away, separated from the three robes" add "except it be a village and the precincts of a village."

'. . . thus do I understand this'. ‖ 4 ‖

"When agreeing upon a boundary, monks, first the boundary for the same communion should be agreed upon, afterwards the (place where a monk is regarded) as not away, separated from the three robes should be agreed upon. In abolishing a boundary, monks, first the (place where a monk is regarded) as not away, separated from the three robes should be abolished, afterwards the boundary for the same communion should be abolished. And thus, monks, should the (place where the monk is regarded) as not away, separated from the three robes be abolished: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Whatever was agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, if it seems right to the Order, the Order may abolish that (place where a monk is to be regarded) as not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever was agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, the Order is abolishing (that place where a monk is to be regarded) as not away, separated from the three robes. If the abolition of (the place where a monk is to be regarded) as not away, separated from the three robes is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. That (place where a monk is to be regarded) as not away, separated from the three robes is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this'. ‖ 5 ‖

"And thus, monks, should a boundary for the same communion[1] be abolished: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Whatever boundary has been agreed upon by the Order for the same communion, for one Observance, if it seems right to the Order, the Order may abolish that boundary. This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary has been agreed

[1] "For the same communion" omitted in Oldenberg's text, but included in the Ceylon edn.

upon by the Order for the same communion, for one Observance, the Order is abolishing that boundary. If the abolition of that boundary for the same communion, for one Observance is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. That boundary for the same communion, for one Observance is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this'. || 6 ||

"Monks, when a boundary is not agreed upon, not established, whatever village or little town[1] (a monk) lives depending on, whatever is the village boundary of that village or the little town boundary of that little town, this in that case [**110**] is (the boundary) for the same communion, for one Observance. If, monks, he is in what is not a village, in a jungle,[2] in this case the same communion, one Observance, is seven *abbhantaras*[3] all round. No river, monks, is a boundary, no sea is a boundary, no natural lake is a boundary. Where there is a river, monks, or a sea or a natural lake, that which in this case is (the boundary) for the same communion, one Observance, is the distance that a man of average (height) can throw water all round." || 7 || **12** ||

Now at that time the group of six monks combined boundary with boundary.[4] They told this matter to the Lord. He said: "Monks, those for whom a boundary was agreed upon first, that (formal) act of theirs is legitimate, it is irreversible, fit to stand.[5] Monks, those for whom a boundary was agreed upon afterwards, that (formal) act of theirs is not legitimate, it is reversible, not fit to stand. Monks, boundary should not be combined with boundary. Whoever should (so) combine, there is an offence of wrong-doing." || 1 ||

Now at that time the group of six monks placed boundary within boundary.[6] They told this matter to the Lord. He said: "Monks, those for whom a boundary was agreed upon

[1] *nigama*, see *B.D.* ii. 63, n. 2.
[2] "Jungle" defined at *B.D.* i. 74, 85.
[3] See *B.D.* ii. Intr., p. 1.
[4] *sīmāya sīmaṃ sambhindanti*.
[5] *Cf. B.D.* iii. 161 (*Vin.* iv. 214,) and *Vin.* i. 313, 316 f. The last two, *akuppa* and *ṭhānāraha*, are defined at *VbhA*. 330.
[6] *sīmāya sīmaṃ ajjhottharanti*.

first, that (formal) act of theirs is legitimate, it is irreversible, fit to stand. Monks, those for whom a boundary was agreed upon afterwards, that (formal) act of theirs is not legitimate, it is reversible, not fit to stand. Monks, a boundary should not be placed within a boundary. Whoever should (so) place within, there is an offence of wrong-doing. I allow you, monks, when a boundary is being agreed upon, having left an interspace between boundaries,[1] to agree upon a boundary." || 2 || **13** ||

Then it occurred to monks: "Now, how many Observance days are there?" They told this matter to the Lord. He said: "Monks, there are these two Observance days, the fourteenth and the fifteenth. These, monks, are the two Observance days." || 1 ||

Then it occurred to monks: "Now, how many (formal) acts for Observance are there?" They told this matter to the Lord. He said: "Monks, there are these four (formal) acts for Observance: a (formal) act for Observance (carried out) not by rule when an Order is incomplete[2]; a (formal) act for Observance (carried out) not by rule when an Order is complete; a (formal) act for Observance (carried out) by rule when an Order is incomplete; a (formal) act for Observance (carried out) by rule when an Order is complete. Now, monks, that which is a (formal) act for Observance carried out not by rule when an Order is incomplete, such a (formal) act for Observance, monks, should not be carried out, nor is such a (formal) act for Observance allowed by me. || 2 ||

"Then, monks, that which is a (formal) act for Observance (carried out) not by rule when an Order is complete, [**111**] such a (formal) act for Observance, monks, should not be carried out nor is such a (formal) act for Observance allowed by me. Then, monks, that which is a (formal) act for Observance (carried out) by rule when an Order is incomplete, such a (formal) act for Observance should not be carried out nor

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[1] *sīmantarikā*. This may be quite small: a *hattha* (on which see *B.D.* ii. Intr. p. LI.) according to *VA*. 1056; a span or four finger-breadths according to the two Sinh. Comys. cited at *VA*. 1056.

[2] *adhammena vaggam*; *cf. Vin.* iv. 37, 126, 152, 153, *adhammena vā vaggena vā*. See MV. IX. 3 for elucidations of "not by rule" and "by rule", and of "incomplete" and "complete assemblies".

is such a (formal) act for Observance allowed by me. Then, monks, that which is a (formal) act for Observance (carried out) by rule when an Order is complete, such a (formal) act for Observance, monks, may be carried out and such a (formal) act for Observance is allowed by me. Therefore, monks, thinking: 'We will carry out a (formal) act for Observance like this, that is to say by rule when an Order is complete'—thus you should train yourselves, monks." || 3 || **14** ||

Then it occurred to monks: "Now, how many ways for the recital of the Pātimokkha are there?". They told this matter to the Lord. He said: "Monks, there are these five (ways for the) recital of the Pātimokkha: having recited the provenance,[1] the rest may be announced as though it had been (already) heard[2]; this is the first (way for the) recital of the Pātimokkha. Having recited the provenance, having recited the four offences involving defeat, the rest may be announced as though it had been (already) heard; this is the second (way for the) recital of the Pātimokkha. Having recited the provenance, having recited the four offences involving defeat, having recited the thirteen offences entailing a formal meeting of the Order, the rest may be announced as though it had been (already) heard; this is the third (way for the) recital of the Pātimokkha. Having recited the provenance, having recited the four offences involving defeat, having recited the thirteen offences entailing a formal meeting of the Order, having recited the two undetermined offences, the rest may be announced as though it had been (already) heard; this is the fourth (way for the) recital of the Pātimokkha. (Recital) in full is the fifth. Monks, these are the five (ways for the) recital of the Pātimokkha." || 1 ||

Now, at that time, monks, thinking: "Recital of the Pātimokkha in brief is allowed by the Lord," all the time recited the Pātimokkha in brief. They told this matter to the Lord. He said: "Monks, the Pātimokkha should not be recited in brief. Whoever should (so) recite it, there is an offence of wrong-doing." || 2 ||

[1] *nidāna*, see above, p. 127.
[2] *avasesaṃ sutena sāvetabbaṃ.*

Now at that time in a certain residence in the Kosala country there came to be a menace from savages[1] on an Observance day. The monks were unable to recite the Pātimokkha in full. They told this matter to the Lord. He said: "I allow you, monks, if there is a danger, to recite the Pātimokkha in brief." ‖ 3 ‖

Now at that time the group of six monks, although there was no danger, recited the Pātimokkha in brief. They told this matter to the Lord. He said: "Monks, if there is no danger the Pātimokkha should not be recited in brief. Whoever should (so) recite it, there is an offence of wrong-doing. I allow you, monks, if there is a danger, to recite the Pātimokkha in brief. In this connection these are dangers: a danger from kings,[2] a danger from thieves, a danger from fire, a danger from water, a danger from human beings, **[112]** a danger from non-human beings, a danger from beasts of prey, a danger from creeping things, a danger to life, a danger to the Brahma-faring.[3] I allow you, monks, when there are dangers such as these, to recite the Pātimokkha in brief; in full if there is no danger." ‖ 4 ‖

Now at that time the group of six monks, unbidden,[4] spoke *dhamma* in the midst of an Order. They told this matter to the Lord. He said: "Monks, *dhamma* should not be spoken, by one who is not bidden (to do so), in the midst of an Order.[5] Whoever should (so) speak it, there is an offence of wrong-doing. I allow you, monks, to speak *dhamma* by means of a monk who is himself an elder, or (for him) to bid another (to speak it)."[6] ‖ 5 ‖

Now at that time the group of six monks, (although) not

[1] *savara-bhaya*; *cf. Vin.* i. 168. *VA.* 1057 reads *sañcarabhaya*.

[2] Same list again at *Vin.* i. 169, ii. 244. *Cf.* also *Vin.* i. 148-149. See also list of seven dangers at *Divy.* 544.

[3] On *brahmacariya*, see Mrs. Rhys Davids, *Wayfarer's Words*, ii. 533, "A Technical Term", where she regards it as a term taken over from the brahmans who used it to denote the student-day stage in their training.

[4] By the elders, *VA.* 1058.

[5] *na bhikkhave saṃghamajjhe anajjhiṭṭhena dhammo bhāsitabbo.* These cases probably mean that *dhamma* is not to be spoken or *vinaya* asked about (by one not qualified to do so) in the midst of an Order. They probably do *not* mean that one not bidden or not agreed upon in the midst of an Order might not speak or ask questions.

[6] *Cf. A.* iv. 153 where if a monk "speaks *dhamma* himself or bids another (to do so)" it is one of the eight reasons for his development in the Brahma-faring.

agreed upon, asked about discipline in the midst of an Order. They told this matter to the Lord. He said: "Monks, discipline should not be asked about, by one not agreed upon, in the midst of an Order. Whoever should (so) ask, there is an offence of wrong-doing. I allow you, monks, to ask about discipline, by means of one who is agreed upon, in the midst of an Order. And thus, monks, may he be agreed upon: either oneself may be agreed upon by oneself, or another may be agreed upon by another.[1] || 6 ||

And how may oneself be agreed upon by oneself? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, I could ask so and so about discipline'. Thus may oneself be agreed upon by oneself. And how may another be agreed upon by another? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, so and so could ask so and so about discipline'. Thus may another be agreed upon by another." || 7 ||

Now at that time well behaved monks who were agreed upon asked about discipline in the midst of the Order. The group of six monks took offence, they took umbrage, they threatened them with harm.[2] They told this matter to the Lord. He said: "I allow you, monks, to ask about discipline in the midst of the Order by means of one who is agreed upon, although[3] having (first) looked round the assembly, having assessed[4] (each) individual."[5] || 8 ||

Now at that time the group of six monks (although) not agreed upon answered questions on discipline in the midst of the Order. They told this matter to the Lord. He said: "Monks, questions on discipline should not be answered in the midst of the Order by one not agreed upon. Whoever should (so) answer, there is an offence of wrong-doing. I

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[1] *Cf.* above, p. 121, below, p. 150.
[2] *vadhena*, also meaning with slaughter, with destruction.
[3] *pi*.
[4] *tulayitvā*, lit. having weighed. *Cf. tulayitabbaṃ* at *Vin.* iv. 142. *VA.* 1059 says the one who is asking, having looked round the assembly, may ask about discipline if there is no risk for himself.
[5] This allowance is an elaboration of that given in **15. 6.** This still holds good, but the above safeguard is added.

allow you, monks, to answer questions in the midst of the Order by means of one who is agreed upon. And thus, monks, may he be agreed upon: either oneself may be agreed upon by oneself, or another may be agreed upon by another. || 9 ||

And how [113] may oneself be agreed upon by oneself? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, I, asked about discipline by so and so, could answer.' Thus may oneself be agreed upon by oneself. And how may another be agreed upon by another? The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, so and so, asked about discipline by so and so, could answer.' Thus may another be agreed upon by another." || 10 ||

Now at that time well behaved monks who were agreed upon answered questions on discipline in the midst of the Order. The group of six monks took offence, they took umbrage, they threatened them with harm. They told this matter to the Lord. He said: "I allow you, monks, to answer questions on discipline in the midst of the Order by means of one who is agreed upon, although having (first) looked round the assembly, having assessed (each) individual." || 11 || **15** ||

Now at that time the group of six monks reproved, on account of an offence, a monk who had not given (them) leave.[1] They told this matter to the Lord. He said: "Monks, a monk who has not given leave should not be reproved on account of an offence. Whoever should (so) reprove, there is an offence of wrong-dong. I allow you, monks, having obtained leave by saying: 'Let the venerable one give me leave, I want to speak to you', to reprove him on account of an offence." || 1 ||

Now at that time well-behaved monks, having obtained the leave of the group of six monks, reproved them on account of

[1] *anokāsakata*, "to make an occasion", to give, to grant leave; *okāsaṃ kārāpeti*, to make to give, thus to obtain leave. *Cf. Vin.* iv. 344 where nuns must not question monks unless they have obtained their leave to do so, and where *anokāsakata* is defined by *anāpucchā*, without having asked (for permission).

an offence. The group of six months took offence, they took umbrage, they threatened them with harm. They told this matter to the Lord. He said: "I allow you, monks, even if leave is given, to reprove for an offence after you have assessed the individual." ‖ 2 ‖

Now at that time the group of six monks, thinking: "Before[1] well-behaved monks obtain our leave," themselves obtained the pure monks' leave beforehand,[2] but there was no ground, no reason, since they were not offenders[3]. They told this matter to the Lord. He said: "Monks, leave should not be obtained from pure monks when there is no ground, no reason, since they are not offenders. Whoever should (so) obtain it, there is an offence of wrong-doing. I allow you, monks, to obtain leave after you have assessed the individuals." ‖ 3 ‖

Now at that time the group of six monks carried out a (formal) act that was not legally valid in the midst of an Order. They told this matter to the Lord. He said: "Monks, a (formal) act that is not legally valid should not be carried out in the midst of the Order. Whoever should (so) carry one out, there is an offence of wrong-doing." Even so, they carried out a (formal) act that was not legally valid. They told this matter [114] to the Lord. He said: "I allow you, monks, to protest[4] when a (formal) act that is not legally valid is being carried out." ‖ 4 ‖

Now at that time well-behaved monks protested when a (formal) act that was not legally valid was being carried out by the group of six monks. The group of six monks took offence, they took umbrage, they threatened them with harm. They told this matter to the Lord. He said: "I allow you, monks, merely to express an opinion." They expressed an opinion to these themselves. The group of six monks took offence, they took umbrage, they threatened them with harm. They told this matter to the Lord. He said: "I allow you, monks, when there are four or five, to protest, when there are two or three to express an opinion, when there is one, to determine: 'I do not approve of this'." ‖ 5 ‖

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[1] *pure* = *paṭhamaṃ*, *VA*. 1059. *Cf.* MV. IV. 16. 3.
[2] *paṭigacc' eva* = *paṭhamataraṃ*, *VA*. 1059.
[3] *anāpattika*.
[4] *paṭikkosituṃ*. *Cf. B.D.* iii. 58.

Now at that time the group of six monks, when the Pātimokkha was being recited in the midst of the Order, intentionally did not hear. They told this matter to the Lord. He said: "Monks, a reciter of the Pātimokkha should not intentionally not be heard. Whoever should not hear, there is an offence of wrong-doing." || 6 ||

Now at that time the venerable Udāyin came to be reciter of the Pātimokkha for an Order, but his voice was like a crow's. Then it occurred to the venerable Udāyin: "It is laid down by the Lord that a reciter of the Pātimokkha should be heard, but my voice is like a crow's. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said: "I allow, monks, the one who is the reciter of the Pātimokkha to exert himself, thinking: 'How can I be heard?' There is no offence for one who exerts himself." || 7 ||

Now at that time Devadatta recited the Pātimokkha before an assembly that contained laymen. They told this matter to the Lord. He said: "Monks, the Pātimokkha should not be recited before an assembly that contains laymen. Whoever should (so) recite it, there is an offence of wrong-doing." || 8 ||

Now at that time the group of six monks, unbidden, recited the Pātimokkha in the midst of an Order. They told this matter to the Lord. He said: "Monks, the Pātimokkha should not be recited in the midst of an Order by one who is not bidden (to do so). Whoever (such) should recite it, there is an offence of wrong-doing. I allow, monks, that the Pātimokkha be in charge of an elder."[1] || 9 || **16** ||

Told is the Portion for Repeating on Members of Other Sects.

Then the Lord, having stayed in Rājagaha for as long as he found suiting, set out on tour for Codanāvatthu. In due course, walking on a tour, he arrived in Codanāvatthu. Now at that time several monks were staying in a certain residence; [**115**] the monk who there was the elder was ignorant,

[1] *therādhikaṃ pātimokkhaṃ*. *VA*. 1059 says that the elder should recite it himself or call upon another to do so. *Cf.* the ruling which arose from speaking *dhamma* unbidden, above, p. 148.

inexperienced, he did not know the Observance or a (formal) act for Observance or the Pātimokkha or the recital of the Pātimokkha. || 1 ||

Then it occurred to these monks: "It is laid down by the Lord that the Pātimokkha be in charge of an elder, but this elder of ours is ignorant, inexperienced, he does not know the Observance . . . or the recital of the Pātimokkha. Now what line of conduct should be followed by us?" They told this matter to the Lord. He said: "I allow, monks, the Pātimokkha to be discharged[1] by whoever there is an experienced, competent monk." || 2 ||

Now at that time several ignorant, inexperienced monks were staying in a certain residence on an Observance day. These did not know the Observance or a (formal) act for Observance or the Pātimokkha or the recital of the Pātimokkha. These called upon an elder, saying: "Honoured sir, let the elder recite the Pātimokkha." He spoke thus: "Your reverences, I am not able to do so[2]." They called upon a second elder . . . He also spoke thus: . . . They called upon a third elder . . . In this way they called upon (all the monks) down to the most newly ordained in the Order, saying: "Let the venerable one recite the Pātimokkha." He also spoke thus: "Honoured sirs, I am not able to do so." They told this matter to the Lord. He said: || 3 ||

"This is a case, monks, where several ignorant, inexperienced monks are staying in a certain residence . . .[3] . . . 'Honoured sirs, I am not able to do so'. Monks, one monk should immediately be sent to a neighbouring residence by these monks, saying: 'Do go, your reverence; having mastered the Pātimokkha in brief or in full, come back'." || 4, 5 ||

Then it occurred to monks: "Now, by whom should he be sent?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not go. They told this matter to the Lord. He said: "Monks, [116] one who is not ill

[1] *tassādheyyaṃ pātimokkhaṃ. Ādheyya* means "to be appropriated".
[2] *na me vaṭṭati*, it is not for me.
[3] As in || 3 || above, but told in the present tense.

should not not go when enjoined by an elder. Whoever should not go, there is an offence of wrong-doing." ‖ 6 ‖ **17** ‖

Then the Lord, having stayed at Codanāvatthu for as long as he found suiting, returned again to Rājagaha. Now at that time people asked the monks as they were walking for almsfood: "Which (day) of the half-month is it, honoured sirs?" The monks spoke thus: "We, sirs, do not know." The people . . . spread it about, saying: "These recluses, sons of the Sakyans, do not even know the calculation[1] of the half-months, so how can they know anything else that is good?" They told this matter to the Lord. He said: "I allow, you, monks, to learn the calculation of the half-months." ‖ 1 ‖

Then it occurred to monks: "Now by whom should the calculation of the half-months be learnt?" They told this matter to the Lord. He said: "I allow you, monks, one and all[2] to learn the calculation of the half-months." ‖ 2 ‖

Now at that time people asked the monks as they were walking for almsfood: "How many monks are there, honoured sirs?" The monks spoke thus: "We, sirs, do not know." The people . . . spread it about, saying: "These recluses, sons of the Sakyans, do not even know one another, so how can they know anything else that is good?" They told this matter to the Lord. He said: "I allow you, monks, to count the monks." ‖ 3 ‖

Then it occurred to monks: "Now, how should the monks be counted?" They told this matter to the Lord. He said: "I allow you, monks, on an Observance day to count by way of groups[3] or to take (a count) by ticket[4]." ‖ 4 ‖ **18** ‖

Now at that time monks, not knowing, "To-day is an Observance day," walked to a distant village for almsfood. Not only did these come back while the Pātimokkha was being recited, but they came back just after it had been recited. They told this matter to the Lord. He said:

[1] *gaṇanā*, see *B.D.* ii. 176, *n.* 5.
[2] *sabbeh' eva.*
[3] *gaṇamaggena gaṇetuṃ.*
[4] *salākaṃ gahetuṃ.*

"I allow you, monks, to announce, 'To-day is an Observance day'." Then it occurred to monks: "Now, by whom should it be announced?" They told this matter to the Lord. He said: "I allow you, monks, to announce it in good time through a monk who is an elder." Now at that time a certain elder did not remember in good time. They told this matter to the Lord. He said: "I allow you, monks, to announce it even at meal-time." He did not remember even at meal-time. They told this matter to the Lord. He said: "I allow you, monks, to announce it at whatever time he[1] remembers." || 1 || 19 || [117]

Now at that time the Observance-hall in a certain residence came to be soiled. Incoming monks looked down upon, criticised, spread it about, saying: "How can these monks not sweep the Observance-hall?" They told this matter to the Lord. He said: "I allow you, monks, to sweep the Observance-hall." || 1 ||

Then it occurred to monks: "Now, by whom should an Observance-hall be swept?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not sweep. They told this matter to the Lord. He said: "Monks, one who is not ill should not not sweep when enjoined by an elder. Whoever should not sweep, there is an offence of wrong-doing." || 2 ||

Now at that time a seat was not prepared in an Observance-hall. Monks sat on the ground. Their limbs and robes became covered with dust. They told this matter to the Lord. He said: "I allow you, monks, to prepare a seat in the Observance-hall." Then it occurred to monks: "Now, by whom should a seat in the Observance-hall be prepared?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not prepare (a seat). They told this matter to the Lord. He said: "Monks, one who is not ill should

[1] I.e. the elder.

not not prepare (a seat) when enjoined by an elder. Whoever should not prepare (a seat), there is an offence of wrong-doing." || 3 ||

Now at that time there came to be no light in an Observance-hall. Monks trod on (one another's) bodies and robes in the dark. They told this matter to the Lord. He said: "I allow you, monks, to make a light[1] in an Observance-hall." Then it occurred to monks: "Now, by whom is the light to be made in an Observance-hall?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not light a lamp.[2] They told this matter to the Lord. He said: "Monks, one who is not ill should not not light a lamp when enjoined by an elder. Whoever should not light a lamp, there is an offence of wrong-doing." || 4 ||

At that time in a certain residence resident monks neither set out drinking water nor did they set out water for washing. Incoming monks looked down upon, criticised, spread it about, saying: "How can these resident monks neither set out drinking water nor set out water for washing?" They told this matter to the Lord. He said: "I allow you, monks, [118] to set out drinking water and water for washing." || 5 ||

Then it occurred to monks: "Now, by whom should drinking water and water for washing be set out?" They told this matter to the Lord. He said: "I allow you, monks, to enjoin a newly ordained monk through a monk who is an elder." Newly ordained monks, (although) enjoined by an elder, did not set out (the water). They told this matter to the Lord. He said: "Monks, one who is not ill should not not set out (water) when enjoined by an elder. Whoever should not set it out, there is an offence of wrong-doing." || 6 || **20** ||

Now at that time ignorant inexperienced monks, travelling to distant parts,[3] did not ask teachers and preceptors (for

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[1] *padīpaṃ kātuṃ.*

[2] *padīpeti*, to light up, to light a lamp.

[3] *disaṃgamikā*; *cf. Vin.* i. 263; and MV. I. 25. 24 where those who share cells may not leave the district (*disā*) without asking the preceptors for permission.

permission). They told this matter to the Lord. He said: "This is a case, monks, where several ignorant inexperienced monks, travelling to distant parts, do not ask teachers and preceptors (for permission). Monks, they should be asked by these teachers and preceptors: 'Where will you go? With whom will you go?' If, monks, these ignorant inexperienced ones should cite other ignorant inexperienced ones, then, monks, they should not be allowed to go by the teachers and preceptors. If they should allow them (to go), there is an offence of wrong-doing. And if, monks, these ignorant inexperienced ones should go (although) not allowed by[1] the teachers and preceptors, there is an offence of wrong-doing. || 1 ||

"This is a case, monks, where several ignorant inexperienced monks are staying in a certain residence on an Observance day. These do not know the Observance or a (formal) act for Observance or the Pātimokkha or the recital of the Pātimokkha. A certain monk arrives there. He has heard much, he is one to whom the tradition has been handed down,[2] he is an expert on *dhamma*, an expert on discipline, an expert on the summaries[3]; he is wise, experienced, clever; he is conscientious, scrupulous, desirous of training. Monks, that monk should be furthered[4] by those monks, he should be helped,[5] he should be encouraged,[6] he should be supported[7] in regard to chunam, clay, tooth-wood, water for washing the face. If he should not be furthered, helped, encouraged, supported in regard to chunam, clay, tooth-wood, water for washing the face, there is an offence of wrong-doing. || 2 ||

"This is a case, monks, where several ignorant, inexperienced monks are staying in a certain residence on an Observance-day. These do not know the Observance . . . or the

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[1] *ananuññātā*, defined at *Vin*. iv. 335 as *anāpucchā*, not asking (for permission). Permission has to be asked for before it can be given.

[2] *āgatāgama*. See *B.D.* iii. 71, n. 1.

[3] *Cf. A.* i. 117, ii. 147, iii. 179 *f.*

[4] *saṃgahetabbo*. This word is used with the next (*anuggahetabbo*) above, p. 67.

[5] *anuggahetabbo*. See definition of *anugganheyya* at *Vin*. iv. 325 (*B.D.* iii. 376). The word occurs above, p. 67.

[6] *upalāpetabbo*. *Cf.* definition of *upalāpeyya* at *Vin*. iv. 140 (*B.D.* iii. 34).

[7] *upaṭṭhāpetabbo*. *Cf.* definition of *upaṭṭhāpeyya* at *Vin*. iv. 140 (*B.D.* iii. 34).

recital of the Pātimokkha. Monks, one monk should immediately be sent to a neighbouring residence by these monks, saying: 'Do go, your reverence, having mastered the Pātimokkha in brief or in full, come back'. If he thus manages this, it is good. If he does not manage it, then, monks, those monks, one and all, should go to a residence where they know the Observance . . . or the recital of the Pātimokkha. **[119]** If they should not go, there is an offence of wrong-doing. || 3 ||

This is a case, monks, where several ignorant, inexperienced monks are spending the rains in a certain residence. These do not know . . . (*as above in* || 3 ||) . . . If he thus manages this, it is good. If he does not manage it, then, monks, one monk should be sent off for seven days (with the words): 'Do go, your reverence, having mastered the Pātimokkha in brief or in full, come back'. If he thus manages this, it is good. If he does not manage it, then, monks, these monks should not spend the rains in that residence. If they should spend them (there), there is an offence of wrong-doing." || 4 || **21** ||

Then the Lord addressed the monks, saying: "Gather together, monks, the Order will carry out the Observance." When he had spoken thus, a certain monk spoke thus to the Lord: "There is, Lord, a monk who is ill. He has not come." He said: "I allow you, monks, to declare[1] entire purity[2] on behalf of a monk who is ill. And thus, monks, should it be declared: That ill monk, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I will declare entire purity; convey entire purity for me, announce entire purity for me'. If he makes it understood by gesture, if he makes it understood by voice, if he makes it understood by gesture and voice, the entire purity comes to be declared. If he does not make it understood by gesture, if he does not make it

[1] *dātuṃ*, lit. to give. *Cf. chandaṃ dātuṃ* at *Vin.* iv. 151 (*B.D.* iii. 58) and below, p. 161.

[2] *pārisuddhi*, *cf.* above, p. 132. It means that the ill monk believes that he has committed none of the offences specified in the Pātimokkha, or that, if he has, he has confessed them, so that in regard to them he is pure.

understood by voice, if he does not make it understood by gesture and voice, the entire purity does not come to be declared. || 1 ||

"If he thus manages this, it is good; if he does not manage it, then, monks, that ill monk, having been brought to the midst of the Order on a couch or a chair, the Observance may be carried out. If, monks, it occurs to the monks who are tending the ill one: 'If we move the ill one from (this) place, either the disease will grow much worse or he will die[1]', monks, the ill one should not be moved from (that) place; the Order, having gone there, should carry out the Observance; the Observance should not be carried out by an incomplete Order.[2] If it should be (so) carried out, there is an offence of wrong-doing. || 2 ||

"If, monks, the conveyer of the entire purity goes away then and there,[3] although the entire purity was declared (to him)[4], the entire purity should be declared to another. If, monks, the conveyor of the entire purity leaves the Order then and there although the entire purity was declared (to him), if he passes away, if he pretends to be a novice,[5] [120] if he pretends to be a disavower of the training,[6] if he pretends to be a committer of an extreme offence,[7] if he pretends to be mad,[8] if he pretends to be unhinged,[8] if he pretends to have bodily pains,[8] if he pretends to be one who is suspended[9] for not seeing an offence, if he pretends to be one who is suspended for not making amends for an offence, if he pretends to be one who is suspended for not giving up a wrong view, if he pretends to be a eunuch,[10] if he pretends to be one

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[1] *kālaṃkiriyā bhavissati*, lit. there will be a doing of (his) time.

[2] As above, II. 11. 1, and several times below.

[3] *tatth' eva*. *VA*. 1062, if he goes elsewhere, not to the midst of the Order.

[4] The one who has undertaken to convey the entire purity shelves his responsibility and does not carry out the message entrusted to him.

[5] *Cf.* the following sequence and the three preceding items: going away and leaving the Order and passing away, with *Vin*. i. 135, 167-8, 307, 320, ii. 173.

[6] See *B.D.* i. 40 ff. At *A*. v. 71 the presence of a "disavower of the training" is given as one of the reasons why the Pātimokkha may be suspended.

[7] *antimavatthuṃ ajjhāpannako*, meaning a Pārājika offence; *cf.* p. 180.

[8] Reasons for exemption from the penalty for an offence as given in *Suttavibhaṅga*.

[9] *ukkhitta*, *cf.* *B.D.* iii. 28, n. 4.

[10] Not to be ordained, above p. 109.

living in communion as it were by theft,[1] if he pretends to be one who has gone over to another sect[2], if he pretends to be an animal,[3] if he pretends to be a matricide,[4] if he pretends to be a parricide,[4] if he pretends to be a slayer of one perfected,[5] if he pretends to be a seducer of a nun,[5] if he pretends to be a schismatic,[5] if he pretends to be a shedder of (a Truth-finder's) blood,[5] if he pretends to be a hermaphrodite,[5] the entire purity should be declared to another. || 3 ||

"If, monks, the conveyer of the entire purity goes away while he is on the road,[6] although the entire purity was declared (to him), the entire purity comes to be not conveyed. If, monks, the conveyer of the entire purity leaves the Order while he is on the road, although the entire purity was declared (to him), if he passes away . . . if he pretends to be a hermaphrodite, the entire purity comes to be not conveyed. If, monks, the conveyer of the entire purity, after the entire purity was declared (to him), having arrived at the Order, then goes away, the entire purity comes to be conveyed. If, monks, the conveyer of the entire purity, after the entire purity was declared (to him), having arrived at the Order, then leaves the Order, passes away, . . . pretends to be a hermaphrodite, the entire purity comes to be conveyed. If, monks, the conveyer of the entire purity, after the entire purity was declared (to him), having arrived at the Order does not announce it because he has fallen asleep, does not announce it because he is indolent, does not announce it because he is attaining (what is higher[7]), the entire purity comes to be conveyed; there is no offence for the conveyer of the entire purity. If, monks, the conveyer of the entire purity, although the entire purity was declared (to him), having arrived at the Order, intentionally does not announce it, the entire purity comes to be conveyed (but) there is an offence of wrong-doing for the conveyer of the entire purity." || 4 || 22 ||

[1] *theyyasaṃvāsaka*; not to be ordained, *cf.* above, p. 110.
[2] *titthiyapakkantaka*; not to be ordained, see above, p. 110.
[3] Not to be ordained, above p. 111.
[4] Not to be ordained, above p. 112.
[5] Not to be ordained, above p. 113.
[6] While he is on the way to the Order; if he goes elsewhere.
[7] *samāpanno*, a term which has the technical sense of attaining the attainments, *samāpatti*. See *B.D.* ii. 177, n. 5, 6.

Then the Lord addressed the monks, saying: "Gather together, monks, the Order will carry out a (formal) act." When he had spoken thus a certain monk spoke thus to the Lord: "Lord, there is a monk who is ill; he has not come." "He said: "I allow you, monks, to give the consent[1] for a monk who is ill. And thus, monks, should it be given: That ill monk, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I will give the consent, convey the consent for me, announce the consent for me'. If he makes it understood by gesture, if he makes it understood by voice, if he makes it understood by gesture and voice, the consent comes to be given. If he does not make it understood by gesture, if he does not make it understood by voice, if he does not make it understood by gesture and voice, the consent does not come to be given. || 1 ||

"If he thus manages this, it is good. If he does not manage it, then, [121] monks, having taken that ill monk to the midst of the Order on a couch or a chair, a (formal) act may be carried out. If, monks, it occurs to the monks who are tending the ill one: 'If we move the ill one from (this) place, either the disease will grow much worse or he will die', monks, the ill one should not be moved from (that) place; the Order, having gone there, should carry out the (formal) act; a (formal) act should not be carried out by an incomplete Order. If it should be (so) carried out, there is an offence of wrong-doing. || 2 ||

"If, monks, the conveyer of the consent goes away then and there although the consent was given (to him), the consent should be given to another. If, monks, the conveyer of the consent leaves the Order then and there, although the consent was given (to him), if he dies . . . if he pretends to be a hermaphrodite, the consent should be given to another. If, monks, the conveyer of the consent goes away while he is on the road, although the consent was given to him, the consent comes to be not conveyed. If, monks, the conveyer of the consent leaves the Order while he is on the road . . .

[1] *chandaṃ dātuṃ*, see *B.D.* iii. 58, 61. It is here the 'consent' to send leave of absence by proxy.

(*as in* II. 22. 4) . . . there is an offence of wrong-doing for the conveyer of the consent. I allow you, monks, on an Observance day, to give the consent also, by declaring the entire purity; they are the Order's business[1]." || 3 || 23 ||

Now at that time his relations got hold of a certain monk on an Observance day. They told this matter to the Lord. He said: "This is a case, monks, where his relations get hold of a monk on an Observance day. These relations should be spoken to thus by the monks: 'Please will you, venerable ones,[2] let go of this monk for a short time[3] while this monk carries out the Observance?' || 1 ||

"If they manage this thus, it is good. If they do not manage it, these relations should be spoken to thus by the monks: 'Please will you, venerable ones, stand at a respectful distance for a short time while this monk declares his entire purity?' If they manage this thus, it is good. If they do not manage it, these relations should be spoken to thus by the monks: 'Please will you, venerable ones, take this monk outside the boundary[4] for a short time while the Order carries out the Observance?' If they manage this thus, it is good. If they do not manage it the Observance should not be carried out by an incomplete Order. If it should be (so) carried out, there is an offence of wrong-doing. || 2 ||

"This is a case, monks, where kings get hold of a monk on an Observance day . . . thieves . . . men of abandoned life[5] . . . monks who are opponents of monks[6] get hold of a monk on an Observance day. These monks who are opponents of monks should be spoken to thus by the monks: 'Please will you . . . (*as in* § 1, 2) . . . the Observance should not be carried out by an incomplete Order. If it should be (so) carried out, there is an offence of wrong-doing." || 3 || 24 ||
[122]

[1] *santi saṃghassa karaṇīyaṃ.* Same expression occurs at beginning of MV. II. 25. 1. *Karaṇīya* is something to be done, a duty; *cf.* MV. IV. 3. 5.

[2] An occasion where monks address lay people with the honorific title *āyasmā*.

[3] *muhuttaṃ*, for a moment.

[4] While outside an Order's boundary a monk would not be a member of that Order, and so his absence or his failure to get his entire purity declared would not render that Order "incomplete".

[5] *dhutta.* See *B.D.* i. 234, n. 1.

[6] *Cf. B.D.* i. 49 f.

Then the Lord addressed the monks, saying: "Gather together, monks, there is business for the Order."[1] When he had spoken thus a certain monk spoke thus to the Lord: "There is, Lord, the mad monk Gagga[2]; he has not come." He said: "There are, monks, these two (kinds of) madmen: there is the mad monk who now remembers the Observance, now does not remember it; who now remembers a (formal) act of the Order, now does not remember it. He is one who does not remember aright.[3] (And there is the one) who now comes for the Observance, now does not come for it, who now comes for a (formal) act of the Order, now does not come for it. He is one who does not come aright. ‖ 1 ‖

"In a case, monks, where this madman now remembers the Observance, now does not remember it . . . now comes for a (formal) act of the Order, now does not come for it, I allow you, monks, to give the agreement for a madman[4] to such a madman. ‖ 2 ‖

And thus, monks, should it be given: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. The mad monk Gagga now remembers the Observance, now does not remember it, now remembers a (formal) act of the Order, now does not remember it; he now comes for the Observance, now does not come for it; now comes for a (formal) act of the Order, now does not come for it. If it seems right to the Order, the Order should give the agreement for a madman to the mad monk Gagga, so that whether the monk Gagga[5] remembers the Observance or does not remember it, whether he remembers a (formal) act of the Order or does not remember it, whether he comes for the Observance or does not come for it, whether he comes for a (formal) act of the Order or does not come for it, the Order either with Gagga or without Gagga can carry out the Observance, can carry out a (formal) act of the Order. This is the motion. ‖ 3 ‖

"'Honoured sirs, let the Order listen to me. The mad monk Gagga now remembers the Observance . . . now comes

[1] *atthi saṃghassa karaṇīyaṃ.*
[2] *Cf. Vin.* ii. 80 ff.
[3] *eva.*
[4] *ummattakasammuti.*
[5] "mad" omitted here in text.

for a (formal) act of the Order, now does not come for it. The Order is giving the agreement for a madman to the mad monk Gagga so that whether the monk Gagga remembers . . . or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order. If the giving of the agreement for a madman to the mad monk Gagga so that whether he remembers . . . or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The agreement for a madman is given by the Order to the mad monk Gagga, so that whether he remembers . . . or does not come for it, the Order either with Gagga or without Gagga will carry out the Observance, will carry out a (formal) act of the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this '." || 4 || 25 || [123]

Now at that time four monks were staying in a certain residence on an Observance day. Then it occurred to these monks: "It is laid down by the Lord that the Observance should be carried out, but we are (only) four persons.[1] Now how can the Observance be carried out by us?" They told this matter to the Lord. He said: "I allow you, monks, to recite the Pātimokkha when there are four (of you)." || 1 ||

Now at that time three monks were staying in a certain residence on an Observance day. Then it occured to these monks: "It is allowed by the Lord to recite the Pātimokkha when there are four (of us), but we are (only) three persons. Now how can the Observance be carried out by us?" They told this matter to the Lord. He said: "I allow you, monks, to carry out the Observance by way of entire purity[2] when there are three (of you)[3] || 2 ||

"And thus, monks, should it be carried out: These monks should be informed by an experienced, competent monk,

[1] See the scope of the powers of the "five (kinds of) Order" at *Vin.* i. 319.
[2] *pārisuddhiuposatham.*
[3] See next two paragraphs.

saying: 'Let the venerable ones listen to me. To-day is an Observance day, the fifteenth. If it seems right to the venerable ones, let us carry out the Observance with one another by way of entire purity'. A monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to these monks: 'I, your reverences,[1] am quite pure, understand that I am quite pure; I, your reverences, am quite pure, understand that I am quite pure; I, your reverences, am quite pure, understand that I am quite pure'. ‖ 3 ‖

"A newly ordained monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms should speak thus to these monks: 'I, honoured sirs,[2] am quite pure, understand that I am quite pure; I, honoured sirs, am quite pure, understand that I am quite pure; I, honoured sirs, am quite pure, understand that I am quite pure'." ‖ 4 ‖

Now at that time two monks were staying in a certain residence on an Observance day. Then it occurred to these monks: "It is allowed by the Lord to recite the Pātimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, but we are (only) two persons. Now how can the Observance be carried out by us?" They told this matter to the Lord. He said: "I allow you, monks, to carry out the Observance by way of entire purity when there are two (of you). ‖ 5 ‖

"And thus, monks, should it be carried out: The monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to the newly ordained monk: 'I, your reverence, am quite pure, understand that I am quite pure; I, your reverence, am quite pure, understand that I am quite pure; [124] I, your reverence, am quite pure, understand that I am quite pure'. ‖ 6 ‖

"The newly ordained monk, having arranged his upper

[1] *āvuso*. It is apparently assumed that there is one elder at least and one or two juniors, otherwise the elder would doubtless have addressed the others as *bhante*.

[2] *bhante*, because it appears to be assumed that at least one elder was present.

robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to the monk who is an elder: 'I, honoured sir, am quite pure, understand that I am quite pure; I, honoured sir, am quite pure, understand that I am quite pure; I, honoured sir, am quite pure, understand that I am quite pure'." || 7 ||

Now at that time one monk was staying in a certain residence on an Observance day. Then it occurred to this monk: "It is allowed by the Lord to recite the Pātimokkha when there are four (persons), to carry out the Observance by way of entire purity when there are three, to carry out the Observance by way of entire purity when there are two, but I am alone. Now how can the Observance be carried out by me?" They told this matter to the Lord. He said: || 8 ||

"This is a case, monks, where one monk is staying in a certain residence on an Observance day. That monk, having swept that place to which monks return—an attendance hall or a pavilion or the root of a tree—having put out drinking water and water for washing, having made ready a seat, having made a light, should sit down. If other monks arrive, the Observance should be carried out together with them; if they do not arrive, it should be determined[1], 'To-day is an Observance day for me'. If he should not (so) determine, there is an offence of wrong-doing. || 9 ||

"Monks, there where four monks are staying, the Pātimokkha should not be recited by three (persons), having conveyed the entire purity for one. If they should (so) recite it, there is an offence of wrong-doing. Monks, there where three monks are staying, the Observance by way of entire purity should not be carried out by two, having conveyed the entire purity for one. If they should (so) carry it out, there is an offence of wrong-doing. Monks, there where two monks are staying, it should not be determined upon by one having conveyed the entire purity for the other. If he should (so) determine, there is an offence of wrong-doing." || 10 || 26 ||

Now at that time a certain monk came to have fallen into

[1] *adhiṭṭhātabbaṃ*; see *B.D.* i. 128, n. 3.

an offence on an Observance day. Then it occurred to this monk: "It is laid down by the Lord that the Observance should not be carried out by an offender,[1] but I have fallen into an offence. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said: "This is a case, monks, where a monk comes to have fallen into an offence on an Observance day. Monks, that monk, having approached one monk, having arranged his upper robe over one shoulder, [125] having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I, your reverence, have fallen into such and such an offence, I confess[2] it'. It should be said by him[3]: 'Do you see it?' 'Yes, I see it'. 'You should be restrained in the future'. || 1 ||

"This is a case, monks, where a monk becomes doubtful of an offence on an Observance day. Monks, that monk, having approached one monk, having arranged his upper robe . . . having saluted with joined palms, should speak thus to him: 'I, your reverence, am doubtful as to such and such an offence. When I come to be without doubt, then will I make amends for that offence'. When he has spoken thus, the Observance may be carried out, the Pātimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause." || 2 ||

Now at that time the group of six monks confessed[4] a collective[5] offence. They told this matter to the Lord. He said: "Monks, a collective offence should not be confessed. Whoever should confess it, there is an offence of wrong-doing." At that time the group of six monks acknowledged a collective offence. They told this matter to the Lord. He said: "Monks, a collective offence should not be acknowledged. Whoever should acknowledge (such), there is an offence of wrong-doing." || 3 ||

Now at that time a certain monk remembered an offence

[1] See CV. IX. 2.
[2] *paṭidesemi.*
[3] I.e. by the monk whom the offender approached.
[4] *desenti.*
[5] *sabhāgā*, shared in by them all, but whether acting together or singly is not clear. *VA.* 1064 instances eating at the wrong time or eating what has not been left over.

while the Pātimokkha was being recited. Then it occurred to this monk: "It is laid down by the Lord that the Observance should not be carried out by an offender, and I have fallen into an offence. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said: "This is a case, monks, where a monk remembers an offence while the Pātimokkha is being recited. Monks, this monk should speak thus to the monk next to him: 'I, your reverence, have fallen into such and such an offence. Having removed from here I will make amends for that offence'. When he has spoken thus, the Observance may be carried out, the Pātimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause. || 4 ||

"This is a case, monks, where a monk becomes doubtful as to an offence while the Pātimokkha is being recited. Monks, this monk should speak thus to the monk next to him: 'I, your reverence, am doubtful as to such and such an offence. When I come to be without doubt, then will I make amends for that offence'. When he has spoken thus, the Observance may be carried out, the Pātimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause." || 5 ||

Now at that time the whole Order in a certain residence came to have fallen into a collective offence on an Observance day. Then it occurred to these monks: "It is laid down by the Lord that a collective offence should not be confessed, that a collective offence [126] should not be acknowledged, but this whole Order has fallen into a collective offence. Now what line or conduct should be followed by us?" They told this matter to the Lord. He said: "This is a case, monks, where in a certain residence the whole Order comes to have fallen into a collective offence on an Observance day. Monks, one monk should immediately be sent to a neighbouring residence by these monks, with the words: 'Go along, your reverence, and come back having made amends for that offence, and we will make amends for the offence in your presence'. || 6 ||

"If they thus manage this, it is good. If they do not manage it, the Order should be informed by an experienced,

competent monk, saying: 'Honoured sirs, let the Order listen to me. This whole Order has fallen into a collective offence. When it shall see another monk, a pure one, not an offender, then it shall make amends for that offence in his presence'. When he has spoken thus,the Observance may be carried out, the Pātimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause. || 7 ||

"This is a case, monks, where in a certain residence the whole Order comes to be doubtful about a collective offence on an Observance day. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This whole Order is doubtful about a collective offence. When it comes to be without doubt, then will it make amends for that offence'. When he has spoken thus, the Observance may be carried out, the Pātimokkha may be heard, but no obstacle should be put in the way of the Observance from such a cause. || 8 ||

"This is a case, monks, where in a certain residence the Order, entered on the rains, has fallen into a collective offence. Monks, one monk should immediately be sent to a neighbouring residence by these monks with the words . . . (*as in* || 6, 7 ||) . . . If they do not manage it, one monk should be sent away for seven days, with the words: 'Go along, your reverence, and come back having made amends for that offence, and we will make amends for that offence in your presence'." || 9 ||

Now at that time in a certain residence the whole Order came to have fallen into a collective offence. It did not know the name or the class[1] of that offence. A certain monk came there; he had heard much, he was one to whom the tradition had been handed down[2]; he was an expert on *dhamma*, an expert on discipline, an expert on the summaries; he was wise, experienced, clever; he was conscientious, scrupulous, desirous of training.[2] A certain monk approached that monk; having approached, he spoke thus to him: "What kind of an offence does he fall into, your reverence, who does such and such a thing?" || 10 ||

He spoke thus: "Whoever does such and such a thing,

[1] *gotta.*
[2] *Cf.* above, p. 157.

your reverence, falls into this kind of offence. This is the kind of offence that you, your reverence, have fallen into; make amends for this offence." He spoke thus: "I, your reverence, have not fallen into this offence altogether alone; this [127] whole Order has fallen into this offence." He spoke thus: "What has it to do with you, your reverence, whether another has fallen or has not fallen? Please do you, your reverence, remove[1] your own offence." || 11 ||

Then that monk, having at that monk's bidding made amends for that offence, approached those monks; having approached them, he spoke thus to those monks: "It is said, your reverences, that whoever does such and such a thing falls into this kind of offence. This is the kind of offence that you, your reverences, have fallen into; make amends for this offence." But these monks did not want to make amends for that offence at that monk's bidding. They told this matter to the lord. He said: || 12 ||

"This is a case, monks, where in a certain residence the whole Order comes to have fallen into a collective offence. It does not know the name or the class of that offence. A certain monk comes there; he has heard much . . . desirous of training. A certain monk approaches that monk; having approached, he speaks thus to that monk: 'What kind of offence does he fall into, your reverence, who does such and such a thing?' || 13 ||

"He speaks thus: 'Whoever does such and such a thing, your reverence, falls into this kind of offence. This is the kind of offence that you, your reverence, have fallen into; make amends for this offence'. He speaks thus: 'I, your reverence, have not fallen into this offence altogether alone; this whole Order has fallen into this offence'. He speaks thus: 'What has it to do with you, your reverence, whether another has fallen or has not fallen? Please do you, your reverence, remove your own offence.' || 14 ||

"Then if that monk, having at that monk's bidding made amends for that offence, approaches those monks and having approached them speaks thus to those monks: 'It is said, your reverence, that whoever does such and such a thing

[1] *vuṭṭhaha.*

falls into this kind of offence. This is the kind of offence that you, your reverences, have fallen into; make amends for this offence'; and if, monks, these monks should make amends for that offence at that monk's bidding, that is good. But if they should not make amends for it, then, monks, these monks need not be spoken to by that monk if he is not willing[1]." || 15 || 27 ||

Told is the Portion for Repeating on Codanāvatthu.

Now at that time in a certain residence several resident monks, four or more, collected together on an Observance day. They did not know that there were other resident monks who had not arrived. [128] Thinking[2] of the rule,[3] thinking of discipline, thinking that they were complete, they carried out the Observance, they recited the Pātimokkha while they were incomplete. While the Pātimokkha was being recited by them, other resident monks, a larger number,[4] arrived. They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where in a certain residence . . . (*as in* || 1 || *above*) . . . recite the Pātimokkha while they are incomplete. While the Pātimokkha is being recited by them, other resident monks, a larger number, arrive. Monks, the Pātimokkha should be recited again by these monks,[5] and there is no offence for the reciters. || 2 ||

"This is a case, monks, where in a certain residence . . . (*as in* || 2 || *above*) . . . While the Pātimokkha is being recited by them, other resident monks, a like number, arrive. What has been recited is duly recited, the rest should be heard, and there is no offence for the reciters.

"This is a case, monks, . . . (*as in* || 2 || *above*) . . . While the Pātimokkha is being recited by them, other resident

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[1] *akāmā*, *cf. Vin.* iii. 186 (*B.D.* i. 328). If the offending monks do not wish to make amends, the other monk need not speak to them—perhaps meaning that he need not speak to them in the words given at the end of || 14 || above. But *cf. A.* ii. 113, "For this is destruction . . . where a Truthfinder or his fellow Brahma-farers deem that he is one who should not be spoken to".

[2] *saññino*.

[3] *dhamma*, *i.e.* the rules that Observance should be carried out by a complete assembly.

[4] *I.e.* than those already assembled.

[5] Presumably meaning by those already assembled together, and who have already recited part of it; *cf.* 29. 1 below, where they incur an offence of wrong-doing for reciting it when they know that they are incomplete.

monks, a smaller number, arrive. What has been recited is duly recited, the rest should be heard, and there is no offence for the reciters. ‖ 3 ‖

"This is a case, monks, . . . When the Pātimokkha has just been recited by them, other resident monks, a larger number, arrive. Monks, the Pātimokkha may be recited again by these monks, and there is no offence for the reciters.

"This is a case, monks, . . . When the Pātimokkha has just been recited by them, other resident monks, a like number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence,[1] and there is no offence for the reciters.

"This is a case, monks, . . . a smaller number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence, and there is no offence for the reciters. ‖ 4 ‖

"This is a case, monks, . . . When the Pātimokkha has just been recited by them and the assembly has not risen, other resident monks, a larger number, arrive. Monks, the Pātimokkha may be recited again by those monks, and there is no offence for the reciters.

"This is a case, monks . . . [129] . . . a like number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence, and there is no offence for the reciters.

"This is a case, monks, . . . a smaller number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence, and there is no offence for the reciters. ‖ 5 ‖

"This is a case, monks, . . . When the Pātimokkha has just been recited by them and part of the assembly has risen, other resident monks, a larger number, arrive . . . (*as in* ‖ 5 ‖ *above*) . . . a like number . . . a smaller number . . . ‖ 6 ‖

"This is a case, monks, . . . When the Pātimokkha has just been recited by them and the whole assembly has risen, other resident monks, a larger number, arrive . . . (*as in*

[1] This means that the monks arriving late must announce their entire purity to the ones already assembled and who had recited the Pātimokkha.

|| 6 || *above*) . . . a like number . . . a smaller number . . . || 7 ||

Told are the Fifteen Cases in which there is No Offence. || 28 ||

" This is a case, monks, where in a certain residence several resident monks, four or more, collect together on an Observance day. They know that there are other resident monks who have not arrived. Thinking of the rule, thinking of discipline, thinking that they are incomplete, they carry out the Observance and recite the Pātimokkha while they are incomplete. While the Pātimokkha is being recited by them, other resident monks, a larger number, arrive. Monks, the Pātimokkha should be recited again by those monks, and there is an offence of wrong-doing for the reciters. || 1 ||

" This is a case, monks, . . . (*as in* || 1 ||) . . . a like number, arrive. What has been recited is duly recited, the rest should be heard, and there is an offence of wrong-doing for the reciters.

This is a case, monks (*as in* || 1 ||) . . . a smaller number, arrive. What has been recited is duly recited, the rest should be heard, and there is an offence of wrong-doing for the reciters. || 2 ||

" This is a case, monks . . . When the Pātimokkha has just been recited by them and the assembly has not risen . . . part of the assembly has risen . . . the whole [130] assembly has risen, and other resident monks, a larger number . . . a like number . . . a smaller number, arrive. What has been recited is duly recited, the entire purity should be announced in their presence, and there is an offence of wrong-doing for the reciters. || 3 ||

Told are the Fifteen Cases on thinking that (an Assembly) is incomplete when it is incomplete || 29 ||

" This is a case, monks . . . They know that there are other resident monks who have not arrived. Thinking: ' Now, is it allowable for us to carry out the Observance or is it not allowable ? ' they carry out the Observance and recite the Pātimokkha (although) they are in doubt. While the Pātimokkha is being recited by them, other resident monks, a

larger number, arrive. Monks, the Pātimokkha should be recited again by those monks . . . (*cf.* II. **29**, 2, 3) . . . an offence of wrong-doing for the reciters. || 1 ||

"This is a case, monks, . . . (*cf.* II. **29**, 2, 3) . . . an offence of wrong-doing for the reciters. || 2 ||

Told are the Fifteen Cases on being in Doubt. || **30** ||

"This is a case, monks, . . . They know that there are other resident monks who have not arrived. Thinking: 'Indeed, it is allowable for us to carry out the Observance, it is not unallowable for us', they, acting badly,[1] carry out the Observance and recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks, a larger number, arrive. Monks, the Pātimokkha should be recited again by these monks, and there is an offence of wrong-doing for the reciters. || 1 ||

"This is a case, monks, . . . (*cf.* II. **29**, 2, 3) . . . an offence of wrong-doing for the reciters. || 2 ||

Told are the Fifteen Cases on Acting Badly. || **31** ||

"This is a case, monks, . . . They know that there are other resident monks who have not arrived. Saying, 'These are perishing, these are being destroyed, what good are these to you?' they carry out the Observance and recite the Pātimokkha aiming at a schism, . . . (*as in* II. **29**, 2, 3; *instead of* offence of wrong-doing *read* grave offence). || 1 || [**131**] . . . || 2 ||

Told are the Fifteen Cases on Aiming at a Schism || **32** ||

Told are the Seventy-five Cases.[2]

"This is a case, monks, . . . They know that other resident monks are entering within the boundary. They know that other resident monks have entered within the boundary. They see other resident resident monks entering within the boundary. They see other resident monks entered within the boundary. They hear that other resident monks are entering within the boundary. They hear that other resident monks have entered within the boundary.

[1] *kukkuccapakatā*, expl. at *VA*. 1065 as overcome, doing as they wished.

[2] Five times fifteen cases, in Chaps. **28-32**.

"From a hundred and seventy-five triads referring to resident (monks) with resident (monks); to incoming (monks) with resident (monks); to resident (monks) with incoming (monks); to incoming (monks) with incoming (monks), there come to be seven hundred triads by means of (these) sets.[1] || 1 || 33 ||

"This is a case, monks, where the fourteenth is (the Observance day) for resident monks, the fifteenth for incoming ones. If the resident ones are larger in number, the incoming ones should accommodate themselves to the resident ones. If they are equal in number, the incoming ones should accommodate themselves to the resident ones. If the incoming ones are larger in number, the resident ones should accommodate themselves to the incoming ones. || 1 ||

"This is a case, monks, where the fifteenth is (the Observance day) for resident monks, the fourteenth for incoming ones. If the resident ones are larger in number, the incoming ones should accommodate themselves to the resident ones. If . . . (*as in* || 1 || *above*) . . . || 2 ||

"This is a case, monks, where the first day of a lunar fortnight[2] is (the Observance day) for resident monks, the fifteenth for incoming ones. If the resident ones are larger in number, the resident ones, if they are not willing, need not hold a meeting[3] with the incoming ones. The Observance should be carried out by the incoming ones having gone outside the boundary. If they are equal in number, the resident ones, if they are not willing, need not hold a meeting with the incoming ones. The Observance should be carried out by the incoming ones having gone outside the boundary. If the incoming ones are larger in number, the resident ones should hold a meeting with the incoming ones or they should go outside the boundary. || 3 ||

"This is a case, monks, where the fifteenth is (the Observance day) for resident monks, [132] the first day of the lunar

[1] *peyyālamukhena*, as at *Vism*. 46. *Peyyāla* = *pariyāya*, and is arrangement, order, disposition. Each "set" refers to each pair (resident with resident . . . incoming with incoming) of triads in all its permutations and combinations: they know, they see, they hear, and they do not know, see and hear.

[2] *pāṭipada*, *cf*. *B.D*. ii. 314, n. 1.

[3] *na dātabbā sāmaggī*, need not give completion to.

fortnight for incoming ones. If the resident ones are larger in number, the incoming ones should hold a meeting with the resident ones or they should go outside the boundary. If they are equal in number, the incoming ones should hold a meeting with the resident ones or they should go outside the boundary. If the incoming ones are larger in number, the incoming ones, if they are not willing, need not hold a meeting with the resident ones. The Observance should be carried out by the resident ones having gone outside the boundary. ‖ 4 ‖

"This is a case, monks, where incoming monks see signs of residence of resident monks, features of residence, marks of residence, indications of residence, carefully prepared couches and chairs, mattresses and squatting mats, carefully arranged water for drinking and water for washing, carefully swept cells; but having seen (these signs) they come to be doubtful, thinking: 'Now are there resident monks, or are there not?' ‖ 5 ‖

If these, being doubtful, do not search and, not having searched, carry out the Observance, there is an offence of wrong-doing. If these, being doubtful, search and having searched do not see (any monks), and if not having seen (any) they carry out the Observance, there is no offence. If these, being doubtful, search and having searched see (some monks), and if having seen (them) they carry out the Observance together, there is no offence. If these, being doubtful, search and having searched see (some monks), and if having seen (them) they carry out the Observance apart, there is an offence of wrong-doing. If these, being doubtful, search and having searched see (some monks), and if having seen (them) they say: 'You are perishing, you are being destroyed, what is the good of these to you?'[1] and carry out the Observance aiming at a schism, there is a grave offence. ‖ 6 ‖

"This is a case, monks, where incoming monks hear signs of residence of resident monks, features of residence, marks of residence, indications of residence, the sound of footsteps as they are pacing up and down, the sound of studying, the sound of coughing, the sound of sneezing; but having heard

[1] As in II. 32 above.

they come to be doubtful, thinking: 'Now are there resident monks or are there not?' If these, being doubtful, do not search . . . (= ‖ 6 ‖) . . . there is a grave offence. ‖ 7 ‖

"This is a case, monks, where resident monks see signs of incoming of incoming monks, features of incoming, marks of incoming, indications of incoming, unknown bowls, unknown robes, unknown pieces of cloth to sit upon, water for washing the feet sprinkled about; but having seen (these signs), they come to be doubtful, thinking: 'Now are there incoming monks or are there not?' If these, being doubtful, do not search . . . (= ‖ 6 ‖) . . . there is a grave offence. ‖ 8 ‖

"This is a case, monks, where resident monks hear signs of incoming of incoming monks, features of incoming, marks of incoming, indications of incoming, the sound of footsteps as they are arriving, the sound of sandals tapping, the sound of coughing, the sound of sneezing; but having heard they come to be doubtful, thinking: 'Now are there incoming monks or are there not?' If these, being doubtful, do not search . . . (= ‖ 6 ‖) . . . there is [133] a grave offence. ‖ 9 ‖

"This is a case, monks, where incoming monks see resident monks belonging to a different communion. They get the (wrong) view that they belong to the same communion; having got the (wrong) view that they belong to the same communion, if they do not ask, and not having asked carry out the Observance together, there is no offence. If they ask, and having asked pay no attention,[1] and having paid no attention carry out the Observance together, there is an offence of wrong-doing. If they ask, and having asked pay no attention, and having paid no attention carry out the Observance apart, there is no offence. ‖ 10 ‖

"This is a case, monks, where incoming monks see resident monks belonging to the same communion. They get the (wrong) view that they belong to a different communion; having got the (wrong) view that they belong to a different communion, if they do not ask, and not having asked carry

[1] *nābhivitaranti*. *V.A.* 1066 says "they are not able to neglect the status of a differing communion; the meaning is: they do not make them give up that wrong view". *Cf. Vin.* iii. 73 where *abhivitaritvā* appears to mean "having committed". *P.E.D.* gives for *abhivitarati* "to pay heed, to observe". *C.P.D.* merely says "to come to an end".

out the Observance together, there is an offence of wrong-doing. If they ask, and having asked pay attention, and having paid attention carry out the Observance apart, there is an offence of wrong-doing. If they ask, and having asked pay attention, and having paid attention carry out the Observance together, there is no offence. || 11 ||

"This is a case, monks, where resident monks see incoming monks belonging to a different communion. They get the (wrong) view that they belong to the same communion . . . (= || 10 ||) . . . there is no offence. || 12 ||

"This is a case, monks, where resident monks see incoming monks belonging to the same communion. They get the (wrong) view that they belong to a different communion . . . (= || 11 ||) . . . there is no offence. || 13 || **34** ||

"Monks, you should not go on an Observance day from a residence where there are monks to a residence where there are no monks except with an Order,[1] except there be a danger.[2] Monks, you should not go on an Observance day from a residence where there are monks to what is not a residence[3] where there are no monks except with an Order, except there be a danger. Monks, you should not go . . . either to a residence or to what is not a residence where there are no monks except with an Order, except there be a danger. || 1 ||

"Monks, you should not go on an Observance day from what is not a residence where there are monks to a residence where there are no monks except . . . Monks, you should not go on an Observance day from what is not a residence where there are monks to what is not a residence where there are no monks except . . . Monks, you should not go . . . from what is not a residence where there are monks either to a residence or to what is not a residence where there are no monks, except with an Order, except there be a danger. || 2 ||

"Monks, you should not go on an Observance day from

[1] Unless there go sufficient monks to form an Order. *Cf.* 35 with CV. II. 1. 3, 4.

[2] See above, II. 15. 4, where ten "dangers" are enumerated.

[3] *VA.* 1066 says to a place where a hall and so forth are undergoing repairs.

either a residence or from what is not a residence where there are monks to a residence where there are no monks except with an Order, except there be a danger. Monks, [134] you should not go on an Observance day from a residence or from what is not a residence where there are no monks to what is not a residence where there are no monks except . . . a danger. Monks, you should not go . . . either from a residence or from what is not a residence where there are no monks either to a residence or to what is not a residence where there are no monks, except . . . a danger. || 3 ||

"Monks, you should not go on an Observance day from a residence where there are monks to a residence where there are monks if the monks there should belong to a different communion, except with an Order, except there be a danger. Monks, you should not go . . . from a residence where there are monks to what is not a residence where there are monks if the monks there should belong to a different communion . . . a danger. Monks, you thould not go . . . from a residence where there are monks either to a residence or to what is not a residence where there are monks . . . (*cf.* || 1, 2, 3 ||) . . . Monks, you should not go . . . either from a residence or from what is not a residence where there are monks either to a residence or to what is not a residence where there are monks if the monks there belong to a different communion, except with an Order, except there be a danger. || 4 ||

"Monks, you may go on an Observance day from a residence where there are monks to a residence where there are monks should the monks there belong to the same communion and if he knows, 'I am able to arrive this very day'. Monks, you may go on an Observance day from a residence where there are monks to what is not a residence where there are monks should the monks there belong to the same communion, and if he knows, 'I am able to arrive this very day'. . . to a residence or to what is not a residence where there are monks . . . from what is not a residence where there are monks to a residence where there are monks . . . to what is not a residence where there are monks . . . to a residence or to what is not a residence where there are monks . . . Monks, you may go on an Observance day from what is not a residence where there are monks to a residence where there are monks . . .

to what is not a residence where there are monks . . . to a residence or to what is not a residence where there are monks should the monks there belong to the same communion and if he knows, 'I am able to arrive this very day'. ‖ 5 ‖ 35 ‖

"Monks, the Pātimokkha should not be recited in a seated assembly (of monks) before a nun. Whoever should (so) recite it, there is an offence of wrong-doing. Monks, the Pātimokkha should not be recited in a seated assembly (of monks) before a probationer . . . a novice . . . a woman novice . . . one who has disavowed the training . . . one who has committed an extreme offence. Whoever should (so) recite it, there is an offence of wrong-doing. ‖ 1 ‖

"The Pātimokkha should not be recited in a seated assembly before one suspended for not seeing an offence. Whoever should (so) recite it should be dealt with according to the rule.[1]. The Pātimokkha should not be recited in a seated assembly before one suspended for not making amends for an offence . . . before one suspended for not giving up a wrong view. Whoever should (so) recite it should be dealt with according to the rule.[1] ‖ 2 ‖

"The Pātimokkha should not be recited in a seated assembly before a eunuch.[2] Whoever should (so) recite it, there is an offence of wrong-doing. The Pātimokkha should not be recited in a seated assembly before [135] one living in communion as it were by theft . . . before one who has gone over to a sect . . . before an animal . . . before a matricide . . . before a parricide . . . before a slayer of one perfected . . . before a seducer of a nun . . . before a schismatic . . . before a shedder of (a Truth-finder's) blood . . . before a hermaphrodite.[3] Whoever should (so) recite it, there is an offence of wrong-doing. ‖ 3 ‖

"Monks, Observance should not be carried out by declaring the entire purity of one on probation[4] unless the assembly has not risen. And, monks, Observance should not be carried

[1] Probably referring to Pāc. LXIX. See *B.D.* iii. 28, n. 4.
[2] As in MV. II. 22. 3 above.
[3] As in MV. II. 22. 3 above.
[4] *pārivāsika*. Rules for monks under probation detailed in CV. II, III.

out on a non-Observance day unless the Order be unanimous."[1] || 4 || 36 ||

The Third Portion for Repeating in the Section on Observance.

In this Section are eighty-six items. This is its key:

Other sects and Bimbisāra, they assembled together in silence,
on *dhamma*, in private, on the Pātimokkha, daily, thenceforth once,
According to assembly, for all together, being all together, and Maddakucchi,
a boundary, extensive, about a river, successive, two, and small ones,
Newly ordained (monks), and then in Rājagaha, a boundary (as a place where a monk) is not away from (his robes),
in agreeing first on the boundary, afterwards on abolishing the boundary,
When not agreed upon a village boundary, the throwing of water in river, sea,
lake, they combined, and likewise they placed within,
How many? (formal) acts, recital, savages, and if there is not,
dhamma, discipline, they threatened, again a threat to discipline,
Reproof, if leave is given, a protest against what is not legally valid,
more than four or five, opinion, intentionally, and if he would exert himself,
With laymen, unbidden, in Codanā (vatthu), he did not know,
several did not know, immediately, and if he should not go,
Which? how many? and to announce at a distance, he did not remember,
soiled, a seat, a light, distant parts, another who has heard much,
Immediately, Observance day and the rains, and a (formal) act of entire purity, relations,
Gagga, four and three, two and one, an offence, collective (offence), he remembered,

[1] See MV. X. 5. 14.

The whole Order, doubtful, they did not know, one who has heard much,
a larger, a like, a smaller (number), and when the assembly has not risen,
Some have risen, all, and they know, they are doubtful,
Those (acting) badly say, 'Indeed it is allowable', knowing, seeing, and they hear,
Let them come if (a monk) is residing, the four (sets of) fifteen (cases) again,
the first day of a fortnight (and) the fifteenth, both communions (by) mark,
One on probation (and) a non-Observance day, unless the Order be unanimous.
These partitioned keys are needed for distinguishing the items. [**136**].

THE GREAT DIVISION (MAHĀVAGGA) III

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time (the use of) a rains-residence for monks had not come to be laid down by the Lord. So these monks[1] walked on tour during the cold weather and the hot weather and the rains. ‖ 1 ‖

People looked down upon, criticised, spread it about, saying: "How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction[2]? Shall it be that those members of other sects, whose rules are badly kept, cling to and prepare a rains-residence, shall it be that these birds, having made their nests in the tree-tops, cling to and prepare a rains-residence,[3] while these recluses, sons of the Sakyans walk on a tour during the cold weather and the hot weather and the rains, trampling down the crops and grasses, injuring life that is one-facultied and bringing many small creatures to destruction?" ‖ 2 ‖

Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow you, monks, to enter upon the rains."[4] ‖ 3 ‖ 1 ‖

Then it occurred to these monks: "Now, when should the rains be entered upon?" They told this matter to the Lord.

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[1] *te 'dha bhikkhū*. *VA*. 1067 says that *idha* is only a conjunction; this is borne out by the several *v. ll.* given at *Vin.* i. 376.

[2] *Cf. Vin.* iv. 296 (*B.D.* iii. 320) where it is made a *pācittiya* for nuns to walk on tour during the rains.

[3] Quoted *AA.* ii. 97.

[4] *vassaṃ upagantuṃ*.

He said: "I allow you, monks, to enter upon the rains in the rainy season[1]." || 1 ||

Then it occurred to these monks: "Now, how many (periods) are there for beginning the rains[2]?" They told this matter to the Lord. He said: "Monks, there are these two (periods) for beginning the rains: the earlier and the later.[3] The earlier may be entered upon the day after (the full moon of) Āsāḷhī, the later may be entered upon a month after (the full moon of) Āsāḷhī.[4] These, monks, are the two (periods) for beginning the rains." || 2 || **2** || **[137]**

Now at that time the group of six monks, having entered upon the rains, walked on tour during the rains. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, walk on tour during the cold weather and the hot weather and the rains, trampling down . . . (*as in* **1**, 2) . . . bringing many small creatures to destruction?' || 1 ||

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can this group of six monks, having entered upon the rains, walk on tour during the rains?" Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "Monks, having entered upon the rains, but not having kept either the first three months or the last three months, one should not set out on tour. Whoever should (thus) set out, there is an offence of wrong-doing." || 2 || **3** ||

Now at that time the group of six monks did not want to enter upon the rains. They told this matter to the Lord. He said: "Monks, one should not not enter upon the rains. Whoever should not enter upon (them), there is an offence of wrong-doing." || 1 ||

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[1] *vassāna*. *Cf*. *Vin*. iv. 74, 100, 286. *Vassāna*, the rainy season, lasts for four months. *Vassa*, as meaning the rains-retreat for monks, had to be kept for three out of the four months of the rainy season.

[2] *vassupanāyikā*. See *G.S*. i. 47, n. 1, and *Vin*. *Texts* i. 299, n. 1.

[3] *Cf*. *A*. i. 51. *AA*. ii. 97 says that this was laid down twenty years after the lord had attained enlightenment.

[4] These are two out of the three dates for allotting lodgings, *Vin*. ii. 167.

Now at that time the group of six monks, on a day for beginning the rains, not desiring to enter upon the rains, intentionally passed a residence by.[1] They told this matter to the Lord. He said: "Monks, on a day for beginning the rains, a residence should not be intentionally passed by by one who does not desire to enter upon the rains. Whoever should pass one by, there is an offence of wrong-doing." || 2 ||

Now at that time King Seniya Bimbisāra of Magadha, desiring to postpone the rains, sent a messenger to the monks, saying: "What if the masters could enter upon the rains at the next full-moon day?"[2] They told this matter to the Lord. He said: "I allow you, monks, to obey kings." || 3 || 4 || [138]

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Sāvatthī. Walking on tour, in due course he arrived at Sāvatthī. Then the Lord stayed there in Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time in the Kosala country a lay-follower, Udena,[3] had had a dwelling-place built for an Order.[4] He sent a messenger to monks, saying: "Let the revered sirs come; I want to give a gift and to hear *dhamma* and to see the monks." || 1 ||

Monks spoke thus: "It is laid down by the Lord, sir, that one should not set out on tour, having entered upon the rains and not having kept the first three months or the last three months. Let Udena, the layfollower, wait until the monks have kept the rains; when they have finished the rains they will go. But if there is something urgent to be done,[5] let him establish[6] the dwelling-place in the presence of resident monks who are already there.[7]" || 2 ||

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[1] *āvāsaṃ atikkamanti.*

[2] *juṇhe*, explained at *VA.* 1068 as *māse*, month, and would therefore mean at the next period (a month later) for beginning the rains-retreat. This seems a better interpretation of *juṇhe* here than does the *P.E.D.*'s "bright fortnight of the month". *Cf. kāle* and *juṇhe* below, p. 231.

[3] Heard of nowhere but here I think.

[4] *Cf. Vin.* iv. 287 (*B.D.* iii. 302), where "a certain lay follower" did likewise and wanted to give robe-material to both the Orders.

[5] *accāyika karaṇīya*, see *B.D.* ii. 151, n. 6 for explanation and references.

[6] *patiṭṭhāpetu.* At *Vin.* iv. 287 there was a "festival (*maha*) for the dwelling-place", but *patiṭṭhāpeti* probably does not imply this.

[7] *tatth' eva.*

The layfollower, Udena, . . . spread it about, saying: " How can these revered sirs, when sent for by me, not come, for I am a benefactor, a builder,[1] a supporter of the Order?" Monks heard the layfollower, Udena, as he . . . spread it about Then these monks told this matter to the Lord. || 3 ||

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: " I allow you, monks, to go if you are sent for by seven (classes of people), and if the business can be done in seven days, but not if you are not sent for: by a monk, a nun, a probationer, a novice, a woman novice, a layfollower, a woman layfollower. I allow you, monks, to go if you are sent for by these (seven classes of people) and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 4 ||

This is a case, monks, where a dwelling-place for an Order comes to have been built by a layfollower. If he should send a messenger to monks, saying: 'Let the revered sirs come, I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 5 ||

" This is a case, monks, where a curved house[2] for an Order comes to have been built by a layfollower . . . a long house[2] . . . a mansion[2] . . . a cave[2] . . a cell[3] . . . a porch . . . an attendance hall[4] . . . a fire-hall . . . a hut for what is allowable[5] . . . a privy . . . a place for pacing up and down in[6] . . . a hall in the place for pacing up and down in[7] . . . a well . . . a hall at the well . . . a bathroom [139] . . . a hall in the bathroom . . . a lotus pond . . . a shed . . . a monastery[8] . . . a site for a monastery comes to have been built by a layfollower. If he should send a messenger to monks, saying:

[1] *kāraka*, also a worker and a doer of good works.

[2] *Cf.* above, p. 75.

[3] This occurs again at *Vin.* ii. 159 with all except the last two of the following buildings.

[4] *upaṭṭhānasālā*. See *B.D.* ii. 194, n. 4.

[5] *kappiyakuṭi*. *Cf.* same word at *Vin.* ii. 159, and see *kappiyabhūmi* at *Vin.* i. 239 (below, p. 328.) Note that this is replaced in || 9 || by " kitchen ".

[6] *caṅkama*, monk's walk. See CV. V. 14. 2, 3.

[7] *caṅkamanasālā*.

[8] *ārāma*, translated " park " in || 9 || below. See *B.D.* ii. 2, n. 2.

'Let the revered sirs come, I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. ‖ 6 ‖

"This is a case, monks, where a dwelling-place . . . a curved house . . . a long house . . . a site for a monastery (= ‖ 6 ‖) . . . for several monks, . . . for one monk comes to have been built by a layfollower . . . The return should be made in seven days. ‖ 7 ‖

"This is a case, monks, where a dwelling-place . . . a site for a monastery[1] for an Order of nuns, . . . for several nuns . . . for one nun . . . for several probationers . . . for one probationer . . . for several novices . . . for one novice . . . for several women novices . . . for one woman novice comes to have been built by a layfollower. If he should send a messenger to monks[2] saying: 'Let the revered sirs come, I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. ‖ 8 ‖

"This is a case, monks, where a dwelling comes to have been built by a layfollower for himself . . . a sleeping-room . . . a stable[3] . . . a watch-tower[4] . . . a quadrangular building[5] . . . a shop . . . a hall for a shop . . . a long house . . . a mansion . . . a cave . . . a cell . . . a porch . . . an attendance hall . . . a fire hall . . . a kitchen[6] . . . a privy . . . a place for pacing up and down in . . . a hall in the place for pacing up and down in . . . a well . . . a hall at the well . . . . . . a bathroom . . . a hall in the bathroom . . . a lotus pond

[1] Same as the edifices given in ‖ 6 ‖, except for the privy, bathroom and hall in a bathroom, the two former of which nuns are not to use (*Vin*. ii. 280). Edd. *Vin. Texts* i. 304, n. 1 say that they think the two cases referring to women novices should be excepted.

[2] Apparently monks had to accept gifts on behalf of the nuns.

[3] *uddosita*. See *B.D.* ii. 16, n. 2, *B.D.* iii. 177, n. 2.

[4] *aṭṭa*, see *B.D.* ii. 16, n. 3. Mentioned also, with the next (*māla*) as a "lodging" at *DA*. 209.

[5] *māla*, see *B.D.* ii. 16, n. 4.

[6] *rasavatī*, "possessing flavours". Very likely the word occurs nowhere but here. *VA*. 1068 calls it *bhattageha*, food-house, perhaps "larder". It replaces the *kappiyakuṭī*, hut for what is allowable, which in III. 5. 6 a lay follower may build for an Order.

. . . a shed . . . a park[1] . . . a site for a park comes to have been built by a layfollower for himself, or there comes to be his son's marriage, or there comes to be his daughter's marriage, or he becomes ill, or he speaks a well known discourse.[2] If he should send a messenger to monks, saying: 'Let the revered sirs come, they will master this discourse before this [140] discourse falls into oblivion'; or if he has some business, something to be done, and should send a messenger to monks, saying: 'Let the revered sirs come, I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 9 ||

" This is a case, monks, where a dwelling-place for an Order comes to have been built by a woman layfollower. If she should send a messenger to monks, saying: 'Let the revered sirs come, I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days || 10 ||

" This is a case, monks, where a curved house for an Order comes to have been built by a woman layfollower . . . (= || 6 ||) . . . a site for a monastery comes to have been built for an Order by a woman layfollower. If she should send a messenger . . . (= || 10 ||) . . . The return should be made in seven days. || 11 ||

" This is a case, monks, where a dwelling-place . . . a site for a monastery for several monks . . . for one monk . . . for an Order of nuns . . . for several nuns . . . for one nun . . . for several probationers . . . for one probationer . . . for several novices . . . for one novice . . . for several women novices . . . for one woman novice comes to have been built by a woman layfollower. If she should send a messenger . . . (= || 8 ||) . . . The return should be made in seven days.

" This is a case, monks, where a dwelling-place comes to have been built by a woman layfollower for herself . . .

[1] *ārāma*, also meaning a monastery.
[2] *suttanta*.

(= || 9 ||) . . . or if she comes to be ill, or if she speaks a well known discourse. If she should send a messenger to monks, saying: 'Let the masters come, and they will master this discourse before this discourse falls into oblivion', or if she has some business, something to be done, and should send a messenger to monks, saying: 'Let the masters come, I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days. || 12 ||

"This is a case, monks, where a dwelling-place . . . (= || 8 ||) . . . a site for a monastery for an Order . . . for several monks, . . . for one monk . . . for an Order of nuns . . . for several nuns . . . for one nun . . . for several probationers . . . for one probationer . . . for several novices . . . for one novice [141] . . . for several women novices . . . for one woman novice . . . for him- (her-) self is built by a monk . . . a nun . . . a probationer . . . a novice . . . a woman novice. If he (she) should send a messenger to monks, saying: 'Let the revered sirs (masters) come. I want to give a gift and to hear *dhamma* and to see the monks', you should go, monks, if you are sent for and if the business can be done in seven days, but not if you are not sent for. The return should be made in seven days." || 13 || **5** ||

Now at that time a certain monk came to be ill. He sent a messenger to monks, saying: "I, now, am ill, let monks come, I want monks to come". They told this matter to the Lord. He said: "I allow you, monks, to go even if not sent for, all the more if sent for, and if the business can be done in seven days, to five (classes of people): to a monk, a nun, a probationer, a novice, a woman novice. I allow you, monks, to go to these five (classes of people) even if not sent for, all the more if sent for, and if the business can be done in seven days. The return should be made in seven days. || 1 ||

"This is a case, monks, where a monk comes to be ill. If he should send a messenger to monks, saying: 'I, now, am ill, let monks come, I want monks to come', you should

go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will look about for a meal for the invalid, or I will look about for a meal for the one who is tending the invalid, or I will look about for medicine for the invalid, or I will ask (after) him[1], or I will tend him'. The return should be made in seven days. || 2 ||

"This is a case, monks, where dissatisfaction comes to have arisen in a monk. If he should send a messenger to monks, saying: 'Dissatisfaction has arisen in me, let monks come, I want monks to come', you should go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will allay his dissatisfaction or get (someone) to allay it, or I will give him a talk on *dhamma*'.[2] The return should be made in seven days. || 3 ||

"This is a case, monks, where remorse comes to have arisen in a monk. If he should send a messenger to monks, saying: 'Remorse has arisen in me . . . I want monks to come', you should go, monks, . . . if the business can be done in seven days, thinking: 'I will dispel his remorse or get (someone) to dispel it, or I will give him a talk on *dhamma*'.[2] The return should be made in seven days. || 4 ||

"This is a case, monks, where a wrong view comes to have arisen in a monk. If he [142] should send . . . if the business can be done in seven days, thinking: 'I will dissuade him from the wrong view or get (someone) to dissuade him, or I will give him a talk on *dhamma*'.[2] The return should be made in seven days. || 5 ||

"This is a case, monks, where a monk comes to have committed an offence against an important rule and to deserve probation.[2] If he should send a messenger to monks, saying: 'I have committed an offence against an important rule, I deserve probation, let monks come, I want monks to come', you should go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days,

[1] *pucchāmi*, I think meaning to inquire after his health here (*cf.* "monks asking after ill ones", *B.D.* ii. 341, 399, 402), and not to "ask him (questions referring to the Dhamma)", as at *Vin. Texts* i. 306, and which is more usually *paripucchati*.

[2] *Cf.* MV. I. 25. 20, 21; CV. II. 1-8.

thinking: 'I will make an effort for placing (him) on probation, or I will make a proclamation, or I will become one who completes a group'.[1] The return should be made in seven days. ‖ 6 ‖

"This is a case, monks, where a monk deserves to be sent back to the beginning.[2] If he should send a messenger to monks, saying: 'I deserve to be sent back to the beginning, let monks come, I want monks to come', you should go monks, even if not sent for, . . . if the business can be done in seven days, thinking: 'I will make an effort for sending (him) back to the beginning, or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. ‖ 7 ‖

"This is a case, monks, where a monk deserves *mānatta* (discipline)[3]. If he should send a messenger to monks, saying: 'I desire *mānatta* (discipline), let monks come, I want monks to come', you should go, monks, even if not sent for, all the more if sent for, if the business can be done in seven days, thinking: 'I will make an effort for inflicting *mānatta* discipline (on him), or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. ‖ 8 ‖

"This is a case, monks, where a monk deserves rehabilitation.[4] If he should send a messenger . . . thinking: 'I will make an effort for (his) rehabilitation, or I will make a proclamation, or I will become one who completes a group'. The return should be made in seven days. ‖ 9 ‖

"This is a case, monks, where an Order becomes desirous of carrying out a (formal) act against a monk—either one of censure or one of guidance or one of banishment or one of reconciliation or one of suspension.[5] If he should send a messenger to monks, saying: 'The Order desires to carry out a (formal) act against me, let monks come, I want monks to come', you should go . . . if the return can be made in seven days, thinking: [143] 'How then may the Order not

[1] For placing him on probation, for granting or giving it, *parivāsadāna*.
[2] *mūlāya paṭikassanāraho*. *Cf.* MV. I. 25. 21; and *Vin*. ii. 7, 34, 162, *A*. i. 99.
[3] *Cf.* MV. I. 25. 21, CV. II. 5.
[4] *Cf.* MV. I. 25. 21; CV. II. 9.
[5] *Cf.* MV. I. 25. 22.

carry out a (formal) act or may change it to something lighter?' The return should be made in seven days. || 10 ||

"Or a (formal) act comes to be carried out against him by the Order—either one of censure . . . or one of suspension. If he should send a messenger to monks, saying: 'The Order carried out a (formal) act against me . . . I want monks to come', you should go monks, . . . thinking: 'How then may he conduct himself properly, be subdued, mend his ways, (so that) the Order can revoke that (formal) act?'[1] The return should be made in seven days. || 11 ||

"This is a case, monks, where a nun comes to be ill . . . (= III. 6. 2) || 12 ||

. . . where dissatisfaction comes to have arisen in a nun . . . (III. 6. 3) || 13 ||

. . . where remorse comes to have arisen in a nun . . . (= III. 6. 4) || 14 ||

. . . where a wrong view comes to have arisen in a nun . . . (= III. 6. 5) || 15 ||

. . . where a nun comes to have committed an offence against an important rule and to deserve *mānatta* (discipline).[2] If she should send a messenger to monks, saying: 'I [144] have committed an offence against an important rule and deserve *mānatta* (discipline), let the masters come, I want the masters to come', you should go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will make an effort for inflicting *mānatta* (discipline) on her.'[3]. The return should be made in seven days. || 16 ||

"This is a case, monks, where a nun deserves to be sent back to the beginning. If she should send a messenger . . . (= III. 6. 7) . . . thinking: 'I will make an effort for sending (her) back to the beginning'. The return should be made in seven days. || 17 ||

"This is a case, monks, where a nun deserves rehabilitation (= III. 6. 9) . . . thinking: 'I will make an effort for (her) rehabilitation'. The return should be made in seven days. || 18 ||

[1] *Cf.* MV. I. 25. 22.

[2] Nuns did not undergo probation, *parivāsa*; *cf.* their Sanghâdisesas.

[3] The monk does not say that he will make a proclamation or become one to complete a group.

"This is a case, monks, where an Order becomes desirous of carrying out a (formal) act against a nun, either one of censure . . . or one of suspension . . . (= III. 6. 10) . . . The return should be made in seven days. || 19 ||

"Or a (formal) act comes to be carried out against her by an Order—either one of censure . . . or one of suspension . . . (= III. 6. 11) . . . The return should be made in seven days. || 20 ||

"This is a case, monks, where a probationer comes to be ill . . . (*cf.* III. 6. 2) . . . in seven days. || 21 ||

"This is a case, monks [145] where dissatisfaction comes to have arisen in a probationer . . . where remorse comes to have arisen in a probationer . . . where a wrong view comes to have arisen in a probationer . . . where a probationer's training comes to be interrupted.[1] If she should send a messenger to monks, saying: 'My training is interrupted, let the masters come, I want the masters to come', you should go, monks, even if not sent for, all the more if sent for and if the business can be done in seven days, thinking: 'I will make an effort for her to undertake the training'[2]. The return should be made in seven days. || 22 ||

"This is a case, monks, where a probationer becomes desirous of being ordained.[3] If she should send a messenger to monks, saying: 'I am desirous of being ordained . . . I want the masters to come', you should go, monks, . . . thinking: 'Either I will make an effort for her ordination or I will make a proclamation or I will become one who completes a group'.[4] The return should be made in seven days. || 23 ||

"This is a case, monks, where a novice becomes ill . . . (III. 6. 2) . . . The return should be made in seven days. || 24 ||

" . . . where dissatisfaction . . . where remorse . . . where a wrong view comes to have arisen in a novice . . . where a novice becomes desirous of asking about his year's standing.[5]

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[1] *kupitā*, see *B.D.* iii. 366.

[2] *sikkhāsamādānaṃ*.

[3] With the *upasampadā* ordination. See *B.D.* iii., Intr. p. xliv ff.

[4] Nuns' *upasampadā* ordination takes place before an Order of monks.

[5] *vassa*. See above, p. 109. This must be the technical meaning of *vassaṃ pucchituṃ*, which edd. *Vin. Texts* i. 310, n. say "is unknown to us".

If he should send a messenger to monks, saying: 'I am desirous of asking about my year's standing . . . I want monks to come', you should go . . . thinking: 'I will ask or I will explain'. The return should be made in seven days. || 25 ||

" . . . where a novice becomes desirous of being ordained . . . (*as in* III. **6**. 23) . . . The return should be made in seven days. || 26 ||

"This is a case, monks, where a woman novice comes to be ill . . . (III. **6**. 2) . . . [**146**] The return should be made in seven days. || 27 ||

" . . . where dissatisfaction . . . where remorse . . . where a wrong view comes to have arisen in a woman novice . . . where a woman novice becomes desirous of asking about her year's standing . . . (III. **6**. 25) . . . The return should be made in seven days. || 28 ||

" . . . where a woman novice becomes desirous of undertaking the training.[1] If she should send a messenger to monks, saying: 'Now I am desirous of undertaking the training, let the masters come, I want the masters to come', you should go, monks, even if not sent for, all the more if sent for, and if the business can be done in seven days, thinking: 'I will make an effort for her to acquire the training'. The return should be made in seven days." || 29 || **6** ||

Now at that time a certain monk's mother became ill. She sent a messenger to her son, saying: "Now I am ill, let my son come, I want my son to come." Then it occurred to that monk: "It is laid down by the Lord that, if the business can be done in seven days, one can go if sent for but not if not sent for to seven (classes of people); and, if the business can be done in seven days, to go even if not sent for, all the more if sent for to five (classes of people)[2]; and my own mother[3] is ill, but she is not a layfollower. Now what line of conduct should be followed by me?" They told this matter to the Lord. || 1 ||

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[1] Balancing the "to be ordained" of probationers and male novices. The woman novice had to become a probationer and spend two years in training in the six rules for probationers before she could become ordained.

[2] See above, p. 189.

[3] *ayañ ca me mātā*, and this my mother.

He said: "I allow you, monks, to go even if not sent for, all the more if sent for, if the business can be done in seven days, to seven (classes of people): to a monk, a nun, a probationer, a novice, a woman novice, a mother, a father. I allow you, monks, to go even if not sent for, all the more if sent for, if the business can be done in seven days, to these seven (classes of people). The return should be made in seven days. ‖ 2 ‖

"This is a case, monks, where a monk's mother comes to be ill. If she should send a messenger to her son, saying: 'Now I am ill, let my son come, I want my son to come', you should go, monks, . . . (=III. 6. 2) . . . The return should be made in seven days. ‖ 3 ‖

"This is a case, monks, [147] where a monk's father comes to be ill. If he should send a messenger to his son, saying: 'Now I am ill, let my son come, I want my son to come', you should go . . . (= III. 6. 2) . . . The return should be made in seven days. ‖ 4 ‖

"This is a case, monks, where a monk's brother comes to be ill. If he should send a messenger to his brother, saying: 'Now I am ill, let my brother come, I want my brother to come', you should go, monks, if sent for, but not if not sent for, if the business can be done in seven days. The return should be made in seven days. ‖ 5 ‖

"This is a case, monks, where a monk's sister comes to be ill. If she should send a messenger to her brother, saying: 'Now I am ill, let my brother come, I want my brother to come', you should go . . . (= ‖ 5 ‖) . . . The return should be made in seven days. ‖ 6 ‖

"This is a case, monks, where a monk's relative comes to be ill. If he should send a messenger to monks, saying: 'Now I am ill, let the revered sir come, I want the revered sir to come', you should go, monks, if sent for, but not if not sent for, if the business can be done in seven days. The return should be made in seven days. ‖ 7 ‖

"This is a case, monks, where a person living with monks[1] comes to be ill. If he should send a messenger to monks, saying: 'Now I am ill, let monks come, I want monks to

[1] *bhikkhugatika*. *VA*. 1069 and Cing. edn. read *bhatika*; *VA*. explains as "a man (*purisa*) living in one dwelling-place together with monks".

come ', you should go, monks, if sent for, but not if not sent for, if the business can be done in seven days. The return should be made in seven days." ‖ 8 ‖ 7 ‖

Now at that time an Order's dwelling-place was falling to pieces. A certain layfollower had the goods[1] removed into the jungle. He sent a messenger to monks, saying: "If the revered sirs would fetch away[2] these goods, I would give them back these goods." They told this matter to the Lord. He said: "I allow you, monks, to go away on business connected with an Order. The return should be made in seven days." ‖ 1 ‖ **8** ‖

Told is the Portion for Repeating on Rains-residence.

Now at that time in the Kosala country monks who had entered upon the rains in a certain residence came to be molested by beasts of prey who seized them and attacked them. They told this matter to the Lord. He said: "This is a case, monks, where monks who have entered upon the rains come to be molested by beasts of prey who seize them and attack them. This is indeed a danger,[3] and you should depart. There is no offence in cutting short the rains. This is a case, monks, where monks who have entered upon the rains come to be molested by creeping things which bite them and attack them. This is indeed . . . in cutting short the rains. ‖ 1 ‖ **[148]**

"This is a case, monks, where monks . . . are molested by thieves who rob them and thrash them. This is indeed . . . in cutting short the rains. This is a case, monks, where monks . . . are molested by demons[4] who take possession of[5] them and sap their vitality.[6] This is indeed . . . in cutting short the rains. ‖ 2 ‖

[1] *bhaṇḍaṃ chedāpitaṃ hoti*. No justification for "had a quantity of wood cut" as at *Vin. Texts* i. 312. *VA*. 1069 explains by *dabbasambhārabhaṇḍa*, goods forming a substantial collection. *Cf. bhaṇḍaka* at *Vin*. iv. 304 referring to the goods or "things", property that some nuns wanted to receive from Thullanandā's burning dwelling.

[2] Oldenberg's text *avahareyyuṃ*; Cing. edn. *avahāpeyyuṃ*.

[3] See above, p. 148, where this and some of the following dangers are enumerated although not in quite the same order.

[4] *pisāca*. Not among the "ten dangers".

[5] *āvisanti*, explained at *VA*. 1070 as "they enter into the body".

[6] *ojaṃ haranti*, they carry off the life-strength.

"This is a case, monks, where the village of monks who have entered upon the rains comes to be burnt by fire and the monks go short of almsfood. This is indeed a danger . . . in cutting short the rains. This is a case, monks, where the lodgings of monks who have entered upon the rains come to be burnt by fire and the monks go short of lodgings. This is indeed . . . in cutting short the rains. || 3 ||

"This is a case, monks, where the village of monks who have entered upon the rains comes to be carried away by water and the monks go short of almsfood. This is indeed . . . in cutting short the rains. This is a case, monks, where the lodgings of monks who have entered upon the rains come to be carried away by water and the monks go short of lodgings. This is indeed a danger, and you should depart. There is no offence in cutting short the rains." || 4 || **9** ||

Now at that time the village of certain monks who had entered upon the rains in a certain residence was removed[1] on account of thieves. They told this matter to the Lord. He said: "I allow you, monks, to go to that village." The village was split in two. They told this matter to the Lord. He said: "I allow you, monks, to go where there are the more (people)." The majority came to be of little faith, not believing. They told this matter to the Lord. He said: "I allow you, monks, to go to those who have faith and are believing." || 1 || **10** ||

Now at that time in the Kosala country monks who had entered upon the rains in a certain residence did not obtain a sufficiency, as much as they needed, of coarse or of sumptuous food. They told this matter to the Lord. He said "This is a case, monks, where monks who have entered upon the rains do not obtain a sufficiency, as much as they need, of coarse or of sumptuous food. This is indeed a danger,[2] and they should depart. There is no offence in cutting short the rains. This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they

[1] *vuṭṭhāsi*, arose, got up; thus, went away.
[2] This is a "danger to life", the ninth danger listed at *Vin*. i. 113.

need, of coarse or of sumptuous food, but they do not obtain beneficial foods. This is indeed a danger . . . in cutting short the rains. || 1 ||

"This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they need, of coarse or of sumptuous food, they obtain beneficial [149] foods, but they do not obtain beneficial medicines. This is indeed a danger . . . the rains. This is a case, monks, where monks who have entered upon the rains obtain a sufficiency, as much as they need, of coarse or of sumptuous food, they obtain beneficial foods, they obtain beneficial medicines, but they do not obtain a suitable attendant. This is indeed a danger . . . in cutting short the rains. || 2 ||

"This is a case, monks, where a woman invites a monk who has entered upon the rains, saying: 'Come, honoured sir, I will give you gold[1] or I will give you gold ornaments[1] or I will give you a field or I will give you a site[2] or I will give you a bull[3] or I will give you a cow or I will give you a slave or I will give you a slave woman or I will give you (my) daughter as wife or I will be your wife or I will lead another wife to you.' If it then occurs to the monk: 'The mind is called quickly-changing[4] by the Lord, and this may be a danger to my Brahma-faring', he should depart. There is no offence in cutting short the rains. || 3 ||

"This is a case, monks, where a low class woman . . . a grown girl[5] . . . a eunuch invites a monk who has entered upon the rains . . . where relations invite . . . kings . . . thieves . . . men of abandoned life invite a monk who has entered upon the rains, saying: 'Come, honoured sir, we will give you gold . . . or we will give you a daughter as wife or we will lead another wife to you'. If it then occurs to the monk: 'The mind is called quickly-changing by the Lord . . .' . . . There is no offence in cutting short the rains. This is a case, monks, where a monk who has entered upon

[1] *hirañña suvaṇṇa*. See *B.D.* i. 28, *n.*
[2] *vatthu*. Probably meaning a site for a hut or a dwelling-place, as in Sangh. VI, VII.
[3] *gāvuṃ*.
[4] *lahuparivatta citta*. For this sentiment, *cf. S.* ii. 95, *Thag.* 1111; also the expression *vibbhantacitta* at *It.* p. 91; and *lahucittakata*, p. 101, above.
[5] *thullakumārī*; *cf.* above, p. 87, n. 6.

the rains sees a treasure[1] without an owner. If then it occurs to the monk: 'The mind is called quickly changing . . .' . . . There is no offence in cutting short the rains. ‖ 4 ‖

"This is a case, monks, where a monk who has entered upon the rains sees several monks striving for a schism in the Order. If then it occurs to the monk: 'A schism in an Order is called serious by the Lord,[2] do not let the Order be divided in my presence', he should depart. There is no offence in cutting short the rains.

"This is a case, monks, where a monk who has entered upon the rains hears: 'It is said that several monks are striving for a schism in the Order'. If then it occurs to that monk . . . in cutting short the rains. ‖ 5 ‖

"This is a case, monks, where a monk who has entered upon the rains hears: 'It is said that several monks in a certain residence are striving for a schism in the Order'. If it then occurs to the monk: 'Now these monks are my friends. I should speak to them, saying: Indeed, your reverences, a schism in the Order is called serious by the Lord, please do not let a schism in the Order be promoted by the venerable ones', and if he thinks: 'They will do my bidding, they will attend, they will give ear', he should depart. There is no offence in cutting short the rains. ‖ 6 ‖

"This is a case, monks, where a monk who has entered upon the rains hears: 'It is said that several monks in a certain residence [150] are striving for a schism in the Order'. If it then occurs to the monk: 'Now these monks are not friends of mine, but those who are friends of theirs are friends of mine; to these I shall speak, and when I have spoken to them, they will speak to them,[3] saying: Indeed, your reverences, a schism in the Order is called serious by the Lord . . .' (= ‖ 6 ‖) . . . in cutting short the rains. ‖ 7 ‖

"This is a case, monks, where a monk who has entered upon the rains hears: 'It is said that the Order in a certain residence is divided by several monks'. If it then occurs to the monk: 'Now these monks are friends of mine. I should

[1] *nidhi*; store, hoardings, treasure at *Sn.* 285, *Dhp.* 76, *Khu.* VIII. 2, 9. At *Jā.* vi. 79 explained as *vākaciranivāsana*, putting on a bark dress. *Cf.* the ruling as to picking up treasure (*ratana*) at Pāc. LXXXIV.

[2] At *Vin.* ii. 198, in speaking to Devadatta.

[3] *I.e.* to the schismatic monks.

speak to them, saying : . . . . (= || 6 ||) . . . in cutting short the rains. || 8 ||

"This is a case, monks, where a monk who has entered upon the rains hears : 'It is said that an Order in a certain residence is divided by several monks'. If it then occurs to the monk : 'Now these monks are not friends of mine, but those who are friends of theirs are friends of mine ; to these I shall speak, and when I have spoken to them, they will speak to them, saying : Indeed, your reverences, a schism in the Order is called serious by the Lord . . .' (= || 6 ||) . . . There is no offence in cutting short the rains. || 9 ||

"This is a case, monks, where a monk who has entered upon the rains hears : 'It is said that several nuns in a certain residence are striving for a schism in the Order'. If it then occurs to the monk : 'Now these nuns are friends of mine. I should speak to them, saying : Sisters, a schism in the Order is called serious by the Lord, please do not let a schism in the Order be promoted by the sisters', and if he thinks : 'They will do my bidding, they will attend, they will give ear', he should depart. There is no offence in cutting short the rains. || 10 ||

"This is a case, monks, where a monk who has entered upon the rains hears : 'It is said that several nuns in a certain residence are striving for a schism in the Order'. If it then occurs to the monk : 'Now these nuns are not friends of mine, but those who are friends of theirs are friends of mine ; to these I shall speak, and when I have spoken to them, they will speak to them, saying : Sisters, a schism in the Order . . .' (= || 10 ||) . . . there is no offence in cutting short the rains. || 11 ||

"This is a case, monks, where a monk who has entered upon the rains hears : 'It is said that the Order in a certain residence is divided by several nuns'. If it then occurs to the monk : 'Now these nuns are friends of mine. I should speak to them, saying : Sisters, a schism in the Order . . .' (= || 10 ||) . . . in cutting short the rains. || 12 ||

"This is a case . . . hears : 'It is said that the Order in a certain residence is divided by several nuns'. If it then occurs to the monk : 'Now these nuns are not friends of mine, but those who are friends of theirs are friends of mine ; to

these I shall speak, and when I have spoken to them, they will speak to them, saying: Sisters, a schism in the Order . . .' (= || 10 ||) . . . in cutting short the rains." || 13 || **11** ||

Now at that time a certain monk [**151**] became desirous of entering on the rains in a cow-pen.[1] They told this matter to the Lord. He said: "I allow you, monks, to enter on the rains in a cow-pen." The cow-pen was removed.[2] They told this matter to the Lord. He said: "I allow you, monks, to go to that cow-pen." || 1 ||

Now at that time, as the beginning of the rains was approaching, a certain monk became desirous of going in a caravan. They told this matter to the Lord. He said: "I allow you, monks, to enter on the rains in a caravan." Now at that time, as the beginning of the rains was approaching, a certain monk became desirous of going in a boat. They told this matter to the Lord. He said: "I allow you, monks, to enter on the rains in a boat." || 2 ||

Now at that time monks entered on the rains in hollow trees. People looked down on, criticised, spread it about, saying: "Like demon-worshippers."[3] They told this matter to the Lord. He said: "Monks, you should not enter on the rains in hollow trees. Whoever should (so) enter on them, there is an offence of wrong-doing." || 3 ||

Now at that time monks entered on the rains in forks of trees. People . . . spread it about, saying: "Like hunters." They told this matter to the Lord. He said: "Monks, you should not enter on the rains in the forks of trees. Whoever should (so) enter on them, there is an offence of wrong-doing." || 4 ||

Now at that time monks entered on the rains in the open air. When the gods rained they ran up to the foot of trees and to the shelter of a nimb tree.[4] They told this matter to the Lord. He said: "Monks, you should not enter on the rains in the

[1] *vaja*. *VA*. 1071 explains as the dwelling-place of cowherds. Word occurs at *A*. iii. 393, *Vism*. 166, 279 in meaning of "cow-pen".

[2] *vuṭṭhāsi*; *cf.* above p. 197, n. 1.

[3] *pisācillika*, or perhaps aboriginees. See *Vin. Texts* I. 318 n., and CV. V. **10**. 2; V. **27**. 5. *Cf. pisāca* above, p. 196.

[4] *nimbakosa*. *Kosa* can mean cavity, thus the hollow of a tree, or it might mean a sheath or enclosure, thus the shelter, the cover of a tree.

open air. Whoever should (so) enter on them, there is an offence of wrong-doing." || 5 ||

Now at that time monks entered on the rains without lodgings. They suffered from cold and they suffered from heat. They told this matter to the Lord. He said: "Monks, you should not enter on the rains without lodgings. Whoever should (so) enter on them, there is an offence of wrong-doing." || 6 ||

Now at that time monks entered on the rains in a charnel-house. People . . . spread it about, saying: "Like those who burn corpses". They told this matter to the Lord. He said: "Monks, you should not enter on the rains in a charnel-house. Whoever . . . wrong-doing." || 7 ||

Now at that time monks entered on the rains under a sunshade.[1] People . . . spread it about, saying: "Like cowherds". They told this matter to the Lord. He said: "Monks, you should not enter on the rains under a sunshade. Whoever . . . wrong-doing." || 8 || [152]

Now at that time monks entered on the rains in a water-jar.[2] People . . . spread it about, saying: "Like followers of other sects". They told this matter to the Lord. He said: "Monks, you should not enter on the rains in a water-jar. Whoever . . . of wrong-doing." || 9 || **12** ||

Now at that time an agreement came to be made by an Order in Sāvatthī that no one should be allowed to go forth during the rains. A nephew of Visākhā, Migāra's mother, having approached monks, asked for the going forth. Monks spoke thus: "Sir, an agreement was made by the Order that during the rains no one should be allowed to go forth. Wait, sir, until the monks have kept the rains; when they have kept the rains they will allow you to go forth." Then these monks, having kept the rains, spoke thus to the nephew of Visākhā, Migāra's mother: "Come now, sir, go forth." He spoke thus: "Honoured sirs, if I could have gone forth, I

[1] *chatta* is the regular word for sunshade. It can also mean a canopy.

[2] *cāṭi*, some big vessel; used for containing and transporting water at *Jā.* i. 99. 101. Perhaps above the long bath-like stone vessels still to be seen at Anurādhapura.

should have been pleased. But now, I, honoured sirs, will not go forth." || 1 ||

Visākha, Migāra's mother . . . spread it about, saying: " How can the masters make an agreement to the effect that no one should be allowed to go forth during the rains? At what time should *dhamma* not be followed?" Monks heard Visākhā, Migāra's mother, as she . . . spread it about. Then these monks told this matter to the Lord. He said: " Monks, an agreement that no one should be allowed to go forth during the rains should not be made. Whoever should make (one), there is an offence of wrong-doing." || 2 || **13** ||

Now at that time a rains-residence belonging to King Pasenadi of Kosala came to be assented to for the earlier period[1] by the venerable Upananda, the son of the Sakyans. As he was going to that residence, he saw on the way two residences with many robes. It occurred to him: " Now, suppose I should spend the rains in these two residences? Thus would many robes accrue to me." He spent the rains in these two residences. King Pasenadi of Kosala . . . spread it about, saying: " How can this master Upananda, the son of the Sakyans, having assented to our rains-residence, break his word? Is not lying condemned in many a figure by the Lord and restraint from lying extolled?" || 1 ||

Monks heard King Pasenadi of Kosala as he . . . spread it about. Those who were modest monks . . . spread it about, saying: " How can [153] the venerable Upananda, the son of the Sakyans, having assented to a rains-residence belonging to King Pasenadi of Kosala, break his word? Is not lying condemned in many a figure by the Lord and restraint from lying extolled?" || 2 ||

Then these monks told this matter to the Lord. Then the Lord on this occasion, having had the Order of monks convened, questioned the venerable Upananda, the son of the Sakyans, saying: " Is it true, as is said, Upananda, that you, having assented to a rains-residence belonging to King Pasenadi of Kosala, broke your word?"

" It is true, Lord." The awakened one, the Lord, rebuked him, saying:

[1] *purimikāya*, that is, for the first three months of the rainy season.

" How can you, foolish man, having assented to a rains-residence belonging to King Pasenadi of Kosala, break your word? Foolish man, is not lying condemned in many a figure by me and restraint from lying extolled? It is not, foolish man, for pleasing those who are not (yet) pleased . . ." and having rebuked him, having given reasoned talk, he addressed the monks, saying: || 3 ||

" This is a case, monks, where a rains-residence comes to be assented to by a monk for the earlier period. As he is going to that residence he sees on the way two residences with many robes. It occurs to him: 'What now if I should spend the rains in these two residences? Thus would many robes accrue to me.' He spends the rains in these two residences. Monks, the earlier period is not valid for that monk, and also there is an offence of wrong-doing in the assent. || 4 ||

" This is a case, monks, where a rains-residence comes to be assented to by a monk for the earlier period. As he is going to that residence he carries out Observance outside it, he reaches a dwelling-place on the day after the Observance day, he prepares a lodging, he sets out drinking-water and water for washing, he sweeps a cell, and, having nothing to do, he departs that self-same day. Monks, the earlier period is not valid for that monk, and also there is an offence of wrong-doing in the assent.

" This is a case, monks, . . . (= || 5 ||) . . . he sweeps a cell, and, having something to do, he departs that self-same day. Monks . . . in the assent. || 5 ||

" This is a case, monks, . . . and, having nothing to do, he departs, having spent two or three days. Monks, . . . in the assent.

" This is a case, monks, . . . and, having something to do, he departs, having spent two or three days. Monks, . . in the assent.

" This is a case, monks, . . . and, having stayed two or three days, he departs on some business that can be done in seven days. But he passes those seven days outside. Monks, . . . in the assent.

" This is a case, monks, . . . and, having stayed two or three days he departs on some business that can be done in seven

days. [154] He returns within seven days. Monks, the earlier period is valid for that monk, and there is no offence in the assent. || 6 ||

"This is a case, monks, . . . and having something to do before the Invitation,[1] he departs for seven days. Monks, whether that monk returns or whether he does not return to that residence, the earlier period is valid for that monk, and also there is no offence in the assent. || 7 ||

"This is a case, monks, where a rains-residence comes to be assented to by a monk for the earlier period. Having arrived at that residence he carries out the Observance, he reaches a dwelling-place on the day after the Observance day[2] . . . || 8-10 ||

"This is a case, monks, where a rains-residence comes to be assented to by a monk for the later period. As he is going to that residence he carries out Observance outside it . . . (*the whole passage is identical with* || 5-10 ||; *for* earlier period *read* later period; *for* before the Invitation *read* before the *komudī cātumāsinī*[3]) . . . and also there is no offence in the assent." || 11 || 14 ||

The Third Section: that on beginning the Rains

This is its key:

To enter on (the rains), and just when? how many? and during the rains,
and they did not want to, intentionally, to postpone, a lay-follower, [155]
Ill, and a mother, a father, and a brother, then a relation,
a person living with monks, a dwelling-place, and also beasts

[1] *Pavāraṇā*, a ceremony held at the end of the third month of the rains. See MV. IV.

[2] || 5-7 || are repeated, the only difference being that there the monk held Observance outside the residence to which he was going; here he holds it when he has arrived.

[3] *Cf.* p. 231, below. This is the full moon day of the month Kattikā, and marks the end of the later period for keeping the rains, and thus the end of the fourth month of the rainy season. See *Vin. Texts* i. 324, n. 2 and *Dial.* i. 66, n. 1. According to *DA.* 139 the white lotus, *kumuda*, blooms then.

of prey, creeping things,
And so thieves, and demons, burnt, and in regard to both[1],
carried away by water, was removed, and the majority, benefactors[2],
And about coarse and sumptuous (foods), beneficial medicines, an attendant,
a woman, a low class woman, and a grown girl, a eunuch, and about a relation,
Kings, thieves, men of abandoned life, a treasure, schisms, and by what is eightfold[3],
a cow-pen, and a caravan, and a boat, in a hollow, and in a fork,
A rains-residence in the open air, and about one who had no lodgings,
a charnel-house, and under a sunshade, and these went upon (the rains) in a water-jar,
An agreement, having assented, and Observance days outside,
the earlier, the later, one should combine them after the same fashion[4],
He departs having nothing to do, and likewise because he has something to do,
spending two or three days[5], and on business that can be done in seven days,
And then going away for seven days, whether he should return or should not come back,

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[1] *tadubhayena*. Word is not in the text. Reference is to MV. III. 9. 3, where the case is taken of both a village and monks' lodgings being burnt.

[2] *dāyaka*. Word not in the text, but it probably refers to the minority who, because believing, may be presumed to have given alms to the monks, MV. III. 10. 1. Indeed these three headings: "was removed, and the majority, benefactors" refer to one and the same episode, and should therefore not be counted as separate items in reckoning the total of "fifty-two items" in this Chapter.

[3] I.e. the eight ways of making a schism which the monk hears about, MV. III. 11. 6-13. The first way, which he sees, MV. III. 11. 5, has as its key-word the word "schisms" which also includes the next heading—"by what is eightfold".

[4] *yathānayena yojaye*, referring to the similar permutations of events which are repeated for the later as for the earlier period of the rains.

[5] The Cing. reading of *dvīhatīhaṃ vasitvāna* is to be preferred to Oldenberg's *dvīhatīhā ca puna*, "after two or three days and again", as it corresponds more closely to MV. III. 14. 6. The latter, however, might be justified by the three cases there mentioned of "two or three days".

In the key to the items the order[1] should observe the woven way.[2]

In this Chapter there are fifty-two items.[3] [156]

[1] *antarikā*, sphere, compass; interval, i.e. the intervals between the items, the range they cover, hence their order.

[2] *tantimagga*, the way that is strung or woven together, so the sacred text or tradition. *Cf. DA.* 2, *MA.* i. 2. *Tantibhadda* at *Vin.* i. 312, *tantidhara* at *Vism.* 99.

[3] This number is perhaps arrived at by (1) omitting " in regard to both " as a separate heading, being already included under " burnt "; (2) taking " was removed, majority, benefactors " as one heading (see n. 2 p. 206); (3) taking line † as one heading referring to MV. III. 11. 1, 2; (4) taking " schisms, and what is eightfold " as one heading (see n. 3 p. 206); (5) taking " the earlier, the later, one should combine them after the same fashion " as one heading (see n. 4 p. 206); (6) taking the last line but one as referring to one and the same eventuality, in MV. III. 14. 7.

THE GREAT DIVISION (MAHĀVAGGA) IV

At one time the enlightened one, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several monks, friends and associates, entered on the rains in a certain residence in the Kosala country. Then it occurred to these monks: "Now by what means can we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood?" || 1 ||

Then it occurred to these monks: "If we should neither address one another nor converse, but whoever should return first from the village for almsfood[1] should make ready a seat, should put out water for (washing) the feet, a footstool, a footstand, having washed a refuse-bowl[2] should set it out, should set out drinking water and water for washing; || 2 ||

Whoever should return last from the village for almsfood, if there should be the remains of a meal and if he should so desire, he may eat them; but if he does not so desire, he may throw them away where there is but little green grass[3] or he may drop them into water where there are no living creatures,[4] he should put up the seat, he should put away the water for (washing) the feet, the footstool, the footstand, he should put away the refuse-bowl having washed it, he should put away the drinking water and the water for washing, he should sweep the refectory, || 3 ||

Whoever should see a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation,[5] void and empty, should set out (water); if it is impossible for him (to do this) he should set out (water) by signalling with

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[1] From here to near the end of || 4 || *cf.* MV. X. 4. 5; CV. VIII. 5. 3; *M.* i. 207.

[2] This is a receptacle for the leavings of meals.

[3] *appaharita*, or few crops, or no green grass, *MA*. i. 94 explaining by *tiṇāni*, grasses, and referring to Pāc. XI.

[4] This sentence occurs also at MV. VI. 26. 6, *S.* i. 169, *Sn.* p. 15, *M.* i. 13.

[5] *Cf. MA*. ii. 242.

his hand, having invited a companion (to help him) by a movement of his hand[1]; but he should not for such a reason break into speech. Thus may we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood." ‖ 4 ‖

Then these monks neither addressed one another nor conversed. Whoever returned first from the village for almsfood made ready a seat, put out water for (washing) the feet, a footstool, a footstand, set out a refuse-bowl having washed it, set out drinking water and water for washing. ‖ 5 ‖ [157]

Whoever returned last from the village for almsfood, if there were the remains of a meal ate them if he so desired; if he did not so desire he threw them away where there was but little green grass or he dropped them into water where there were no living creatures, he put up the seat, he put away the water for (washing) the feet, the footstool, the footstand, he put away the refuse-bowl having washed it, he put away the drinking water and the water for washing, he swept the refectory. ‖ 6 ‖

Whoever saw a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void and empty, set out water. If it was impossible for him (to do this) he set out water by signalling with his hand, having by a movement of his hand invited a companion (to help him); but not for such a reason did he break into speech. ‖ 7 ‖

Now it was the custom for monks who had kept the rains to go and see the Lord.[2] Then these monks, having kept the rains, at the end of the three months packed away their lodgings and taking their bowls and robes, set out for Sāvatthī. In due course they approached Sāvatthī, the Jeta Grove,

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[1] *MA*. ii. 242 says that if any of these vessels is empty, having taken it to a pond and washed it inside and outside, having filtered water (into it), having set it down on the bank, they invite another monk (to help them) by a movement of the hand.

I think that *hatthavikārena* ("by a movement of the hand") and *hatthavilaṅghakena* ("by signalling with the hand") are complementary and are used to emphasise the gesture-language needed in place of speech. I therefore think that there should be no comma, as in Oldenberg's edn., after *hatthavikārena* (there is none at *M*. i. 207) since this makes the passage read "if it is impossible for him (to do this) by a movement of the hand", i.e. if he is not able to move the vessel single-handed. This is of course a possible reading, but it is not elegant Pali and balance and emphasis are lost.

[2] For following passage, *cf*. *B.D*. i. 153 f.

Anāthapiṇḍika's monastery and the Lord. Having approached, having greeted the Lord, they sat down at a respectful distance. Now it is the custom for awakened ones, for Lords to exchange friendly greetings with in-coming monks. || 8 ||

Then the Lord spoke thus to these monks: "I hope that you were well, monks, I hope that you kept going, I hope that, all together, on friendly terms and harmonious, you passed a comfortable rainy season and did not go short of almsfood?"

"We were well, Lord, we kept going, Lord, and we, Lord, all together, on friendly terms and harmonious, passed a comfortable rainy season and did not go short of almsfood." || 9 ||

Now, Truthfinders (sometimes) ask knowing, and knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they do not ask, knowing the right time (when not to ask). Truthfinders ask about what belongs to the goal, not about what does not belong to the goal; there is bridge-breaking for Truthfinders in whatever does not belong to the goal. In two ways do awakened ones, Lords question monks, either: "Shall we teach *dhamma*?" or "Shall we lay down a rule of training for disciples?"[1] Then the Lord spoke thus to these monks:

"But in what way did you, monks, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood?" || 10 ||

"In that connection did we, Lord, several friends and associates, enter on the rains in a certain residence in the Kosala country. Then it occurred to us, Lord: 'Now by what means can we, all together, on friendly terms and harmonious, spend a comfortable rainy season and [158] not go short of almsfood?' Then it occurred to us, Lord: 'If we should neither address one another[2] . . . Thus could we, all together, on friendly terms and harmonious, spend a comfortable rainy season and not go short of almsfood.' So we, Lord, neither addressed one another nor conversed. Whoever returned first from the village for almsfood made ready a seat[3] . . . but not for such a reason did he break into speech. Thus did we, Lord, all together, on friendly terms and

[1] As at *Vin.* i. 59, 250, iii. 6, 88-89.
[2] As in || 2-4 ||.
[3] As in || 5-7 ||.

harmonious, spend a comfortable rainy season and not go short of almsfood." || 11 ||

Then the Lord addressed the monks, saying: "Indeed, monks, these foolish men, having spent an uncomfortable time, pretend to have spent an equally comfortable time. Indeed, monks, these foolish men, having spent communion like beasts, pretend to have spent an equally comfortable time. Indeed . . . like sheep, pretend to have spent an equally comfortable time. Indeed . . . having spent communion in indolence, pretend to have spent an equally comfortable time. How, monks, can these foolish men observe an observance of members of (other) sects: the practice of silence?[1] || 12 ||

"It is not, monks, for pleasing those who are not (yet) pleased . . ." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, an observance of members of other sects, the practice of silence, should not be observed. Whoever should observe it, there is an offence of wrong-doing. I allow, monks, monks who have kept the rains to 'invite'[2] in regard to three matters: what has been seen or heard or suspected. That will be what is suitable for you in regard to one another, a removal of offences[3], an aiming at (grasping) the discipline.[4] || 13 ||

And thus, monks, should one invite. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. To-day is an Invitation day.[5] If it seems right to the Order, the Order may invite.' A monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak to it thus:

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[1] *mūgabbata*, custom of being dumb (*mūga*), according to *VA*. 1073, for three months. *Cf.* the monks who sat like dumb swine, *mūgasūkarā*, when they might have been speaking *dhamma*, above, p. 131.

[2] *pavāretuṃ*, a technical term used for a monk to 'invite' others at the end of the rains to tell him if he has been seen or heard or suspected to have committed any offences. If they do so, and he acknowledges an offence by seeing it and making amends for it, he becomes rid of it, and is therefore pure to take his place in the Order's business.

[3] *āpattivuṭṭhānatā*, or a rising up from an offence (or offences). *Cf. āpatti vuṭṭhitā* at MV. II. 3. 5, and *vuṭṭhāsi* at III. 10. 1, a village was removed.

[4] *vinayapurekkhāratā*. *Cf. atthapurekkhāra dhammapurekkhāra* at *e.g. Vin.* iii. 130, iv. 11, 277.

[5] *pavāraṇā*, invitation. *MA*. i. 93 distinguishes four kinds of *pavāraṇā* and places first this one held at the end of the rains.

'Your reverences, I invite the Order in respect of what has been seen or heard or suspected. Let the venerable ones speak to me out of compassion, and seeing I will make amends.[1] And a second time . . . And a third time, your reverences, I invite the Order in respect of what has been seen or heard or suspected. Let the venerable ones speak to me out of compassion, and seeing I will make amends.' A newly ordained monk, having arranged his upper robe over one shoulder . . . having saluted with joined palms, should speak to it thus: 'Honoured sirs, I invite the Order [159] in respect of what has been seen . . . And a second time . . . And a third time . . . and seeing I will make amends.'" || 14 || 1 ||

Now at that time the group of six monks remained[2] on seats while monks who were elders, sitting down on their haunches, were themselves inviting. Those who were modest monks . . . spread it about, saying: "How can this group of six monks remain on seats while monks who are elders, sitting down on their haunches, are themselves inviting?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks remained on seats . . . were themselves inviting?"

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"How, monks, can these foolish men remain on seats . . . are themselves inviting? It is not, monks, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, you should not remain on seats while monks who are elders, sitting down on their haunches, are themsleves inviting. I allow you, monks, to invite while each and every one is sitting down on his haunches." || 1 ||

Now at that time a certain elder, feeble with age, thinking: "Until all have invited", while sitting down on his haunches and waiting, fell down in a faint. They told this matter to the Lord. He said: "I allow you, monks, (each one) to sit down on his haunches during the period until he invites, and having invited, to sit down on a seat." || 2 || 2 ||

[1] I.e. for the offence imputed to him and "seen" by him.
[2] *acchanti*. *VA*. 1074 says they were sitting down, they did not stand up.

Then it occurred to monks: "Now, how many Invitation (days) are there?" They told this to the Lord. He said: "Monks, there are these two Invitation (days), the fourteenth and the fifteenth. These, monks, are the two Invitation (days)."[1] ‖ 1 ‖

Then it occurred to monks: "Now, how many (formal) acts for the Invitation are there?" They told this matter to the Lord. He said: "Monks, there are these four (formal) acts for the Invitation: a (formal) act for the Invitation (carried out) not by rule and when an assembly is incomplete . . . (=II. **14.** 2, 3; *read* act for the Invitation *instead of* act for Observance) . . . you, monks, should train yourselves thus". ‖ 2 ‖

Then the Lord addressed the monks, saying: "Gather together, monks, the Order will invite."[2] When he had spoken thus a certain monk spoke thus to the Lord: "There is, Lord, a monk who is ill. He has not come." He said: "I allow you, monks, to give the Invitation on behalf of a monk who is ill. And thus, monks, should it be given: That ill monk, [**160**] having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I will give the Invitation, convey the Invitation for me, invite on my behalf.' If he makes it understood by gesture, if he makes it understood by voice, if he makes it understood by gesture and voice, the Invitation comes to be given. If he does not make it understood by gesture . . . by gesture and voice, the Invitation does not come to be given. ‖ 3 ‖

If he thus manages this, it is good. If he does not manage it then, monks, that ill monk, having been brought to the midst of the Order on a couch or a chair, should invite. If, monks, it occurs to the monks who are tending the ill one . . . (= II. **22.** 2) . . . the ill one should not be moved from (that) place; the Order having gone there may invite, but one should not invite if an Order is incomplete. Whoever should so invite, there is an offence of wrong-doing. ‖ 4 ‖

"If, monks, the conveyor of the Invitation goes away then and there . . . (= MV. II. **22.** 3, 4; *read* Invitation, although

[1] *Cf.* MV. II. **14.** 1.
[2] *Cf.* MV. II. **22.** 1.

the Invitation, the conveyor of the Invitation *instead of* entire purity, although the entire purity, the conveyor of the entire purity) . . . there is an offence of wrong-doing for the conveyer of the Invitation. I allow you, monks, on an Invitation day to give the consent also by giving the Invitation; they are the Order's business."[1] || 5 || 3 ||

Now at that time his relations got hold of a certain monk on an Invitation day . . . (*as in* MV. II. **24**. 1-3; *read* Invitation day *for* Observance day, *and* gives the Invitation *for* declares his entire purity, *and* invites *for* carries out the Observance) . . . [**161**] . . .|| 3 || 4 ||

Now at that time five monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: "It is laid down by the Lord that an Order may invite[2], but we are (only) five persons. Now, how can we invite?" They told this matter to the Lord. He said: "I allow you, monks, to invite in an Order of five.[3]" || 1 ||

Now at that time four monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: "It is allowed by the Lord to invite in an Order of five, but we are (only) four persons. Now, how can we invite?" They told this matter to the Lord. He said: "I allow you, monks, to invite one another when you are (only) four. || 2 ||

"And thus, monks, should one invite: These monks should be informed by an experienced, competent monk, saying: 'Let the venerable ones listen to me. To-day is an Invitation day. If it seems right to the venerable ones, let us invite one another.' These monks should be spoken to thus by a monk who is an elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms: 'I, your reverences, invite the venerable ones in regard to what has been seen or heard or suspected.

[1] *Cf.* MV. II. **23**. 3.

[2] *Cf.* MV. IV. **1**. 14.

[3] The procedure for inviting an Order has been given in MV. IV. **1**. 14 and is not repeated here. "Inviting one another" when there are only four, three or two persons has not yet been explained, and so directions for the right method are given in the next paragraphs. Various sizes of *saṃghas* are given at MV. IX. **4**. 1, with the formal acts they may *not* carry out. This whole passage should be compared with MV. II. **26**. 1-10.

Let the venerable ones speak to me out of compassion, and seeing, I will make amends. And a second time . . . And a third time . . . and seeing, I will make amends.' These monks should be spoken to thus by a newly ordained monk, having arranged . . . 'I, honoured sirs, invite the venerable ones in regard to what has been seen or heard or suspected . . . And a second time . . . And a third time . . . and seeing, I will make amends.' " || 3 ||

Now at that time three monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: "It is allowed by the Lord to invite in an Order of five persons, and to invite one another when there are four, but we are (only) three persons. Now how can we invite?" They told this matter to the Lord. He said: "I allow you, monks, to invite one another when you are (only) three. And thus, monks, should one invite: These monks should be informed . . . (= || 3 ||) [162] . . . I will make amends.' " || 4 ||

Now at that time two monks were staying in a certain residence on an Invitation day. Then it occurred to these monks: "It is allowed by the Lord to invite in an Order of five (persons), to invite one another when there are four, to invite one another when there are three, but we are (only) two persons. Now, how can we invite?" They told this matter to the Lord. He said: "I allow you, monks, to invite one another when you are (only) two. || 5 ||

"And thus, monks, should one invite: The monk who is the elder, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to the newly ordained monk: 'I, your reverence, invite the venerable one in regard to what has been seen or heard or suspected. Let the venerable one speak to me out of compassion, and seeing, I will make amends. And a second time . . . And a third time . . . and seeing, I will make amends.' The newly ordained monk, having arranged his upper robe . . . with joined palms, should speak thus to the monk who is the elder: 'I, honoured sir, invite the venerable one . . . And a third time . . . and seeing, I will make amends.' " || 6 ||

Now at that time one monk was staying in a certain residence on an Invitation day. Then it occurred to that monk: "It is

allowed by the Lord to invite in an Order of five (persons), to invite one another . . . when there are (only) two, but I am alone. Now, how can I invite ? " They told this matter to the Lord. || 7 ||

He said : " This is a case, monks, where one monk is staying in a certain residence on an Invitation day. Monks, that monk, having swept the place to which monks return—an attendance hall or a pavilion or the root of a tree—having put out drinking water and water for washing, having made ready a seat, having made a light, should sit down. If other monks arrive, he may invite together with them ; if they do not arrive, he should determine : 'To-day is an Invitation day for me'. If he should not (so) determine, there is an offence of wrong-doing. || 8 ||

" Monks, there where five monks are staying, four should not invite in an Order, having conveyed the invitation for one. If they should (so) invite, there is an offence of wrong-doing. Monks, there where four monks are staying, three should not invite one another, having conveyed the invitation for one. If they should (so) invite, there is an offence of wrong-doing. Monks, there where three monks are staying, [**163**] two should not invite one another, having conveyed the invitation for one. If they should (so) invite, there is an offence of wrong-doing. Monks, there where two monks are staying, one should not determine, having conveyed the invitation for the other. If he should (so) determine, there is an offence of wrong-doing." || 9 || 5 ||

Now at that time a certain monk came to have fallen into an offence on an Invitation day.[1] Then it occurred to this monk : " It is laid down by the Lord that an offender should not invite,[2] and I have fallen into an offence. Now what line of conduct should be followed by me ? " They told this matter to the Lord. He said : " This is a case, monks, . . . (*cf.* II. **27**. 1, 2 ; *read* Invitation day *for* Observance day). . . When he has spoken thus, he may invite, but no obstacle should be put in the way of the Invitation from such a cause." || 1 ||

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[1] *Cf.* II. **27**. 1.
[2] *Cf.* below, p. 223.

Now at that time a certain monk, as he was himself inviting, remembered an offence.[1] Then it occurred to this monk: "It is laid down by the Lord that an offender should not invite, and I have fallen into an offence. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said: "This is a case, monks, where a monk, as he is himself inviting, remembers an offence. Monks, this monk should speak thus to the monk next to him: 'I, your reverence, have fallen into such and such an offence; removing from here,[2] I will make amends for that offence.' When he has spoken thus, he may invite, but no obstacle should be put in the way of the Invitation from such a cause. || 2 ||

"This is a case, monks, where a monk as he is himself inviting, becomes doubtful about an offence. Monks . . . (*cf.* MV. II. **27**. 5[3]) . . . When he has spoken thus he may invite, but no obstacle should be put in the way of the Invitation from such a cause." || 3 || **6** ||

Told is the First Portion for Repeating.

Now at that time several resident monks, five or more, collected together in a certain residence on an Invitation day.[4] They did not know that the other resident monks had not arrived. Thinking of the rule, thinking of discipline, thinking that they were complete, they invited while they were incomplete. While they were inviting, other resident monks, a larger number, arrived. They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where several resident monks . . . [**164**] . . . (*as in* || 1 || *above*) . . . While they are inviting, other resident monks, a larger number, arrive. Monks, those monks should invite again; there is no offence for those who have invited.[5] || 2 ||

"This is a case, monks, . . . other resident monks, a like number . . . a smaller number, arrive. Those who have invited have

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[1] *Cf.* MV. II. **27**. 4.

[2] Or, having risen up from here.

[3] Both Oldenberg, Vin. i. 164, and *Vin. Texts* i. 336 compare this part to MV. II. **27**. 4-8, which would mean that a monk also invited the Order collectively.

[4] *Cf.* MV. II. **28**. 1-7.

[5] *pavāritānaṃ*, for the inviters, corresponding to the "reciters" of MV. II. **28**. 2.

duly invited; the remainder should invite, and there is no offence for those who have invited. || 3 ||

"This is a case, monks, where several resident monks, five or more, collect together in a certain residence on an Invitation day . . . When they have just finished inviting, other resident monks, a larger number, arrive. Monks, those monks should invite again; there is no offence for those who have invited.

"This is a case, monks, . . . a like number . . . a smaller number, arrive. Those who have invited have duly invited; they[1] should invite in their presence, and there is no offence for those who have invited. || 4 ||

"This is a case, monks, . . . When they have just finished inviting but the assembly has not risen . . . (= || 4 ||) . . . no offence for those who have invited.

"This is a case . . . and part of the assembly has risen . . . (= || 4 ||) . . . no offence for those who have invited.

"This is a case, monks, where . . . the whole assembly has risen, and other resident monks, a larger number . . . a like number . . . a smaller number, arrive. Those who have invited have duly invited; they should invite in their presence, and there is no offence for those who have invited." || 5 ||

Told are the Fifteen Cases in which there is No Offence. || 7 ||

"This is a case, monks, where in a certain residence several resident monks, five or more, collect together on an Invitation day.[2] They know that other resident monks have not arrived. Thinking of the rule, thinking of discipline, thinking that they are incomplete they invite while they are incomplete. While they are inviting, other resident monks, a larger number, arrive. Monks, these monks should invite again, and there is an offence of wrong-doing for those who have invited. || 1 ||

"This is a case, monks, . . . [165] . . . a like number . . . a smaller number, arrive. Those who have invited have duly invited; the remainder should invite and there is an offence of wrong-doing for those who have invited. || 2 ||

"This is a case, monks, . . . When they have just finished inviting . . . and the assembly has not risen . . . part of the assembly has risen . . . the whole assembly has risen, and other

[1] I.e. the resident monks who arrive late.
[2] *Cf.* MV. II. 29.

resident monks, a larger number . . . a like number . . . a smaller number, arrive. Those who have invited have duly invited; they should invite in their presence, and there is an offence of wrong-doing for those who have invited. || 3 ||

Told are the Fifteen Cases on being Aware that an Assembly is incomplete when it is incomplete. || 8 ||

"This is a case, monks, where several resident monks, five or more, collect together on an Invitation day.[1] They know that other resident monks have not arrived. Thinking: 'Now, is it allowable for us to invite or is it not allowable?' they invite (although they are in doubt). While they are inviting, other resident monks, a larger number, arrive. Monks, these monks should invite again, and there is an offence of wrong-doing for those who have invited. || 1 ||

"This is a case, . . . (*cf.* IV. 8. 2, 3) . . . they should invite in their presence, and there is an offence of wrong-doing for those who have invited." || 2 ||

Told are the Fifteen Cases on Being in Doubt. || 9 ||

"This is a case,[2] . . . (*as in* || 9 || 1 ||) . . . Thinking, 'Indeed, it is allowable for us to invite, it is not unallowable for us', they, acting badly, invited. While they are inviting . . . offence of wrong-doing for those who have invited. || 1 ||

"This is a case,[3] . . . (*cf.* IV. 8. 2,3) . . . they should invite in their presence, and there is an offence of wrong-doing for those who have invited. || 2 ||"

Told are the Fifteen Cases on Acting Badly. || 10 ||

"This is a case,[4] . . . [166] . . . They know that there are other resident monks who have not arrived. Saying: 'These are perishing, these are being destroyed, what good are these to you?' they invite, aiming at a schism. While they are inviting, other resident monks, a larger number, arrive. Monks, those monks should invite again, and there is a grave offence for those who have invited. || 1 ||

[1] *Cf.* MV. II. 30.
[2] *Cf.* II. 31. 1.
[3] *Cf.* II. 31. 2.
[4] *Cf.* II. 32.

"This is a case, . . . (*cf.* IV. **8** 2, 3; *Read* grave offence *instead of* offence of wrong-doing; *in the case of* a like number, a smaller number *read* those who have invited have duly invited, the rest should invite) . . . they should invite in their presence, and there is a grave offence for those who have invited." || 2 ||

Told are the Fifteen Cases on aiming at a Schism. || **11** ||

Told are the Seventy-five Cases.

"This is a case,[1] . . . They know that other resident monks are entering within the boundary. They know that other resident monks have entered within the boundary. They see other resident monks entering within the boundary. They see other resident monks entered within the boundary. They hear other resident monks entering within the boundary. They hear other resident monks who have entered within the boundary.

"From a hundred and seventy-five triads referring to resident (monks) with resident (monks); to incoming (monks) with resident (monks); to resident (monks) with incoming (monks); to incoming (monks) with incoming (monks), there come to be seven hundred triads by means of (these) sets. || 1 || **12** ||

"This is a case, monks, where the fourteenth is (the Invitation day) for resident monks, the fifteenth for incoming monks . . . (= II. **34**. 1–**35**. 5. *Read* they should invite, they invite, on an Invitation day *instead of* Observance should be carried out, they carry out the Observance, on an Observance day) . . . if he knows, 'I am able to arrive this very day'. || 1 || **13** ||

"Monks, one should not invite in a seated assembly before a nun . . .[2] [**167**] . . . || 1-3 ||

"Monks, one should not invite by giving the Invitation of one on probation unless the assembly has not risen.[3] And, monks, one should not invite on a non-Invitation day unless the Order be unanimous." || 4 || **14** ||

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[1] *Cf.* II. **33**.

[2] See II. **36**. 1-3.

[3] *Cf.* II. **36**. 4.

Now at that time in a certain residence in the Kosala country there came to be a menace from savages on an Invitation day.[1] The monks were unable to invite by using the threefold formula.[2] They told this matter to the Lord. He said: "I allow you, monks, to invite by using a two-fold formula." The menace from the savages became even greater. The monks were unable to invite by using the two-fold formula. They told this matter to the Lord. He said: "I allow you, monks, to invite by using a onefold formula." The menace from the savages became even greater. The monks were unable to invite by using the onefold formula. They told this matter to the Lord. He said: "I allow you, monks, to invite those who keep the rains (all) together." || 1 ||

Now at that time in a certain residence people were giving gifts on an Invitation day until the night was almost ended. Then it occurred to those monks: "People are giving gifts until the night is almost ended. If the Order invites by the threefold formula, then the Order will not be invited before dawn breaks. Now what line of conduct should be followed by us?" They told this matter to the Lord. || 2 ||

He said: "This is a case, monks, . . . (as in || 2 ||) . . . before dawn breaks'. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. People [168] are giving gifts until the night is almost ended. If the Order invites by the threefold formula, then the Order will not be invited before dawn breaks. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.' || 3 ||

"This is a case, monks, where in a certain residence on an Invitation day monks are speaking *dhamma*, those versed in the discourses are chanting a discourse, the discipline experts are propounding discipline, the talkers on *dhamma* are discussing *dhamma*, monks are quarrelling[3] until the night is almost

[1] *Cf.* II. 15. 3.

[2] See IV. 1. 14. As Bu. at *VA*. 1077 seems to imply the motion (*ñatti*) could be shelved if the Order approves. Then the inviting monk had merely three times to repeat his request to invite the Order. Above, he is allowed to curtail the number of times he makes the request. *Cf. dvevācika* and *tevācika* above MV. I. 4. 5, I. 7. 10.

[3] "Quarrelling" really means arguing and disputing about points of *dhamma* and discipline.

ended. If it then occurs to these monks: 'Monks are quarrelling until the night is almost ended. If the Order invites by the threefold formula, then the Order will not be invited before dawn breaks', the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Monks are quarrelling . . . the Order will not be invited before dawn breaks. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.'" || 4 ||

Now at that time in a certain residence in the Kosala country a large Order of monks came to have collected together on an Invitation day, and (only) a small (place) was sheltered from the rain and a great cloud had come up. Then it occurred to these monks: "Now this large Order of monks has collected together, and (only) a small (place) is sheltered from the rain and a great cloud has come up. If the Order invites by the threefold formula, then the Order will not be invited before this cloud pours down rain. Now what line of conduct should be followed by us?" They told this matter to the Lord. || 5 ||

He said: "This is a case, monks, where in a certain residence a large Order of monks has collected together on an Invitation day, and (only) a small (place) . . . *as in* || 5 || *above*) . . . If it then occurs to these monks: 'Now this large Order of monks . . . pours down rain', the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This large Order of monks . . . pours down rain. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.' || 6 ||

"This is a case, monks, where in a certain residence on an Invitation day there comes to be a danger from kings . . . from thieves . . . from fire . . . from water . . . from human beings . . . from non-human beings . . . from beasts of prey . . . from creeping things . . . to life . . . to the Brahma-faring.[1] It then occurs to these monks: 'Now this is [169] a danger to the Brahma-faring. If the Order invites by the threefold formula, then the Order will not be invited before there is a danger to the Brahma-faring.' The Order should be informed by an

[1] *Cf.* above p. 148.

experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This is a danger to the Brahma-faring. If the Order invites by the threefold formula, then the Order will not be invited before there is a danger to the Brahma-faring. If it seems right to the Order, the Order may invite those who keep the rains together by a twofold formula, by a onefold formula.' " ‖ 7 ‖ 15 ‖

Now at that time the group of six monks invited (while they were) offenders. They told this matter to the Lord. He said: "Monks, an offender should not invite. Whoever (such) should invite, there is an offence of wrong-doing. I allow you, monks, having obtained leave from whatever offender is inviting, to reprove him for the offence."[1] ‖ 1 ‖

Now at that time the group of six monks, (although) obtaining leave, did not wish to give leave. They told this matter to the Lord. He said: "I allow you, monks, to suspend the invitation[2] of one not giving leave. And thus, monks, should it be suspended: If on an Invitation day, whether the fourteenth or the fifteenth, one should say in the presence of that individual, in the midst of the Order: 'Honoured sirs, let the Order listen to me. The individual so-and-so is an offender; I am suspending his invitation; one should not invite in his presence', the invitation comes to be suspended." ‖ 2 ‖

Now at that time the group of six monks, saying: "Before well behaved monks suspend our invitation"[3], themselves suspended beforehand, without ground, without reason, the invitation of pure monks who were not offenders, and they also suspended the invitation of those who had (already) invited. They told this matter to the Lord. He said: "Monks, one should not suspend without ground, without reason, the invitation of pure monks who are not offenders. Whoever should (so) suspend it, there is an offence of wrong-doing. Nor, monks, should one suspend the invitation of those who have invited. Whoever should (so) suspend it, there is an offence of wrong-doing. ‖ 3 ‖

[1] *Cf.* MV. II. 16. 1.
[2] *pavāranam ṭhapetum*, *cf.* *Vin.* ii. 5, 22, 32.
[3] *Cf.* MV. II. 16. 3.

"Monks, an invitation comes to be (duly) suspended thus, not (duly) suspended thus. And how, monks, does an invitation come to be not (duly) suspended? If, monks, one suspends an invitation when the invitation has been spoken, uttered and brought to a close by the threefold formula, the invitation comes to be not (duly) suspended. If, monks, one suspends an invitation when the invitation has been spoken, uttered and brought to a close by a twofold formula . . . by a onefold formula . . . by those keeping the rains together, [170] an invitation comes to be not (duly) suspended. It is thus, monks, that an invitation comes to be not (duly) suspended. || 4 ||

"And how, monks, does an invitation come to be (duly) suspended? If, monks, one suspends an invitation when the invitation has been spoken, uttered, but not brought to a close[1] by the threefold formula, the invitation comes to be (duly) suspended. If, monks, one suspends . . . but not brought to a close by the twofold formula . . . by the onefold formula . . . by those keeping the rains together, the invitation comes to be (duly) suspended. It is thus, monks, that an invitation comes to be (duly) suspended. || 5 ||

"This is a case, monks, when on an Invitation day a monk suspends (another) monk's invitation. If other monks know concerning this monk: 'This venerable one is not pure in the conduct of his body, he is not pure in the conduct of his speech, he is not pure in his mode of livelihood; he is ignorant, inexperienced; he is not competent when being himself questioned to give an explanation[2],' and if having snubbed[3] him, they say: 'That's enough, monk, let there be no strife, let there be no quarrel, let there be no dispute, let there be no contention', the Order may invite. || 6 ||

"This is a case, monks, . . . (*as in* || 6 || *above*) ' . . . is pure in the conduct of his body, but he is not pure in the conduct of his speech, he is not pure in his mode of livelihood . . . to give an explanation', . . . the Order may invite. || 7 ||

"This is a case, monks, . . . (*as in* || 6 || *above*) ' . . . is pure in

[1] Correct in the Pali text *pariyositāya* to *apari-*, as noted at *Vin. Texts* i. 342, n. 1.

[2] *anuyogaṃ dātuṃ*.

[3] *omadditvā*, having crushed. *VA*. 1078 says that it is here a verbal crushing.

the conduct of his body, he is pure in the conduct of his speech, but he is not pure in his mode of livelihood . . .' . . the Order may invite. || 8 ||

" This is a case, monks . . . (*as in* || 6 || *above*) ' . . . is pure in the conduct of his body, pure in the conduct of his speech, pure in his mode of livelihood ; but he is ignorant, inexperienced ; he is not competent when himself being questioned . . .' . . . the Order may invite. || 9 ||

" This is a case, monks, . . . (*as in* || 6 || *above*) ' . . . is pure in the conduct of his body . . . pure in his mode of livelihood ; he is learned, experienced ; he is competent when being himself questioned to give an explanation ', one should speak thus to him : ' If you, your reverence, suspend this monk's invitation, why do you suspend it ? Do you suspend it on account of a falling away from moral habit[1] ? Do you suspend it on account of a falling away from good habits[2] ? [171] Do you suspend it on account of a falling away from (right) view[3] ? ' || 10 ||

" If he should speak thus : ' I suspend it on account of a falling away from moral habit . . . a falling away from (right) view ', one should speak thus to him : ' But does your reverence know what is a falling away from moral habit . . . a falling away from (right) view ? ' If he should speak thus : ' I know, your reverence, what is a falling away from moral habit . . . a falling away from (right) view ', one should speak thus to him : ' But which, your reverence, is a falling away from moral habit, which is a falling away from good habits, which is a falling away from (right) view ? ' || 11 ||

" If he should speak thus : ' This is a falling away from moral habit : the four offences involving defeat, the thirteen offences entailing a formal meeting of the Order. This is a falling away from good habits : a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong-doing, an offence of wrong speech. This is a falling away from (right)

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[1] Defined at *A.* i. 268 as onslaught on creatures, taking what is not given, wrong conduct in sense-pleasures, lying, slandering, using harsh words, babbling. These three " falling aways " or failures are mentioned above p. 82 f.

[2] *A.* i. 268 has *cittavipatti* for *ācāravipatti* of above.

[3] Defined at *A.* i. 268 in the terms of Ajita Kesakambalin's annihilationist views (*cf.* *D.* i. 55).

view: a wrong view, taking up an extreme view[1]', one should speak thus to him: 'But if you, your reverence, suspend this monk's invitation, do you suspend it on account of what was seen, do you suspend it on account of what was heard, do you suspend it on account of what was suspected?' || 12 ||

"If he should speak thus: 'I am suspending it on account of what was seen, or, I am suspending it on account of what was heard, or, I am suspending it on account of what was suspected', one should speak to him thus: 'But, if you, your reverence, are suspending this monk's invitation on account of what was seen, how have you seen, when have you seen, where have you seen? Have you seen him committing an offence involving defeat? Was he seen committing an offence entailing a formal meeting of the Order? Was he seen committing a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong-doing, an offence of wrong speech? And where were you? And where was this monk? And what were you doing? And what was this monk doing?' || 13 ||

"If he should speak thus: 'But I, your reverences, am not suspending this monk's invitation on account of what was seen, but I am suspending the invitation on account of what was heard', one should speak to him thus: 'But, if you, your reverence, suspend this monk's invitation on account of what was heard, what have you heard, how have you heard, when have you heard, where have you heard? Did you hear that he had committed an offence involving defeat? Did you hear that he had committed an offence entailing a formal meeting of the Order? Did you hear that he had committed a grave

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[1] *antaggāhikā diṭṭhi*. See Morris, *J.P.T.S.*, 1884, p. 70, "the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to the Saṅgīti Suttanta (*D.* iii. 216) are *sakkāyo anto*, *sakkāyasamuddo anto*, *sakkāyanirodho anto*". With *D.* iii. 216, *cf. A.* iii. 401, and see *P.E.D.* which questions Morris' interpretation of *anta* as goal. *Antaggāhikā diṭṭhi* also occurs at *D.* iii. 45, *A.* i. 154, ii. 240, iii. 130, *Vbh.* 367. Various such "extreme views" are mentioned at *S.* ii. 17, 19, 63, *Pts.* i. 151 ff. *DA.* iii. 839 explains: "this view is called 'taking up an extreme' through taking up the extreme (*anta*) of the annihilationists." *AA.* ii. 254 explains "a view established having taken up the extreme (*anta*) of what is founded on the ten" ("doctrines of the annihilationist", *G.S.* i. 138, n. 1). *AA.* iii. 279 explains: "established having taken up (the position of) the eternalist or the annihilationist." Ten "divers views" are mentioned at *S.* iii. 258, while ten "extreme views" are differentiated from ten "wrong views" at *NdA.* i. 162. These two sets of ten are mentioned at *Nd.* i. 113, with twenty *sakkāyadiṭṭhi* (*Nd.* i. 112).

offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong-doing, an offence of wrong speech? Did you hear from a monk? Did you hear from a nun . . . a probationer . . . a novice . . . a woman novice . . . a layfollower . . . a woman layfollower . . . kings . . . king's ministers . . . from leaders of (other) sects . . . from disciples of (other) sects?' || 14 ||

"If he should speak thus: 'But I, your reverences, am not suspending this monk's invitation on account of what was heard, but I am suspending the invitation on account of what was suspected', one should speak to him thus: 'But, if you, your reverence, are suspending this monk's invitation on account of what was suspected, what did you suspect, how did you suspect, when did you suspect, where did you suspect? [172] Did you suspect that he had committed an offence involving defeat? Did you suspect that he had committed an offence entailing a formal meeting of the Order? Did you suspect that he had committed a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong-doing, an offence of wrong speech? Did you suspect, having heard from a monk . . . from disciples of (other) sects?' || 15 ||

"If he should speak thus: 'But I, your reverences, am not suspending this monk's invitation on account of what was suspected, moreover I do not know on account of what I am suspending this monk's invitation', and if, monks, the reproving monk does not satisfy his intelligent fellows in the Brahma-faring with his explanation, it is sufficient to say that the reproved monk is blameless. But if the reproving monk satisfies his intelligent fellows in the Brahma-faring with his explanation, it is sufficient to say that the reproved monk is blameworthy. || 16 ||

"If that reproving monk, monks, admits that he has defamed (another monk) with an unfounded charge of an offence involving defeat, then the Order, having charged him with an offence entailing a formal meeting of the Order,[1] may invite. If, monks, that reproving monk admits that he has defamed (another monk) with an unfounded charge of an offence entailing

[1] See For. Meet. VIII.

a formal meeting of the Order, the Order, having had him dealt with according to the rule,[1] may invite. If, monks, that reproving monk admits that he has defamed (another monk) with an unfounded charge involving a grave offence, an offence of expiation, an offence which ought to be confessed, an offence of wrong doing, an offence of wrong speech, the Order, having had him dealt with according to the rule,[2] may invite. || 17 ||

" If, monks, that reproved monk admits that he has committed an offence involving defeat, the Order, having expelled him, may invite. If, monks, that reproved monk admits that he has committed an offence entailing a formal meeting of the Order, the Order, having charged him with an offence entailing a formal meeting of the Order, may invite. If, monks, that reproved monk admits that he has committed a grave offence . . . an offence of wrong speech, the Order, having had him dealt with according to the rule, may invite. || 18 ||

" This is a case, monks, where a monk comes to have committed a grave offence on an Invitation day. Some monks view it as a grave offence, other monks view it as an offence entailing a formal meeting of the Order. Monks, those monks who view it as a grave offence, having led that monk to one side, having had him dealt with according to the rule, having approached the Order, should speak to it thus: ' Your reverences, the monk who has fallen into that offence has made amends for it according to rule. If it seems right to the Order, the Order may invite.' || 19 ||

" This is a case, monks, where a monk comes to have committed a grave offence on an Invitation day. Some monks view it as a grave offence, other monks view it as an offence of expiation. Some [173] monks view it as a grave offence, other monks view it as an offence which ought to be confessed. Some monks view it as a grave offence, other monks view it as an offence of wrong-doing. Some monks view it as a grave offence, other monks view it as an offence of wrong speech. Monks, those monks who view it as a grave offence . . . (= || 19 ||) ' . . . the Order may invite '. || 20 ||

" This is a case, monks, where a monk comes to have com-

[1] See Pāc. LXXVI.
[2] *Cf.* Saṅgh. IX (*Vin.* iii. 170). *VA.* 1078 says that offences incurred in all these cases are those of wrong-doing.

mitted an offence of expiation on an Invitation day . . . an offence which ought to be confessed . . . an offence of wrong-doing . . . an offence of wrong speech. Some monks view it as an offence of wrong speech, other monks view it as an offence entailing a formal meeting of the Order. Monks, those monks who view it as an offence of wrong speech . . . (= || 19 ||) ' . . . the Order may invite '. || 21 ||

" This is a case, monks, where a monk comes to have committed an offence of wrong speech on an Invitation day. Some monks view it as an offence of wrong speech, other monks view it as a grave offence ; some monks . . . as an offence of wrong speech, other monks . . . of expiation ; some monks . . . offence of wrong speech, other monks . . . which ought to be confessed ; some monks view it as an offence of wrong speech, other monks view it as an offence of wrong-doing. Monks, those monks who view it as an offence of wrong speech . . . (= || 19 ||) ' . . . the Order may invite '. || 22 ||

" This is a case, monks, where if on an Invitation day a monk should speak in the midst of the Order, saying : ' Honoured sirs, let the Order listen to me. This matter is known but not the individual[1] '. If it seems right to the Order, the Order, having set aside the matter, may invite[2] ', and he should be spoken to thus : ' Your reverence, Invitation is laid down by the Lord for those who are pure. If the matter is known but not the individual, speak about that now at once.' || 23 ||

" This is a case, monks, where if on an Invitation day a monk should speak in the midst of the Order, saying : ' Honoured sirs, let the Order listen to me. This individual is known but not the matter. If it seems right to the Order, the Order, having set aside the individual, may invite ; and he should be spoken to thus : ' Your reverence, Invitation is laid down by the Lord for those who are complete.[3] If the individual is known but not the matter, speak about that now at once.' || 24 ||

" This is a case, monks, . . . ' Honoured sirs, let the Order listen to me. This matter is known and the individual. If

[1] Ie., the person who committed the offence or " matter ", *vatthu*.
[2] *VA*. 1078 says " when we know the person, then we will reprove him, but let the Order invite now ".
[3] A complete Order.

it seems right to the Order, the Order, having set aside the matter and the individual, may invite', and he should be spoken to thus: 'Your reverence, Invitation is laid down by the Lord for the pure and for those who are complete. If the matter is known and also the individual, speak about that now at once.' || 25 ||

"If, monks, the matter is known before an Invitation day, the individual afterwards, it is right to say so. If, monks, [174] the individual is known before an Invitation day, the matter afterwards, it is right to say so. If, monks, both the matter and the individual are known before an Invitation day, and (a monk) opens up (the cases) after the Invitation is finished, there is an offence of expiation for opening up."[1] || 26 || **16** ||

Now at that time several monks, friends and associates, entered on the rains in a certain residence in the Kosala country. In their neighbourhood other monks, makers of strife, makers of quarrels, makers of dispute, makers of contention, makers of legal questions in an Order, entered on the rains, saying: "When these monks have kept the rains we will suspend the invitation on an Invitation day." But those monks heard: "It is said that in our neighbourhood other monks . . . entered on the rains, saying: 'When these monks . . . on an Invitation day.' Now, what line of conduct should be followed by us?" They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where several monks, friends and associates, enter on the rains in a certain residence. In their neighbourhood . . . (*as in* || 1 ||) '. . . on an Invitation day'. I allow you, monks, to carry out two or three Observances with these monks on the fourteenth (day)[2], thinking: 'How can we invite before those monks (invite)?' If, monks, those monks who are makers of strife . . . makers of legal questions in an Order, arrive at a residence, then, monks, those

[1] See Pāc. 63, where it is an offence to open up for further discussion a matter already settled.

[2] *VA.* 1079 says, "here, the fourth and fifth are the two 'fourteen (days)', but there is usually a third 'fourteenth'; therefore the third and fourth, or the third, fourth and fifth are the two or three 'fourteenths' that should be carried out. Thus there come to be two 'fourteenths'. Proceeding thus —the thirteenth or fourteenth for the makers of strife—these will invite on an Invitation day that is a fifteenth (day)".

resident monks, having gathered together quickly, may invite; and having invited, they should say (to the others): 'We, your reverences, have invited; let the venerable ones do what seems fitting.' ‖ 2 ‖

"If, monks, those monks who are makers of strife . . . makers of legal questions in the Order, arrive unexpectedly at that residence, those resident monks should make ready a seat, they should bring forward water for washing the feet, a foot-stool, a footstand, having gone to meet them they should receive their bowls and robes, they should offer them drinking water; having looked after them, (then) having gone outside the boundary, they may invite; having invited, they should say (to the others): 'We, your reverences, have invited; let the venerable ones do what seems fitting.' ‖ 3 ‖

"If they should thus manage this, it is good. But if they do not manage it, the resident monks should be informed by an experienced, competent resident monk, saying: 'Let the venerable ones who are residents listen to me. If it seems right to the venerables ones, we may now carry out the Observance, we may recite the Pātimokkha, [175] we may invite on the next new-moon day[1]'. If, monks, those monks who are makers of strife . . . makers of legal questions in the Order, should speak thus to these monks: 'All right, your reverences, but let us invite now at once', they should be spoken to thus: 'But you, your reverences, are not masters of our Invitation (-day), we will not invite yet'. ‖ 4 ‖

"If, monks, these monks who are makers of strife . . . makers of legal questions in the Order, should stay on until that new-moon day, then, monks, the resident monks should be informed by an experienced, competent resident monk . . . '. . . let us invite on the next full-moon day[2]' . . . (*as in* ‖ 4 ‖) '. . . we will not invite yet'. ‖ 5 ‖

"If, monks, those monks who are makers of strife . . . should stay on until that full-moon day, then monks, these monks, each and every one, must invite on the next full-moon day of the *komudī cātumāsinī*,[3] (even if) they are unwilling. ‖ 6 ‖

"If, monks, while these monks are themselves inviting, an

[1] *kāḷe.*
[2] *juṇhe; cf.* above, p 185.
[3] See above, p. 205, n. 3.

ill one suspends the invitation of one who is not ill, he should be spoken to thus: 'The venerable one is ill, and it is said by the Lord that one who is ill is not able to endure being questioned. Wait, your reverence, until you are well, when you are well you can reprove him if you desire to do so.' If being spoken to thus, he (nevertheless) reproves him, in disrespect there is an offence of expiation.[1] || 7 ||

"If, monks, while these monks are themselves inviting, one who is not ill suspends an ill one's invitation, he should be spoken to thus: 'Your reverence, this monk is ill, and it is said by the Lord that one who is ill is not able to endure being questioned. Wait, your reverence, until this monk is well; when he is well you can reprove him if you desire to do so'. If being spoken to thus, he (nevertheless) reproves him, in disrespect there is an offence of expiation. || 8 ||

"If, monks, while these monks are themselves inviting, an ill one suspends an ill one's invitation, he should be spoken to thus: 'The venerable ones are ill . . . being questioned. Wait, your reverence, until you are (both) well; when he is well you can reprove him if you desire to do so'. If, being spoken to thus, he (nevertheless) reproves him, in disrespect there is an offence of expiation. || 9 ||

"If, monks, while these monks are themselves inviting, one who is not ill suspends the invitation of (another) who is not ill, the Order having questioned both closely and cross-questioned them, having had them dealt with according to the rule, may invite." || 10 || **17** ||

Now at that time several monks, friends and companions, [**176**] entered on the rains in a certain residence in the Kosala country. While these were staying together on friendly terms and harmonious, a certain comfort was arrived at. Then it occurred to these monks: "While we are staying together . . . arrived at. But if we should invite now, it may be that (some) monks, having invited, may set forth on tour, and so we will come to lose[2] this comfort. Now what line of conduct should be followed by us?" They told this matter to the Lord. || 1 ||

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[1] *Cf.* also Pāc. LIV.

[2] *paribāhirā*, external to, outside; as a noun, outsiders.

He said: "This is a case, monks, where several monks, friends and companions, enter on the rains in a certain residence. While these are staying together . . . arrived at. If it then occurs to these monks: 'While we are staying together . . . so we will come to lose this comfort'. I allow you, monks, to make a protection of an Invitation day.[1] ‖ 2 ‖

"And thus, monks, should it be made: Each and every one should gather together in the same place; when they have gathered together, the Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. While we were staying together . . . so will we come to lose this comfort. If it seems right to the Order, the Order may make a protection of an Invitation day, it may carry out the Observance, it may recite the Pātimokkha now; the Order may invite on the next *komudī cātumāsinī* day. This is the motion. ‖ 3 ‖

"'Honoured sirs, let the Order listen to me. While we were staying together . . . so will we come to lose this comfort. The Order is making a protection of the Invitation day; it will carry out the Observance, it will recite the Pātimokkha now; it will invite on the next *komudī cātumāsinī* day. If the making a protection of the Invitation day (by the Order) is pleasing to the venerable ones (so that) it will carry out the Observance, will recite the Pātimokkha now, and will invite on the next *komudī cātumāsinī* day, you should be silent; he to whom it is not pleasing should speak. A protection of the Invitation day is made by the Order, it will carry out the Observance, it will recite the Pātimokkha now, and it will invite on the next *komudī cātumāsinī* day. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' ‖ 4 ‖

"If, monks, when these monks have made a protection of an Invitation day, any monk should speak thus: 'I want, your reverences, to set forth on a tour of the country, I have business to do in the country', he should be spoken to thus: 'Very

[1] *pavāraṇāsaṃgaha*. *VA*. 1080 says that "when the *pavāraṇāsaṃgaha* has been given, there comes to be as it were an avoidance during the rains; incoming monks can not take their (the resident ones') lodgings, nor should the rains be cut short by them, for, having invited, they get the chance to set out on tour even during (the rains)". The monks protect their harmony by postponing the Invitation day to the end of the rainy season.

well, your reverence, you can go when you have invited.' And [177] if, monks, that monk, while he is inviting, suspends another's invitation, he should be spoken to thus: 'You, your reverence, are not master of my Invitation day, I will not invite yet'. And if, monks, any monk suspends that monk's invitation while that monk is inviting, the Order, having questioned both closely and cross-questioned them, should have them dealt with according to the rule. || 5 ||

"If, monks, that monk, having concluded his business in the country, returns again to that residence before the *komudī cātumāsinī* day and if, monks, while those monks are inviting, any monk suspends that monk's invitation, he should be spoken to thus: 'You, your reverence, are not master of my Invitation day, I have invited (already)'. If, monks, while those monks are inviting, that monk suspends any monk's invitation, the Order, having questioned both closely and having cross-questioned them, and having had them dealt with according to the rule, may invite." || 6 || **18** ||

The Fourth Section: that on Invitation

In this Section are forty-six items. This is its key:—

Having kept the rains they went to see the teacher in Kosala,
communion that was uncomfortable (and) like beasts, suitable
 in regard to one another,
Inviting on a seat,[1] and two, (formal) act, ill one, relations,
kings, and thieves, and men of abandoned life, likewise monks
 who are enemies of monks,
Five, four, three, two, one, fallen, he doubted, he remembered,
the whole Order, being in doubt, greater, like, smaller (number),
Resident monks, the fourteenth, the two communions by mark,
should arrive, not in a seated (assembly), giving leave of
 absence, non-invitation,
About savages, almost ended, great cloud, and an obstacle,
 invitation,
they do not give (leave), 'in case our', and not (duly) suspended,
 for a monk,

[1] *pavārentāpaṇā*. I follow the reading *pavārent 'āsane* of Cing. edn., and as suggested by Oldenberg at *Vin.* i. 379 (see || 2 ||).

'Or on what?', and which in regard to what is seen, heard, suspected,
reproving and reproved, grave offence, matter, strife,
And a protection of an Invitation day, not master, may invite. [178]

THE GREAT DIVISION (MAHĀVAGGA) V

At one time the awakened one, the Lord, was staying at Rājagaha on Mount Vulture Peak. Now at that time King Seniya Bimbisāra of Magadha ruled with supreme authority over eighty thousand villages. Now at that time, at Campā, a merchant's son called Soṇa Koḷivisa[1] was delicately nurtured and down came to have grown on the soles of his feet. Then King Seniya Bimbisāra of Magadha, having had those eighty thousand village overseers[2] convened, sent a messenger to Soṇa Koḷivisa on some business, saying: "Let Soṇa come, I want Soṇa to come." || 1 ||

Then Soṇa Koḷivisa's parents spoke thus to Soṇa Koḷivisa: "The king, dear Soṇa, wants to see your feet. Do not you, dear Soṇa, stretch out your feet towards the king; sit down cross-legged in front of the king, and as you are sitting down the king will see your feet." Then they sent Soṇa Koḷivisa away in a palanquin. Then Soṇa Koḷivisa approached King Seniya Bimbisāra of Magadha, having approached, having greeted King Seniya Bimbisāra of Magadha, he sat down cross-legged in front of the king. So King Seniya Bimbisāra of Magadha saw the down that was growing on the soles of Soṇa Koḷivisa's feet. || 2 ||

Then King Seniya Binbisāra of Magadha, having instructed those eighty thousand village overseers in matters concerning this world, dismissed them, saying: "You, good sirs, are now instructed by me in matters concerning this world; go along, pay homage to this Lord, and our Lord will instruct you in transcendental matters." Then those eighty thousand village overseers approached Mount Vulture Peak. || 3 ||

Now at that time the venerable Sāgata[3] was the Lord's attendant. Then those eighty thousand village overseers

[1] This Soṇa episode recurs, in a shorter form, at *A.* iii. 374-9. Soṇa's verses at *Thag.* 632-644. Legend of how he came to be called Soṇa (golden) given in *ThagA.* (see *Pss. Breth.* p. 275 f.), and *AA.* i. 233 f. At *A.* i. 24 he is called foremost of those who put forth energy; his clan name is there spelt Koḷivisa.

[2] *VA.* 1081 speaks of these as sons of (respectable) families living in these villages.

[3] *Cf. Vin.* iv. 108, where Sāgata's behaviour gave rise to the offence of drinking strong drink. See *B.D.* ii. 382, n. 6.

approached the venerable Sāgata; having approached, [179] they spoke thus to the venerable Sāgata: "Honoured sir, these eighty thousand village overseers are approaching here to see the Lord. It were good, honoured sir, if we might have a chance to see the Lord."

"Well, then, do you, venerable ones, remain[1] here for a moment until I have let the Lord know." || 4 ||

Then the venerable Sāgata, having stepped down[2] from the moonstone (step)[3] in front of the eighty thousand watching village overseers, having stepped up[3] in front of the Lord, spoke thus to the Lord: "Lord, these eighty thousand village overseers are approaching here to see the Lord. Lord, does the Lord think it is now the right time for this?"

"Well, then, do you, Sāgata, make a seat ready in the shade of the dwelling-place." || 5 ||

"Very well, Lord," and the venerable Sāgata having answered the Lord in assent, having taken a chair, having stepped down from in front of the Lord, having stepped up on the moonstone (step) in front of the eighty thousand watching village overseers, made ready a seat in the shade of the dwelling-place. Then the Lord, having issued from the dwelling-place, sat down on the seat made ready in the shade of the dwelling-place. || 6 ||

Then those eighty thousand village overseers approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. Then those eighty thousand village overseers paid respect only to the venerable Sāgata, not likewise to the Lord. Then the Lord, knowing by reasoning of mind the minds of those eighty thousand village overseers, addressed the venerable Sāgata, saying: "Well then, do you, Sāgata, abundantly show a state of further-men,[4] a wonder of psychic power."

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[1] *hotha.*

[2] *nimujjitvā . . . ummujjitvā.* These two verbs are often used of plunging into and emerging from water. Here they seem to mean getting off one step and on to another.

[3] *pāṭikā,* such as is (in the old cities of Ceylon) an architectural feature placed at the bottom of a short flight of steps leading up to a *vihāra* or a "temple". See *Mhvs.* 31, 61. Nowadays it is called "moonstone step", although in shape it is half a circle. It is called "half-moon stone", *aḍḍhacandapāsāṇa,* at *VA.* 1081.

[4] *uttarimanussadhamma.* See *B.D.* i., Intr. p. xxiv ff.

"Very well, Lord," and the venerable Sāgata, having answered the Lord in assent, having risen above the ground,[1] paced up and down in the air, in the atmosphere, and he stood, and he sat down, and he lay down, and he smoked[2] and he blazed,[3] and then he vanished. || 7 ||

Then the venerable Sāgata, having shown in the air, in the atmosphere, various states of further-men and wonders of psychic power, having inclined his head towards the Lord's feet, spoke thus to the Lord: "Lord, the Lord is my teacher, I am a disciple; Lord, the Lord is my teacher, I am a disciple". Then those eighty thousand village overseers, saying: "Indeed it is marvellous, indeed, it is wonderful, that even a disciple can be of such great psychic power, of such great might. What must the teacher be?" paid respect only to the Lord, not likewise to the venerable Sāgata. || 8 ||

Then the Lord, knowing by reasoning of mind the minds of those eighty thousand village overseers, talked a progressive talk,[4] that is to say talk on giving, talk on moral habit, [180] talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that their minds were ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to them that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the way. And as a clean cloth without black specks will easily take dye, even so as those eighty thousand village overseers were (sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose: that, "whatever is of the nature to uprise, all that is of the nature to stop." || 9 ||

These, having seen *dhamma*,[5] attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "Excellent, Lord, it is excellent, Lord. Just as,

[1] See *B.D.* i. p. 79, n. 6.
[2] *dhūpāyati*. At *Vin.* iv. 109 a verb used to describe his activities is *padhūpāsi*, he blew forth smoke.
[3] He is also said to have blazed at *Vin.* iv. 109
[4] *Cf. Vin.* i. 15-16.
[5] *Cf. Vin.* i. 12.

Lord, one should set upright what has been upset or should uncover what is covered or should point out the way to one who is astray or should bring a lamp into the darkness so that those with eyes might see forms, even so is *dhamma* explained in many a figure by the Lord. We, Lord, are those going to the Lord for refuge, to *dhamma* and to the Order of monks. May the Lord receive us as layfollowers gone for refuge on this day for as long as life lasts." ‖ 10 ‖

Then it occurred to Soṇa Koḷivisa: "In so far as I understand *dhamma* taught by the Lord it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure, and polished like a conch-shell. What now if I, having cut off hair and beard, having donned yellow robes, should go forth from home into homelessness?" Then those eighty thousand village overseers, delighted with the Lord's speech, having given thanks for it, having risen from the seat, having greeted the Lord, departed keeping their right sides towards him. ‖ 11 ‖

Then Soṇa Koḷivisa, soon after those eighty thousand village overseers had departed, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Soṇa Koḷivisa spoke thus to the Lord: "In so far as I, Lord, understand *dhamma* taught by the Lord it is not easy for those who live in a house to lead the Brahma-faring that is wholly complete, wholly pure and polished like a conch-shell. I want, Lord, having cut off hair and beard, having donned yellow robes, to go forth from home into homelessness. Lord, may the Lord let me go forth." So Soṇa Koḷivisa received the going forth in the Lord's presence, he received ordination. And soon after he was ordained [**181**] the venerable Soṇa stayed in the Cool Grove. ‖ 12 ‖

Because of his great output of energy in pacing up and down his feet broke, the place for pacing up and down in became stained with blood as though there had been slaughter of cattle. Then as the venerable Soṇa was meditating in private a reasoning arose in his mind thus: "Those who are the Lord's disciples dwell putting forth energy; I am one of these, yet my mind is not freed from the cankers with no grasping, and moreover there are my family's possessions. It might be

possible to enjoy the possessions and to do good. Suppose that I, having returned to the low life, should enjoy the possessions and should do good?" ‖ 13 ‖

Then the Lord, knowing by mind the venerable Soṇa's reasoning of mind, as a strong man might stretch out his bent arm, or might bend back his outstretched arm, so did he, vanishing from Mount Vulture Peak, appear in the Cool Grove.[1] Then the Lord, touring the lodgings together with several monks, approached the venerable Soṇa's place for pacing up and down in. The Lord saw that the venerable Soṇa's place for pacing up and down in was stained with blood, and seeing (this), he addressed the monks, saying:

"Now why, monks, is this place for pacing up and down in stained with blood as though there has been slaughter of cattle?"

"Lord, because of the venerable Soṇa's great energy in pacing up and down his feet broke, and this place for pacing up and down in is stained with his blood as though there had been slaughter of cattle." ‖ 14 ‖

Then the Lord approached the venerable Soṇa's dwelling-place, and having approached he sat down on an appointed seat. And the venerable Soṇa, having greeted the Lord, sat down at a respectful distance. The Lord spoke thus to the venerable Soṇa as he was sitting at a respectful distance:

"Soṇa, as you were meditating in private did not a reasoning arise in your mind like this: 'Those who are the Lord's disciples dwell putting forth energy . . . (*as in* ‖ 13 ‖) . . . Suppose that I, having returned to the low life, should enjoy the possessions and should do good'?"

"Yes, Lord."

"What do you think about this, Soṇa? Were you clever at the lute's stringed music when formerly you were a householder?"

"Yes, Lord."

"What do you think about this, Soṇa? When the strings of your lute were too taut, was your lute at that time tuneful and fit for playing?"

"No, indeed, Lord." ‖ 15 ‖

[1] *A.* iii. 374 adds, after Cool Grove, "in front of the venerable Soṇa". This would balance end of ‖ 17 ‖ below.

What do you think about this, Soṇa ? When the strings of your lute were too slack, was your lute at that time tuneful and fit for playing ? "

" No, indeed, Lord."

" What do you think about this, Soṇa ? When the strings of your lute were neither too taut nor too slack, but were keyed to an even pitch[1], was your lute at that time tuneful and fit for playing ? "

" Yes, Lord."

" Even so, Soṇa, does too much output of energy conduce to restlessness, [182] does too feeble energy conduce to slothfulness. ‖ 16 ‖

" Therefore do you, Soṇa, determine upon evenness[2] in energy and pierce the evenness of the faculties[3] and reflect upon it.[4] "

" Yes, Lord," the venerable Soṇa answered the Lord in assent. Then the Lord, having exhorted the venerable Soṇa with this exhortation,[5] as a strong man might stretch out his bent arm or might bend back his outstretched arm, so did he, vanishing from in front of the venerable Soṇa in the Cool Grove, appear on Mount Vulture Peak. ‖ 17 ‖

After that[6] the venerable Soṇa determined upon evenness in energy and he pierced the evenness of the faculties and reflected upon it. Then the venerable Soṇa, dwelling alone, aloof, earnest, ardent, self-resolute, having soon realised here and now by his own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, abided in it, and he understood : Destroyed is birth, lived is the Brahma-faring,

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[1] *same guṇe patiṭṭhitā.*

[2] On the readings *samataṃ* (as here) and *samathaṃ*, see *G.S.* iii. 267, n. 3. The former is perhaps the more likely to be meant, and would carry out the idea of the " even pitch ".

[3] *indriyānaṃ ca samataṃ paṭivijjha.* *VA.* says : " pierce the evenness, the even nature of the faculty of faith and so on, the evenness of the faculties that are connected : so faith with wisdom and wisdom with faith, energy with contemplation and contemplation with energy."

[4] *tattha ca nimittaṃ gaṇhāhi.* *Nimittaṃ gaṇhāti* can mean to grasp a sign, a salient feature ; or to reflect on a mental object. *VA.* 1081 says : mindfulness as to this evenness should arise ; seize on that characteristic of (or, reflect on) tranquillity, insight, the ways, the fruits, and practise these.

[5] Referred to at *AA.* i. 237 as *vīṇovāda*, the exhortation on the lute ; *cf.* *Pss. Breth.* p. 276.

[6] *aparena samayena.*

done is what was to be done, there is no more of being such and such. And so the venerable Soṇa became one of the perfected ones. || 18 ||

When the venerable Soṇa had attained perfection, it occurred to him: "Suppose I were to declare profound knowledge[1] in the Lord's presence?" Then the venerable Soṇa approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Soṇa spoke thus to the Lord: || 19 ||

"Lord, that monk who is one perfected, who has destroyed the cankers, lived the life, done what was to be done, shed the burden, won his own goal, destroyed utterly the fetter of becoming, and is wholly freed by profound knowledge, he comes to be intent upon[2] six matters: he comes to be intent upon renunciation, he comes to be intent upon aloofness, he comes to be intent upon non-harming, he comes to be intent upon the destruction of grasping, he comes to be intent upon the destruction of craving, he comes to be intent upon non-confusion. || 20 ||

"Perhaps, Lord, one of the venerable ones here might think: 'Could it be that this venerable one is intent upon renunciation depending upon mere faith alone?' But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers, has lived the life, done what was to be done, not seeing aught in himself to be done or to be added to what has been done, being passionless comes to be intent on renunciation because of the destruction of passion, being without hatred comes to be intent on renunciation because of the destruction of hatred, being without confusion comes to be intent on renunciation because of the destruction of confusion. || 21 ||

"Perhaps, Lord, one of the venerable ones here might think: 'Could it be that this venerable one [183] is intent on aloofness while hankering after gains, honour, fame?' But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers . . . or to be added to what has been done, being passionless comes to be intent on aloofness because

[1] *aññā*, gnosis.
[2] *adhimutta*, striving for.

of the destruction of passion, being without hatred . . . being without confusion comes to be intent on aloofness because of the destruction of confusion. || 22 ||

"Perhaps, Lord, one of the venerable ones here might think: 'Could it be that this venerable one is intent on non-harming, is backsliding from the essence to the contagion of habit and custom[1]?' But this, Lord, is not to be regarded thus. Lord, the monk who has destroyed the cankers . . . or to be added to what has been done, being passionless comes to be intent on non-harming because of the destruction of passion, being without hatred . . . being without confusion comes to be intent on non-harming because of the destruction of confusion. || 23 ||

"Being passionless he comes to be intent on the destruction of grasping because of the destruction of passion, being without hatred he comes to be intent on the destruction of grasping because of the destruction of hatred, being without confusion he comes to be intent on the destruction of grasping because of the destruction of confusion; being passionless he comes to be intent on the destruction of craving because of the destruction of passion, being without hatred he comes to be intent on the destruction of craving because of the destruction of hatred, being without confusion he comes to be intent on the destruction of craving because of the destruction of confusion; being passionless he comes to be intent on non-confusion because of the destruction of passion, being without hatred he comes to be intent on non-confusion because of the destruction of hatred, being without confusion he comes to be intent on non-confusion because of the destruction of confusion. || 24 ||

"Thus, Lord, even if[2] shapes cognisable by the eye come very strongly into the field of vision of a monk whose mind is wholly freed, they do not obsess his mind for his mind comes to be undefiled,[3] firm, won to composure, and he notes its

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[1] *sīlabbataparāmāsa*. *VA*. 1082 explains: *sīlañ ca vatañ ca parāmasitvā gahitaṃ gahaṇamattaṃ*, "the mere holding on to what is held to, having rubbed up against (come into contact with) moral habit (or, good works) and custom" (as though this were enough).

[2] As also at *A*. iv. 404.

[3] *amissikata*. *VA*. 1082 explains this to mean unmixed with (or, undefiled by) the *kilesas* (obstructions).

passing hence.[1] If sounds cognisable by the ear . . . if scents cognisable by the nose . . . if tastes cognisable by the tongue . . . if touches cognisable by the body . . . if mental objects[2] cognisable by the mind[3] come very strongly into the field of thought of a monk whose mind is wholly freed, they do not obsess his mind for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence. ‖ 25 ‖

"It is as if, Lord, there were a rocky mountain slope without a cleft, without a hollow, of one mass, and as if wild wind and rain should come very strongly from the eastern quarter—it would neither tremble nor quake nor shake violently; and as if wild wind and rain should come very strongly from the western quarter . . . from the northern quarter . . . from the southern quarter—it would neither tremble nor quake nor shake violently. Even so, Lord, if shapes cognisable by the eye come very strongly into the field of vision of a monk whose mind is wholly freed . . . if mental objects cognisable by the mind come very strongly into the field of thought of a monk whose mind is wholly freed, they do not obsess his mind, for his mind comes to be undefiled, firm, won to composure, and he notes its passing hence." ‖ 26 ‖

If one is intent upon renunciation and mind's aloofness[4],
If one is intent upon non-harming and destruction of grasping, [184]
If one is intent upon destruction of craving and mind's non-confusion,
Having seen sensations' rise, his mind is wholly freed.
For that monk whose mind is calmed and wholly freed
There is nothing to add to what has been done, there is naught to be done.
As a rock of one mass by wind is never moved,[5]
So shapes, tastes, sounds, scents, touches and all

[1] *VA.* 1083 says this means: "he sees the arising and passing away of that mind", *tassa cittassa uppādam pi vayam pi passati.*
[2] *dhammā.*
[3] *mano.*
[4] These lines, to the end, form the conclusion of the verses ascribed to Soṇa Kolivisa at *Thag.* 640-644. They also occur at *A.* iii. 378 f. Metrical translations are at *Pss. Breth.* 277 and *G.S.* iii. 269 f. Version above, and that at *Vin. Texts* ii. 12 are rather more literal in places; but none of the others recognises that *dhammā* means mental objects (last line but one), and already referred to by Soṇa (as the sixth " sense-datum ").
[5] This line occurs at *Dh.* 81.

Pleasant and unpleasant mental objects[1] stir not a man like this.
His mind is firm, well freed,[2] and he notes its passing hence. || 27 ||

Then the Lord addressed the monks, saying: "Thus, monks, do young men of family declare profound knowledge. The goal is spoken of but the self is not obtruded. But then it seems to me that there are some foolish men here who declare profound knowledge for fun; these afterwards come to disaster."[3] || 28 ||

Then the Lord addressed the venerable Soṇa, saying: "You, Soṇa, have been delicately nurtured. I allow for you, Soṇa, sandals with one lining."

"But I, Lord, gave up eighty cartloads of gold[4] when I went forth from home into homelessness, and a herd of seven elephants.[5] Because of this there will be speakers against me, saying: 'Soṇa Koḷivisa gave up eighty cartloads of gold when he went forth from home into homelessness, and a herd of seven elephants; and now this very (person) is clinging on to[6] sandals with one lining.' || 29 ||

"If the Lord will allow them to the Order of monks, I too will make use of them, but if the Lord will not allow them to the Order of monks, neither will I make use of them." Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

"Monks, I allow sandals with one lining. Monks, doubly lined[7] sandals should not be worn, trebly lined[7] sandals should

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[1] See note at MV I. 11. 2 (above) for further references.

[2] *Thag.* 644 reads *visaññuttaṃ* instead of *vippamuttaṃ* (as above and at *A.* iii. 379).

[3] This paragraph occurs at *A.* iii. 359. *Cf. A.* i. 218; *G.S.* i. 198, n. 2; *Miln.* 396. *VA.* 1083 explains "the goal is spoken of" by saying "if he is called an arahant, that is the goal spoken of. But properly (*eva*) it should be taken as 'the meaning of a sutta from the explanation of a suttanta'" (*attha* means both goal and meaning). It explains "the self is not obtruded" as "if (the profound knowledge) is declared thus, 'I am an arahant', the self is not obtruded" (or mentioned or brought forward, *na upanīta*).

[4] Misprint at *Vin.* i. 185 has been corrected at *Vin. Texts* ii. 13, n. 3 to *asītisakaṭavāhe hiraññaṃ*.

[5] *VA.* 1083 says that here this herd (retinue, array, *anīka*) is called six cow-elephants and one bull-elephant.

[6] *satto* (with instrumental), or 'is enamoured of'.

[7] *diguṇa* . . . *tiguṇa*.

not be worn, sandals with many linings[1] should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing." || 30 || 1 ||

Now at that time the group of six monks wore sandals that were entirely dark green[2] . . . that were entirely yellow . . . that were entirely red . . . that were entirely crimson . . that were entirely black . . . that were dyed entirely orange[3] . . that were dyed entirely multi-coloured.[4] People looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, sandals that are entirely dark green are not to be worn . . . sandals that are dyed entirely multi-coloured are not to be worn. Whoever should wear (any of these), there is an offence of wrong-doing." || 1 ||

Now at that time the group of six monks [185] wore sandals with dark green straps[5] . . . with yellow straps . . . with red straps . . . with crimson straps . . . with black straps . . . with dyed orange straps . . . with dyed multi-coloured straps. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses". They told this matter to the Lord. He said:

"Monks, sandals with dark green straps . . . sandals with dyed multi-coloured straps are not to be worn. Whoever should wear (any of these), there is an offence of wrong-doing." || 2 ||

Now at that time the group of six monks wore sandals with heel-coverings[6] . . . sandals that were knee-boots[7] . . . sandals

[1] *gaṇaṃgaṇupāhanā*: *VA.* 1083 says "sandals with upwards of four linings".

[2] *nīlika*. See *B.D.* ii. 407, n. 2, 408, n. 1, 2.

[3] *mahāraṅgaratta*. *VA.* 1083, "the colour of a centipede's back".

[4] *mahānāmaratta*. *VA.* 1083 says, "it is when the colours are mixed, the colours of pale foliage, but the Kurundiya calls it the colours of the *paduma*-lotus flowers". These could be red or white. *Mahānāma* may be the name of a plant, however.

[5] *vaṭṭikā*. *VA.* 1084 reads *vaḍḍhikā*, and explains by *vaddha*.

[6] *khallakabaddha*. *Cf. PvA.* 127. See note at *Vin. Texts* ii. 15 on doubtful meaning of the nature of all these forms of foot-covering, so curiously called *upāhana*, sandals or slippers.

[7] *puṭabaddha*. *VA.* 1084 says "it is called a Greek (*yonaka*) sandal; it covers the whole foot as far as the knee".

that were top-boots[1] . . . sandals that were filled with cotton[2] . . . sandals of (many hues like) partridges' wings[3] . . . sandals pointed with rams' horns . . . sandals pointed with goats' horns . . . sandals (ornamented) with scorpions' tails . . . sandals sewn round with peacocks' tail feathers . . . embroidered[4] sandals. People looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses". They told this matter to the Lord. He said:

"Monks, sandals with heel-coverings should not be worn . . . embroidered sandals should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing." || 3 ||

Now at that time the group of six monks wore sandals decorated with lion-skins[5] . . . with tiger-skins . . . with panther-skins . . . with black antelope-skins . . . with otter[6]-skins . . . with cat-skins . . . with squirrel-skins . . . with owl-skins[7]. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, sandals decorated with lion-skins . . . with owl-skins are not to be worn. Whoever should wear (any of these) there is an offence of wrong-doing." || 4 || 2 ||

Then the Lord, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood with a certain monk as his attendant. Then that monk went limping along behind the Lord. A certain lay follower, having put on sandals with many linings, saw the Lord coming from afar; seeing him, having taken off his sandals, he approached the Lord;

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[1] *pāliguṇṭhima*. These covered the upper *pāda*, foot or leg, but not the knee, *VA*. 1084.

[2] *tūlapuṇṇika*. On the three kinds of cotton, *tūla*, see *B.D.* iii. 92, and n. 2 there.

[3] *tittirapattika*. *VA*. 1084 explains by *tittirapattasadisā vicittavaddhā*, which is followed in above translation, although "dyed multi-coloured" has already been dealt with.

[4] *citra*; often means variously coloured or gaily coloured. *Cf. citrūpāhana* at *D*. i. 7.

[5] *VA*. 1084 "they are made having joined the lion-skin to the edges, as to a seam of a robe".

[6] *udda*. Meaning uncertain, see *Vin. Texts* ii. 16, n. 5. Both Coomaraswamy, *Some Pali Words*, *HJAS*, Vol. IV, no. 2, p. 133, and *DPPN* *sub.* art. Dabbapuppha Jātaka, take *udda* as otter. *Cf. uddapota* at *Cp*. I. x. 2.

[7] *VA*. 1084 explains *ulūka*, owl, by *pakkhibiḷāla*, flying fox.

having approached, having greeted the Lord, he approached that monk; having approached, having greeted that monk, he spoke thus: || 1 ||

"Why, honoured sir, does the master limp?"

"My feet are split, sir."

"See, honoured sir, here are sandals." [186]

"No, sir, sandals with many linings are objected to[1] by the Lord."

"Take these sandals, monk."[2] Then the Lord in this connection having given reasoned talk, addressed the monks, saying:

"I allow you, monks, sandals with many linings that have been cast off. Monks, new sandals with many linings are not to be worn. Whoever should wear (these), there is an offence of wrong-doing." || 2 || 3 ||

Now at that time the Lord was pacing up and down without sandals in the open air. Monks who were elders, thinking: "The teacher is pacing up and down without sandals", also paced up and down without sandals. The group of six monks, while the teacher was pacing up and down without sandals and while monks who were elders were pacing up and down without sandals, paced up and down with sandals on. Those who were modest monks . . . spread it about, syaing: "How can this group of six monks, while the teacher is pacing up and down without sandals, and while monks who are elders are pacing up and down without sandals, pace up and down with sandals on?" || 1 ||

Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that the group of six monks, while the teacher . . . with sandals on?"

"It is true, Lord." The awakened one, the Lord, rebuked them, saying:

"How monks, can these foolish men, while the teacher was pacing up and down without sandals, and while monks who are elders were pacing up and down without sandals, pace up

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[1] *paṭikkhittā*. Note that he does not say "not allowed".

[2] As pointed out at *Vin. Texts* ii. 17, n. 1, this must be understood as spoken by Gotama. A layman did not address a monk as "monk", but Gotama is constantly recorded to do so.

and down with sandals on? For, monks, even these white-frocked householders, on account of procuring a craft for their livelihood, will be respectful, deferential, courteous[1] towards their teachers. ‖ 2 ‖

"Herein, monks, let your light shine forth so that you who have thus gone forth in this *dhamma* and discipline which are well taught may be[2] respectful, deferential, courteous towards teachers,[3] grades of teachers,[4] preceptors, grades of preceptors.[5] It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, you should not pace up and down with sandals on while teachers, grades of teachers, preceptors, grades of preceptors are pacing up and down without sandals. Whoever should (so) pace up and down, there is an offence of wrong-doing. And, monks, you should not wear sandals within a monastery. Whoever should wear them (there), there is an offence of wrong-doing." ‖ 3 ‖ 4 ‖

Now at that time a certain monk came to have an affliction of corns on his feet.[6] Having taken hold of that monk, they made him go out to relieve himself. As the Lord was touring the lodgings he saw those monks who, having taken hold of that monk, [187] were making him go out to relieve himself, and seeing (this), he approached those monks, having approached, he spoke thus to those monks: ‖ 1 ‖

"What, monks, is this monk's disease?"

"Lord, this venerable one has an affliction of corns on the feet, and having taken hold of him, we are making him go

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[1] These three words also at *Vin.* i. 45; *A.* iii. 15.

[2] *Cf.* MV. X. 2. 20.

[3] The four teachers meant here, according to *VA.* 1085, are those for the going forth, for ordination, for the resources, for the recitation (of the Pātimokkha). *Cf. Vism.* 94.

[4] *ācariyamatta.* *VA.* 1085 says that one of six years' standing is for one (i.e. to teach one) of no (full) year's standing; so one of seven years' standing will be for one of one year's standing, one of eight for one of two, one of nine for one of three, one of ten for one of four years' standing.

[5] *upajjhāyamatta.* *VA.* 1085: these are monks who are friends and companions of a preceptor, or of any who are ten years one's senior (in the Order).

[6] *pādakhilābādha.* *Khila* may here mean an eruption. *VA.* 1085: the flesh comes to have stood out from (or left, *nikkhanta*) the foot, like a stake (reading *khila*; *cf. Jā.* v. 204 *khilāni*, v.l. *khilāni*, meaning "sharp stakes").

out to relieve himself." Then the Lord in this connection having given reasoned talk, addressed the monks, saying:

" I allow, monks, he whose feet are painful or he whose feet are split or he who has an affliction of corns on the feet, to wear sandals." || 2 || 5 ||

Now at that time monks got up on to couches and chairs with unwashed feet, and robes and lodgings were soiled.[1] They told this matter to the Lord. He said:

" I allow you, monks, when you think: 'I will get up now on to a couch or a chair', to wear sandals." || 1 ||

Now at that time, monks, going to an Observance-hut[2] and to a meeting-place at night, in the dark trod upon stumps of trees and on thorns, and their feet became painful. They told this matter to the Lord. He said:

" I allow you, monks, to use sandals within a monastery, a torch, a light, a staff.[3]" || 2 ||

Now at that time the group of six monks, getting up in the night towards dawn, having put on wooden shoes,[4] paced up and down in the open air talking in high, loud, rasping[5] tones a variety of worldly talk,[6] that is to say talk of kings, talk of thieves, talk of great ministers, talk of armies, talk of dangers, talk of battles, talk of food, talk of drink, talk of clothes, talk of beds, talk of garlands, talk of scents, talk of relations, talk of vehicles, talk of villages, talk of little towns, talk of towns, talk of the country, talk of women, talk of heroes,[7] talk of streets, talk of wells, talk of those departed before, talk of diversity, speculation about the world, speculation about the sea, talk on becoming and not becoming thus or thus; and they both killed insects, having trodden on them, and also made monks fall away from contemplation.[8] || 3 ||

Those who were modest monks looked down upon, criticized,

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[1] *Cf. Vin.* ii. 174.

[2] *uposathagga*; *cf. Vin.* iii. 66. There is also *uposathāgāra*, translated above, e.g. II. 9. 1 as " Observance-hall ".

[3] *kattaradaṇḍa*; *cf. Vin.* ii. 76, 217, iii. 160. The last part of the rule of || 4 || 3 || appears to be nullified by this rule at 6. 2.

[4] *kaṭṭhapāduka*.

[5] *khaṭakhaṭasaddā*, sounds of clearing the throat.

[6] *tiracchānakathā*; *cf. B.D.* iii. 82 for notes.

[7] *sūrakathā* here; see *B.D.* iii. 82, n. 5.

[8] *Cf. A.* iii. 343, iv. 343.

spread it about, saying: "How can this group of six monks, getting up in the night towards dawn, having put on wooden shoes, pace up and down in the open air talking in high, loud, rasping tones a variety of worldly talk . . . and both kill insects, having trodden on them, and also make monks fall away from contemplation?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks, getting up in the night towards dawn . . . and made monks fall away from contemplation?" [**188**]

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, wooden shoes are not to be worn. Whoever should wear (them), there is an offence of wrong-doing." ‖ 4 ‖ **6** ‖

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Benares. In due course, walking on tour, he arrived at Benares. The Lord stayed there near Benares at Isipatana in the deer-park. Now at that time the group of six monks, thinking, "Wooden shoes are objected to by the Lord", having had young palmyra palms[1] cut, wore shoes of palmyra palm leaves; those young palmyra palms which were cut, withered. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, having had young palmyra palms cut, wear shoes of palmyra palm leaves? These young palmyra palms which were cut, are withering. These recluses, sons of the Sakyans, are harming life that is one-facultied[2]". ‖ 1 ‖

Monks heard these people who looked down upon, criticised, spread it about. Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks, having had young palmyra palms cut, wear shoes of palmyra palm leaves, and that those young palmyra palms which were cut are withering?"

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[1] *tālataruṇa*, possibly meaning the shoots of the palm trees; but I think not, for it was probably the young trees themselves that withered once the monks had had some of their leaves cut off, and not just the cut leaves or sprouts or shoots.

[2] *Cf. B.D.* ii. 223, 226, iii. 320.

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"How, monks, can these foolish men, having had young palmyra palms cut, wear shoes of palmyra palm leaves (so that) the young palmyra palms wither? For, monks, people think that there are living things in a tree.[1] It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, you should not wear shoes of palmyra palm leaves. Whoever should wear (them), there is an offence of wrong-doing." || 2 ||

Now at that time the group of six monks, thinking: "Shoes of palmyra palm leaves are objected to by the Lord", having had young bamboos cut, wore shoes of bamboo leaves; those young bamboos that were cut withered . . . (*as in* || 1, 2 ||. *Read* bamboo *instead of* palmyra palm) . . . " . . . Monks, you should not wear shoes of bamboo leaves. Whoever should wear (them), there is an offence of wrong-doing." || 3 || 7 ||

Then the Lord, having stayed at Benares for as long as he found suiting, set out on tour for Bhaddiya. In due course, walking on tour, he arrived at Bhaddiya. The Lord stayed there at Bhaddiya in the Jātiyā Grove.[2] [189] Now at that time the monks of Bhaddiya were addicted to the practice of ornamenting their shoes in a variety of ways. They made *tiṇa*-grass shoes and had them made . . . *muñja*-grass shoes and had them made . . . shoes of reeds and had them made . . . marshy date-palm[3] shoes and had them made . . . *kamala*-grass[4] shoes and had them made, they made woollen shoes and had them made; they neglected the recitation, the

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[1] *Cf. B.D.* ii. 223, 227 (omitted by mistake: insert before "It is not, foolish men . . .").

[2] Mentioned at *Vin.* i. 241, iii. 37; *A.* iii. 36.

[3] *hintāla*. Monier Williams gives: "the marshy date tree, a species of palm, Phœnix or Elate Paludosa." *VA.* 1085 says they are shoes made of the leaves of *khajjūri* (not in *P.E.D.*, but Childers gives "the wild date palm tree, Phœnix Sylvestris"), but not the leaves of the *hintāla* itself.

[4] *kamala* seems not to be "lotus" here. *VA.* 1085 says, there is a grass (*tiṇa*) called *kamalavaṇṇa* (*kamala*-coloured, with v.l. of *-tiṇa* for *-vaṇṇa*), therefore they call the made-up shoes khus-khus shoes. For khus-khus, *usīra*, see *B.D.* ii. 228, n. 1.

interrogation, the higher morality, the higher thought, the higher wisdom.[1] || 1 ||

Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks of Bhaddiya be addicted to the practice of ornamenting shoes in a variety of ways, and make *tiṇa*-grass shoes and have them made . . . and neglect the recitation, the interrogation, the higher morality, the higher thought, the higher wisdom?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the monks of Bhaddiya are addicted to the practice of . . . and neglect the recitation . . . the higher wisdom?"

"It is true, Lord." The awakened one, the Lord rebuked them saying:

"How, monks, can these foolish men be addicted to the practice of ornamenting shoes . . . and neglect the recitation . . . the higher wisdom? It is not, monks, for pleasing those who are not (yet) pleased . . ." || 2 ||

Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, *tiṇa*-grass shoes should not be worn, *muñja*-grass shoes . . . shoes of reeds . . . marshy date-palm shoes . . . *kamala*-grass shoes . . . woollen shoes should not be worn, shoes made with gold . . . shoes made with silver . . . shoes made with gems[2] . . . shoes made with lapis lazuli [3] . . . shoes made with crystal[4] . . . with bronze . . . with glass[5] . . . with tin[6] . . . with lead[7] . . . shoes made with copper should not be worn. Whoever should wear (any of these), there is an offence of

[1] *Cf. B.D.* ii. 94.

[2] At *D.* i. 7 it is said that Gotama abstains from using *maṇi*, gems or precious stones. Sometimes meaning crystal. At *Vin.* ii. 112 bowls made of any of these materials are not allowed.

[3] *veḷuriya*, or beryl. See *Vin. Texts* iii, 82, n. 1. *Jā.* iv. 141 speaks of *veḷuriya* as *vaṃsarāga*, and *VbhA.* 64 as *vaṃsavaṇṇamaṇi*, a jewel the colour of bamboo. A word-play on *veḷuriya* and *veḷu* (bamboo) is probably the origin of such definitions.

[4] *phalika*, or quartz.

[5] *kāca*. See *Vin. Texts* iii. 82, n. 2.

[6] *tipu*. At *Vin.* ii. 112 tin and lead supports for bowls are allowed. At *S.* v. 92 tin and lead are among the five corruptions (alloys) of gold, *jātarūpa*. *VbhA.* 63 classifies gold (*suvaṇṇa* as above), tin, lead, and the next, copper (*tambuloha*) under *jātiloha*, (seven) natural metals. It calls *tipu* white *tipu*, and *sīsa* dark *tipu*.

[7] *sīsa*.

wrong-doing. And any shoes, monks, that can be handed on[1] should not be worn. Whoever should wear (any of these), there is an offence of wrong-doing. I allow, monks, three (kinds of) shoes that are in fixed places and that cannot be handed on:[2] privy shoes, urinal shoes, rinsing shoes.[3] " || 3 || 8 ||

Then the Lord, having stayed in Bhaddiya for as long as he found suiting, set out on tour for Sāvatthī. In due course, walking on tour, he arrived at Sāvatthī. The Lord stayed there in Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of [190] six monks caught hold of cows, which were crossing the river Aciravatī, by their horns, and they caught hold of them by their ears, and they caught hold of them by their dewlaps, and they caught hold of them by their tails, and they mounted on their backs, and they touched their privy parts with lustful thoughts, and having ducked young calves, they killed them. || 1 ||

People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, catch hold of cows, which are crossing the river Aciravatī, by their horns . . . like householders who enjoy pleasures of the senses?" Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks caught hold of cows . . . and having ducked young calves, killed them?"

"It is true, Lord." || 2 ||

Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, you should not catch hold of cows by their horns, nor should you catch hold of them by their ears, nor should you catch hold of them by their dewlaps, nor should you catch hold of them by their tails, nor should you mount on their backs. Whoever should (so) mount, there is an offence of wrong-doing. Nor should you touch their privy parts with lustful thoughts. Whoever should (so) touch them, there is

[1] *kāci saṃkamantyā pādukā*.

[2] *VA*. 1085 says: well fixed to the ground, immovable, not to be folded up (or put away, collected, gathered up, *asaṃhāriya*).

[3] For further references, see *Vin. Texts* ii. 24, n. 3.

a grave offence. Nor should you kill young calves. Whoever should kill them should be dealt with according to the rule.[1]" ‖ 3 ‖

Now at that time[2] the group of six monks went in a vehicle, and there was a bull in the middle yoked with cows and there was a cow in the middle yoked with bulls.[3] People . . . spread it about, saying: "As at the festival of the Ganges and Mahī[4]". They told this matter to the Lord. He said: "Monks, you should not go in a vehicle. Whoever should (so) go, there is an offence of wrong-doing.[5]" ‖ 4 ‖ **9** ‖

Now at that time a certain monk, going through the Kosala country to Sāvatthī in order to see the Lord, became ill on the way. Then that monk, stepping aside from the road, sat down at the root of a certain tree. People, seeing that monk, spoke thus: "Where, honoured sir, will the master go?"

"I will go to Sāvatthī, sirs, in order to see the Lord." ‖ 1 ‖

"Come, honoured sir, we will go along."

"I am not able to, sirs, I am ill."

"Come, honoured sir, get into a vehicle."

"No, sirs, a vehicle is objected to by the Lord," and being scrupulous, he did not get into a vehicle. Then that monk, having arrived at Sāvatthī, told this matter to the monks. The monks told this matter to the Lord. He said:

"I allow, monks, a vehicle to one who is ill." ‖ 2 ‖

Then it occurred to these monks: "Now, should (the vehicle be) yoked with cows or yoked with bulls[6]?" They told this matter to the Lord. [**191**] He said:

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[1] Pāc. LXI.

[2] From here to end of ‖ **10** ‖ 3 ‖ *cf. Vin.* ii. 276, which refers to the group of six nuns.

[3] As *Vin. Texts* ii. 25, n. 2 remarks: "Bu. explains this passage in a different way." He says, *VA.* 1085: *itthiyuttenā ti dhenuyuttena* (yoked with milch cows); *purisantarenā ti purisasārathinā* (with a male charioteer or driver); *purisayuttenā ti goṇayuttena* (yoked with oxen); *itthantarenā ti itthīsārathinā* (with a female charioteer).

[4] *Gangā-mahiyāya. Vin. Texts* ii. 25, n. 3 says that by Mahī is probably meant "the well-known affluent of the Ganges". *VA.* 1085 explains by *Gangā-Mahikīḷikā* (*v.l. kīḷikāya*).

[5] At *Vin.* iv. 339 (*B.D.* iii. 403) any nun who was not ill fell into an offence of expiation if she went in a vehicle. "Vehicle" is defined e.g. at *Vin.* iii. 49, iv. 201.

[6] *itthiyuttaṃ nu kho purisayuttaṃ nu kho.*

"I allow you, monks, a handcart yoked with a bull.[1]"

Now at that time a certain monk became extremely uncomfortable owing to the jolting of a vehicle. They told this matter to the Lord. He said:

"I allow, monks, a palanquin,[2] a sedan-chair[3]." ‖ 3 ‖

Now at that time the group of six monks used high and broad things to recline upon,[4] that is to say: a sofa[5], a divan,[6] a long-haired coverlet,[7] a many-coloured coverlet[8], a white coverlet[9], a wool coverlet besprent with flowers[10], a cotton quilt[11], a wool coverlet decorated with animals' forms,[12], a wool covering with hair on the upper side[13], a wool covering with hair at one side[14], a silken sheet studded with jewels[15], a sheet made with silk threads and studded with jewels[16], a

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[1] *purisayuttaṃ hatthavaṭṭakaṃ*. *VA*. 1085 says: here yoked with men (or a man or bulls or a bull, *purisa*), a woman (*itthī*) or a man (*purisa*) may be the driver. For a handcart rolls along whether *itthiyo* or *purisā* move it.

[2] *sivikā*. *VA*. 1085: *pīṭaka-sivikā*, basket palanquin.

[3] *pāṭaṅkī*. *VA*. 1085: a woven cloth (? *paṭapoṭṭalika*, *v.l.* -*paṭalika*) made up having hung it out on bamboos; perhaps what in S. India is called a dooly.

[4] *uccāsayanamahāsayana*. List recurs at *Vin*. ii. 163, *D*. i. 7, *A*. i. 181; some of the items only at *M*. i. 76 = *A*. i. 137. *Cf*. also *MA*. ii. 39. *VA*. 1086 says "*uccāsayana* is a couch exceeding the (right) measure" (the height of the legs of a couch is given as eight finger-breadths at *Vin*. iv. 168), and "*mahāsayana* is a sheet (*paccattharaṇa*) that is not (made) allowable".

[5] *āsandī*, see *B.D*. iii. 326, n. 1, *Dial*. i. 11, n. 4. The use of this and of a divan is forbidden to nuns at *Vin*. iv. 299 (*B.D*. iii. 326 f.).

[6] *pallaṅka*, see *B.D*. iii. 271, n. 3, *Dial*. i. 11, n. 5.

[7] *gonaka* (also spelled *goṇaka*). *VA*. 1086 says a long-haired wide *kojava* (fleecy counterpane or cover with long hair). On *kojava*, see below, p. 397, n. 5.

[8] *cittaka*, *VA*. 1086 says a coverlet (*attharaka*) made of wool of various colours (*citta*) (embroidered with) wild beasts (*vāḷa*, *v.l*. *vāna*; *DA*. 86 reads *vāna*, with *v.ll*. *cāna*, *vāta*).

[9] *paṭikā*. *VA*. 1086: a white (*seta*) coverlet made of wool.

[10] *paṭalikā*. I follow Woodward's translation at *G.S*. i. 164. *VA*. 1086 gives the meaning as "a covering made of wool, a mass of flowers", and further calls it a "cloth of the Greeks (*Yonaka*) and Tamils", with v.l. (as at *AA*. ii. 293) *yo āmalakapaṭṭo ti pi vuccati*. Perhaps a better reading for *āmalaka* (emblic myrobalan) occurs at *DA*. i. 87: *āmilāka* ("a woollen cover into which a floral pattern is woven," *P.E.D*.).

[11] *tūlikā*. *VA*. 1086 says "just an ordinary *tūlikā*", while *DA*. 87 and *AA*. ii. 293 say "a *tūlikā* stuffed with a certain one of the three kinds of cotton". These three kinds are given at *Vin*. ii. 150, iv. 170 as cotton from trees, from creepers and from the *poṭaki*-grass; see *B.D*. iii. 93, n. 2.

[12] *vikatikā*. *VA*. 1086 says, "a covering made of wool, ornamented (*vicitta*) with forms of lions, tigers, etc.".

[13] *Vin*. i. 192 and *VA*. 1086 both read *uddha*- (upper) *lomin* as against *udda*- (both) of *D*. i. 7, *A*. i. 181.

[14] *ekantalomin*.

[15] *kaṭṭhissa*. *Comys*. say "a sheet (*paccattharaṇa*) made of *kaṭṭhissa* (?) and silk and sewn round with (*parisibbita*) jewels (*ratana*)".

[16] *koseyya*. I take above rendering from *VA*. 1086.

dancer's carpet[1], an elephant rug, a horse rug, a chariot rug, rugs of black antelope skins, a splendid sheeting of the hide of the *kadali*- deer,[2] a sheet with an awning above[3], a couch with a red cushion at either end.[4] People, engaged in touring the dwelling-places, having seen (all this), looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. || 4 ||

He said: "Monks, high and broad things to recline upon should not be used, that is to say: a sofa . . . a couch with a red cushion at either end. Whoever should use (any of these) there is an offence of wrong-doing." || 5 ||

Now at that time the group of six monks thinking, "High and broad things to recline upon are objected to by the Lord", used large hides: a lion's hide, a tiger's hide, a panther's hide. These were cut to the measurement of a couch and they were cut to the measurement of a chair, and they were laid inside the couches and they were laid outside the couches and they were laid inside the chairs and they were laid outside the chairs. People, touring the dwelling-places, having seen (this), looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses". They told this matter to the Lord. He said:

"Monks, large hides should not be used: a lion's hide, a tiger's hide, a panther's hide. Whoever should use (any of these), there is an offence of wrong-doing." || 6 ||

Now at that time the group of six monks, thinking: "Large hides are objected to by the Lord", used cow-hides. These were cut to the measurement of a couch . . . (*as in* || 6 || *above*) . . . and they were laid outside the chairs. A certain depraved monk came to be dependent upon a certain depraved lay-follower. Then that depraved monk, having dressed in the

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[1] *VA.* 1086, "a sheet made of wool suitable for the dances of sixteen dancing girls".

[2] *kadalimigapavarapaccattharaṇa.* *VA.* 1086, "it is called the hide of the *kadali*-deer; a splendid (*pavara*) sheet is made from this. It means the best (*uttama*) kind of sheet. They say they make it having spread out the deerhide and sewn it above white hangings" (*vattha*, also meaning clothes).

[3] *sauttaracchada.* *VA.* 1086-7 explains as "together with a dyed (or red, *ratta*) awning attached above", and mentions sheet (*paccattharaṇa*) in this connection.

[4] *ubhatolohitakūpadhāna.* *VA.* 1087 explains as above.

morning, taking his bowl and robe, approached the dwelling of that depraved layfollower; having approached, he sat down on the appointed seat. Then [192] that depraved layfollower approached that depraved monk; having approached, having greeted that depraved monk, he sat down at a respectful distance. || 7 ||

Now at that time that depraved layfollower had a young calf, beautiful, good to look upon, charming; it was marked[1] like a panther cub. Then that depraved monk gazed longingly at and thought about[2] that calf. Then that depraved layfollower spoke thus to that depraved monk: "Why, honoured sir, does the master gaze longingly at and think about this calf?"

"Sir, this calf's hide is of use to me." Then that depraved layfollower, having slaughtered that calf, having skinned it, bestowed the hide upon that depraved monk. Then that depraved monk, having hidden the hide in his outer cloak, went away. || 8 ||

Then that cow, longing for her calf[3], followed close after that depraved monk. Monks spoke thus: "Why, your reverence, is this cow following close after you?"

"I don't know, your reverences, why this cow is following close after me."

Now at that time this depraved monk's outer cloak became stained with blood. Monks spoke thus: "But this outer cloak of yours, your reverence—what has happened to it?" Then that depraved monk told this matter to the monks. They said:

"But did you, your reverence, incite (someone) to onslaught on creatures?"

"Yes, your reverences." Those who were modest monks . . . spread it about, saying: "How can this monk incite (someone) to onslaught on creatures? Is not onslaught on creatures condemned in many a figure by the Lord, restraint from onslaught on creatures extolled?" Then these monks told this matter to the Lord. || 9 ||

Then the Lord on this occasion, in this connection, having

[1] *citra*, variegated, beautiful.
[2] *Cf. B.D.* ii. 30 and n. 3 there.
[3] *vacchagiddhinī*, *cf. S.* iv. 181.

had the Order of monks convened, questioned that depraved monk, saying:

"Is it true, as is said, that you, monk, incited (someone) to onslaught on creatures?"

"It is true, Lord."

"How can you, foolish man, incite (someone) to onslaught on creatures? Foolish man, has not onslaught on creatures been condemned by me in many a figure, restraint from onslaught on creatures extolled? It is not, foolish man, for pleasing those who are not (yet) pleased ..." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, there should be no inciting (anyone) to onslaught on creatures. Whoever should (so) incite, should be dealt with according to the rule.[1] Nor, monks, should a cow-hide be used. Whoever should use one, there is an offence of wrongdoing. Nor, monks, should any hide be used. Whoever should use one, there is an offence of wrongdoing." || 10 || **10** || [**193**]

Now at that time people's couches and chairs came to be covered up[2] with hides, covered over[2] with hides. Monks being scrupulous, did not sit down on them. They told this matter to the Lord. He said:

"I allow you, monks, to sit down on what is displayed by householders[3], but not to lie down on it."

Now at that time dwelling-places were lashed together[4] with thongs of hide. Monks, being scrupulous, did not sit down (in them). They told this matter to the Lord. He said:

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[1] Pār. I, where it is as bad to incite someone to cause the death of a human being as oneself to murder one. *Cf.* also Pāc. 11, 61, 62.

[2] *onaddha . . . vinaddha.* *Cf. Vin* ii. 150 where *onaddhamañca* and *onaddhapiṭha* are allowed. *Cf.* also *Vin.* ii. 270; and *tūlonaddha* at *Vin.* ii. 163.

[3] *gihivikata.* "To display" is one of the meanings of *vikartum* given by Monier-Williams. Same "allowance" made at *Vin.* ii. 163.

[4] *ogumphiyanti.* *VA.* 1087 (reading *oguppiyanti*, a v.l. not noticed in *PED*) says *bhittidaṇḍakādisu veṭhetvā bandhanti*, having twisted them (the thongs) round, they tie them to wall-posts, etc. A. K. Coomaraswamy, *Early Indian Architecture*, *JAOS*, Vol. 48, No. 3, p. 266, says "this would seem to have been natural in the case of the wattle and daub walls of the simple *paṇṇasālās*; but we do also find early pillars decorated with designs of interlacing ropes or thongs which may be vestigial ornament. . . . Atharva Veda, IX. 3 refers to the parts of a house that are knotted and tied".

"I allow you, monks, to sit down against[1] what is used only for lashing[2] (things together)." || 1 || 11 ||

Now at that time the group of six monks entered a village with their sandals on. People looked down upon, criticised spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not enter a village with your sandals on. Whoever should (so) enter it, there is an offence of wrongdoing."

Now at that time a certain monk became ill; he was not able to enter the village without his sandals. They told this matter to the Lord. He said: "I allow, monks, a monk if he is ill to enter a village with his sandals on." || 1 || 12 ||

Now at that time[3] the venerable Kaccāna the Great[4] was staying among the people of Avantī[5] at Osprey's Haunt[6] on Steep Rock mountain slope.[7] Now at that time the lay-follower, Soṇa Kuṭikaṇṇa[8], was a supporter of the venerable Kaccāna the Great. Then the layfollower, Soṇa Kuṭikaṇṇa, approached the venerable Kaccāna the Great; having

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[1] *VA.* 1087, to sit leaning against.

[2] *bandhanamatta.* *Cf.* *Vin.* i. 254. Word occurs also at *Vin.* ii. 135, but there seems to have a different meaning. See also its use at MV. VII. 1. 5, "only by tacking".

[3] To end of V. 13. 10, *cf.* *Ud.* V. vi, *DhA.* iv. 101 ff.

[4] At *A.* i. 23 called foremost of the expounders in full of what was spoken in brief. Verses at *Thag.* 494-501. One of the eleven or twelve leading theras; *cf.* *Vin. Texts,* ii. 317, 359, *B.D.* ii. 295, *G.S.* iii. 215. See *Gotama the Man,* 113.

[5] See N. Dutt, *Early Hist. of the Spread of Buddhism,* Vol. I, p. 187 ff. He points out that Avanti "under the guidance of Mahākaccāyana helped by Soṇa Kuṭikaṇṇa . . . . became an important centre of Buddhism" (p. 189). On Avanti see also B. C. Law, *Geog. of Early Buddhism,* p. 3, n. 1, 22 f., 61.

[6] Kuraraghara, the name of a town (*nagara*) or village where Kaccāna went for alms (*gocaragāma*), *VA.* 1087.

[7] He is recorded to stay here also at *S.* iii. 9, 12, iv. 115, *A.* v. 46, *Ud.* 57. Our text reads *papāte pabbate*; the others *pavatte* (with *v.ll.*) *pabbate*. At *VA.* 1087, *papāta* is said to be the name of a mountain slope. *Cf.* however *SA.* ii. 258, which recognises the two readings, *papāte* and *pavatte*, and says of *papāte pabbate* that "it was steep (or had a precipice) on one side: it was as though one flank had been hewn off".

[8] Chief of those of clear utterance, *A.* i. 24. Verses at *Thag.* 365-9. *VA.* 1087, *AA.* 1. 237 say he wore ornaments worth a crore (*koṭi*) in his ears, and also give the reading *koṭikaṇṇa,* which can mean equally "Crore-eared" or "Pointed-eared, Prick-eared"; see *Vin. Texts* ii. 32, n. 3, *Pss. Breth.* p. 202, *G.S.* i. 18, n. 4, *Verses of Uplift,* p. 68.

approached, having greeted the venerable Kaccāna the Great, he sat down at a respectful distance. As he was sitting down at a respectful distance, the layfollower, Soṇa Kuṭikaṇṇa, spoke thus to the venerable Kaccāna the Great:

"In so far as I, honoured sir, understand *dhamma* taught by the master, Kaccāna the Great, it is no easy matter for one living in a house to lead the Brahma-faring which is utterly complete, utterly pure and polished like a conch-shell. I want, honoured sir, having cut off hair and beard, having donned yellow robes, to go forth from home into homelessness. Honoured sir, may the master Kaccāna the Great let me go forth." || 1 ||

He said: "Difficult, Soṇa, for as long as life lasts are the solitary sleeping-place[1], the one meal (a day), the Brahma-faring. Please do you, Soṇa, being a householder as before,[2] practise the instruction of the awakened ones for a short time[3]: the solitary sleeping-place, the one meal (a day), the Brahma-faring."

Then that abated which had been the lay follower Soṇa Kuṭikaṇṇa's strong aspiration for the going forth.[4] But a second time did the lay follower Soṇa [194] Kuṭikaṇṇa . . . But a third time did the lay follower Soṇa Kutikaṇṇa approach the venerable Kaccāna the Great . . . (*as in* || 1 ||) " . . . Honoured sir, may the master Kaccāna the Great let me go forth." Then the venerable Kaccāna the Great let the layfollower Soṇa Kuṭikanna go forth. Now at that time the southern region of Avanti[5] came to be short of monks. Then did the

[1] *ekaseyyā*, exact significance obscure. At *B.D.* ii. 196 a monk is allowed to lie down in a sleeping place for two or three nights with one who is not ordained. It seems as if he might also do so with an ordained monk, for on this occasion there is no offence if he thinks a person is ordained and he is. At *B.D.* ii. 201 there is an offence if a monk so lies down with a woman.

[2] *tatth' eva*.

[3] *kālayutta*. This is to show how difficult these things are. *Kālayutta* could also signify connected with the right time (for doing things), and would then emphasise that now is not a right time for Soṇa to go forth, being not sufficiently ready spiritually to do so.

[4] *pabbajjābhisaṅkhāra*. *Cf. gamikābhisaṅkhāra* at *Vin.* i. 233.

[5] Avantidakkhiṇāpatha, as at *Vin.* ii. 298, *Jā.* iii. 463. See *DPPN* under Dakkhiṇāpatha, Rhys Davids, *Bud. India*, p. 30, and B. C. Law, *Geography of Early Buddhism*, p. 22. At the time of the Council of Vesālī, about eighty-eight monks of Avantidakkhiṇāpatha, some of them followers of ascetic practices, *dhutanga*, are said to have collected on the Ahogangā mountain slope, *Vin.* ii. 299.

venerable Kaccāna the Great at the end of three years, with difficulty, with trouble, having had convened from here and there an Order of monks consisting of ten[1], ordain the venerable Soṇa. || 2 ||

Then as the venerable Soṇa was keeping the rains and meditating in seclusion, a reasoning arose in his mind thus: "I have only heard that this Lord is such and such a one, but I have not seen him face to face. I would go and see this Lord, the perfected, the all-awakened one, if a preceptor would allow me." Then the venerable Soṇa, emerging from seclusion towards the evening, approached the venerable Kaccāna the Great; having approached, having greeted the venerable Kaccāna the Great, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Soṇa spoke thus to the venerable Kaccāna the Great: || 3 ||

"Now, as I, honoured sir, was meditating in seclusion, a reasoning arose in my mind thus: 'I have only heard that this Lord is such and such a one, but I have not seen him face to face. I would go to see this Lord, the perfected, the all-awakened one, if a preceptor would allow me.' I, honoured sir, would go to see this Lord, the perfected, the all-awakened one, if the preceptor allows me."

"Good, it is good, Soṇa. Do you, Soṇa, go to see this Lord, the perfected, the all-awakened one. || 4 ||

"You, Soṇa, will see this Lord, who is pleasant and inspires one to be pleased,[2] who is calmed in his sense-organs, calmed in mind, who has attained the uttermost taming and peace, the hero[3] tamed, guarded, controlled in his sense-organs. Well then, do you, Soṇa, in my name salute the Lord's feet with your head, saying: 'Lord, my preceptor, the venerable Kaccāna the Great, salutes the Lord's feet with his head',[4] and then speak thus: 'Lord, the southern region of Avantī

[1] *Vin.* i. 319 says that an Order may consist of four, five, ten, twenty or more than twenty monks, and that various maximum numbers are required for carrying out various specific formal acts, ten monks being able to perform them all, except rehabilitation; but five monks were not able to ordain in the Middle Districts.

[2] *pasādanīya*, i.e. to be pleased with his teaching.

[3] *nāga*, explained at *VA.* 1087 as "empty of guilt (*āgu*), empty of the obstructions (*kilesa*)". *Cf. Sn.* 522: *āgu na karoti . . . nāgo*, and *Nd.* II. 337.

[4] *Udāna* version omits from here to end of || 7 || and then proceeds much as *Vin.* version to end of || 10 ||.

is short of monks. At the end of three years (he), with difficulty, with trouble, having had convened for me from here and there an Order of monks consisting of ten, I received ordination. Perhaps the Lord would allow ordination by a smaller group in the southern region of Avantī. || 5 ||

" 'Lord, in the southern region of Avantī the surface-soil is dark, hard, trampled by the hooves of cattle.[1] Perhaps the Lord [195] would allow sandals with many linings in the southern region of Avantī. Lord, in the southern region of Avantī people attach importance to bathing, to purification by water.[2] Perhaps the Lord would allow constant bathing[3] in the southern region of Avantī. Lord, in the southern region of Avantī hides (are used as) coverings: sheep-hide, goat-hide, deer-hide. As, Lord, in the middle districts,[4] *eragu, moragu, majjhāru, jantu*[5] (are used), so, Lord, in the southern region of Avantī hides (are used as) coverings. Perhaps the Lord would allow hides (to be used as) coverings in the southern region of Avantī: sheep-hide, goat-hide, deer-hide. || 6 ||

" 'At present, Lord, people give robe-material to monks who have gone outside the boundaries, saying: "We are giving this robe-material for so and so." When these have come back (the others) announce: "Your reverences, robe-material was given for you by the people so and so". But these, being scrupulous, do not consent to it, thinking: "Let there not be an offence involving forfeiture for us."[6] Perhaps the Lord would explain the procedure[7] in regard to robe-material.' "

"Yes, honoured sir", and the venerable Soṇa having spoken in assent to the venerable Kaccāna the Great, rising from his

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[1] *kharā gokaṇṭakahatā*; *cf. A.* i. 136.

[2] *udakasuddhika. Cf. S.* i. 182 (*K.S.* i. 231); also *Vin.* iv. 262, where however " purification by water " is not a rite, but a necessary ablution.

[3] *Cf.* Pāc. LVII, where it is an offence for a monk to bathe at intervals of less than a fortnight except " at a right time ", specified.

[4] Not Majjhimadesa here, but *majjhimesu janapadesu.*

[5] *VA.* 1088 says these are four kinds of grasses, *tiṇa*, from which are made *kaṭasāraka* (?, part of a monk's lodging or bedding, see *VA.* 1088 under *senāsanaṃ paññāpesi*) and straw mats. *Eragu* is also called *erakatiṇa* and is coarse. *Moragu* is copper coloured at the head, fine, pliable and pleasant to touch, and straw mats are made from it. They make upper cloaks from *majjhāru* (*VA.* 1088 reading *majjāru*). The colour of *jantu* is like pearls.

[6] *Cf.* Nis. I., where if a monk's *kathina* privileges have been removed he may use an extra robe for ten days. One of the grounds for removal of the privileges depends on a monk's having gone outside the boundary, *Vin.* i. 255.

[7] *pariyāya.*

seat, having greeted the venerable Kaccāna the Great, having kept his right side towards him, having packed away his lodging, taking his bowl and robe, set out for Sāvatthī. ‖ 7 ‖

In due course he approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika's monastery, the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. Then the Lord addressed the venerable Ānanda, saying: "Ānanda, make ready a lodging for this incoming monk". Then the venerable Ānanda thought:

"The Lord desires to stay in the same dwelling-place together with this monk, the Lord desires to stay in the same dwelling-place together with the venerable Soṇa; it is he in regard to whom the Lord enjoined me, saying: 'Ānanda, make ready a lodging for this incoming monk'," and he made ready a lodging for the venerable Soṇa in that dwelling-place where the Lord was staying. ‖ 8 ‖

Then the Lord, having spent a great part of that night in the open air, entered the dwelling-place. The venerable Soṇa also, having spent a great part of that night in the open air, entered the dwelling-place. Then the Lord, getting up in the night towards dawn, requested the venerable Soṇa, saying:

"May (some) *dhamma* occur to you to speak, monk."[1]

"Very well, Lord", and the venerable Soṇa, having replied in assent to the Lord, spoke from memory everything belonging to the Divisions in the Eights.[2] Then the Lord at the end

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[1] *paṭibhātu taṃ bhikkhu dhammo bhāsituṃ*, as at *UdA.* 312, *AA.* i. 241. Woodward, *Verses of Uplift*, p. 71, n. 1, would translate this as "let dhamma arise in your mind for recital". He notes that *paṭibhātu* is "let it occur to you, *placeat*", but owing to *dhamma* being in the nominative the sentence cannot mean "let it occur to you to speak *dhamma*". *VA.* 1088 says, "may there be (or become, *bhavatu*) an inclination (*abhimukha*) to speak of knowledge, of what is called understanding". *UdA.* 312 says "Monk, may *dhamma* to speak arise in you, let it come to the forefront of knowledge, recite *dhamma* as you have heard it, as you have learnt it". *Cf. Vin.* ii. 200, *Ud.* 59, *S.* i. 155.

N.B. The Lord addresses Soṇa as "monk" and not by his name.

[2] Aṭṭhakavaggikāni. Aṭṭhakavagga is the name of the fourth Vagga in the *Sn.* Cited at *S.* iii. 12, *Ud.* 59. This latter (and also *DhA.* iv. 101-2) have the "specific amplification that Soṇa recited (or 'intoned') 'all the sixteen' Aṭṭhakavaggika Suttas", as Chalmers remarks, *Buddha's Teachings*, p. xvi, n. 1; and *UdA.* 312 the still further amplification that the sixteen Suttas begin with the Kāmasutta. *AA.* i. 241 reads Aṭṭhakavaggiyāni, one MS. adding *suttāni*. See *JPTS.* 1895, p. 93 on identification of *Divy's* (p. 20) *arthavadgīyāni* (recited by Soṇa) with the "sixteen poems", *aṭṭhakavaggikāni*, of the Aṭṭhakavagga. The work is also mentioned at *Divy.* 35. For references to Chinese versions see Anesaki, *JPTS.* 1906-7, p. 50; and Et. Lamotte, *Le Traité de la Grande Vertu de Sagesse*, Vol. I, p. 39, n. 2.

of the venerable Soṇa's recital[1] expressed his approbation, saying:

"Good, it is good, monk, that by you, monk, the Divisions in the Eights are well learnt, [196] well attended to, well reflected upon, and that you are endowed with lovely speech, distinct, without hoarseness, so as to make the meaning clear.[2] Of how many years' standing are you, monk?"[3]

"I, Lord, am of one year's standing." || 9 ||

"But what have you, monk, done thus long?"

"For long, Lord, I have seen peril in pleasures of the senses, but household lives are crowded,[4] there is much to be done, much business." Then the Lord, having understood this matter, at that time uttered this utterance:

"Having seen peril in the world, having known *dhamma* without attachment, /
the noble one delights not in evil, the pure one delights in instruction."[5] || 10 ||

Then the venerable Soṇa, thinking: "The Lord is much pleased with me, this is the time for that for which the preceptor prepared[6] me," rising from his seat, having arranged his upper robe over one shoulder, having inclined his head to the Lord's feet, spoke thus:

"Lord, my preceptor, the venerable Kaccāna the Great, salutes the Lord's feet with his head, and speaks thus: 'The southern region of Avantī, Lord . . . (*as in* || 5, 6 ||) . . . perhaps the Lord would explain the procedure in regard to robe-material'." Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"Monks, the southern region of Avantī is short of monks.

[1] *sarabhañña*. *P.E.D.* calls this "intoning, a particular mode of reciting". *Cf. Vin.* ii. 108, where the Lord "allows" *sarabhañña*, but not the singing of *dhamma* in a singing voice. Oldenberg quotes *VA.* at *Vin.* ii. 316: *sarabhaññan ti sarena bhaṇanaṃ*, which means "*sarabhañña* is called repeating (or reciting) by intonation (*sara*)". There is perhaps in the text a play upon the word *sara*, which also means remembering.

[2] Stock as at *D.* i. 114, *S.* i. 189, ii. 280, *A.* ii. 51, iii. 114.

[3] I.e. how many years since his ordination. *Cf.* above, p. 76f.

[4] *sambādhā gharāvāsā*. *Ud.* 59, *S.* ii. 219, v. 350, *D.* i. 63, 250 read *sambādho gharāvāso*.

[5] *sāsane ramati sucī*; *Ud.* 59 reading *pāpe na ramati sucī*.

[6] *paridassi*. *VA.* 1088, "this should be the time for that which the preceptor made known to me, saying: 'You should say this and that'; come, I will give the message now".

I allow, monks, in all border districts ordination by a group[1] with, as fifth, an expert on discipline. || 11 ||

"For this purpose[2], these are the border districts[3]: the little town[4] called Kajaṅgala[5] is in the eastern direction, beyond it is Mahāsālā[6], further than that are border districts, on this side are the middle (districts). The river called Sallavatī[7] is in the south-eastern direction, further than that are border districts, on this side are the middle (districts). The little town called Setakaṇṇika is in the southern direction, further than that are border districts, on this side are the middle (districts). The brahmin village called Thūna[8] is in the western direction, further than that are border districts, on this side are the middle (districts). The mountain slope called Usīraddhaja[9] is in the northern direction, further than that are border districts, on this side are the middle (districts). I allow, monks, in such border districts as these, ordination by a group with, as fifth, an expert on discipline. || 12 ||

"In the southern region of Avantī, monks, the surface-soil is dark, hard, trampled by the hooves of cattle. I allow, monks, in all border districts, sandals with many linings. In the southern region of Avantī, monks, people attach importance to bathing, to purification by water. I allow, monks, in all border districts, constant bathing. In the southern region of Avantī, monks, hides (are used as) coverings: sheep-hide,

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[1] Usually two to four monks.

[2] *tatra*.

[3] This passage is quoted at *Jā*. i. 49, *DA*. 173, *KhA*. 132, *MA*. ii. 200, *AA*. i. 97 in order to define the boundaries of Majjhima(pa)desa, the Middle Country, i.e. the middle of Jambudīpa (India). See B. C. Law *Geog. of Early Buddhism*, p. 2, for some of the place-names mentioned below.

[4] *nigama*, see *B.D.* ii. 63, n. 2.

[5] Occurring at *A*. v. 54, *M*. iii. 298, *DA*. 429. Also *Jā* iii. 226-7, iv. 310. The scholiast tells us (*Jā*. iv. 311) that it was a town where materials were easily got, *dabbasambhārā sulabhā*, not where they "were hard to be got" (*Jā*. transln. iv. 195, n. 1).

[6] Called *Mahāsāla* at *Jā*. i. 49.

[7] Spelled Salalavatī at *Jā*. i. 49, *DA*. 173, *KhA*. 132, Salaḷavatī at *MA*. ii. 200 (with *v.ll.*) and in *D.P.P.N.* See *v.ll.* at *DA*. 173; these do not include Sallavatī as at *AA*. i. 97.

[8] Mentioned at *Ud*. 78, *UdA*. 377 as belonging to the Mallas; also at *Jā*. vi. 62 (with *v.l.* Dhunna). B. C. Law, *India as described in Early Texts of Buddhism and Jainism*, p. 21, n. 1 says "Consult Cunningham, *Ancient Geography of India*, Intr. xliii, n. 2 as to the identification of Thūṇa with Sthānesvara".

[9] According to B. C. Law, *India as described in Early Texts*, p. 21, n. 2 "it may be said to be identical with Usiragiri, a mountain to the north of Kaṅkhal, *I.A.*, 1905, 179".

[197] goat-hide, deer-hide. As, monks, in the middle districts, *eragu, moragu, majjhāra, jantu* (are used), so, monks, in the southern region of Avantī hides (are used as) coverings: sheep-hide, goat-hide, deer-hide.[1] I allow, monks, in all border districts, hides (to be used as) coverings: sheep-hide, goat-hide, deer-hide. And moreover, monks, people give robe-material for monks who have gone outside the boundaries, saying: 'We are giving this robe-material for so and so'. I allow you, monks, to consent (to it). That reckoning is not necessary until it reaches the hand.[2] " || 13 || **13** ||

The Fifth Section: that on Hides

In this Section there are sixty-three items. This is its key:
The King of Magadha, Soṇa, and eighty-thousand chieftains,
Sāgata showed much that was further on Vulture Peak, /
They were broken by his output (of energy) on going forth, the lute, with one lining,
dark green, yellow, red, crimson, and indeed black, /
Orange, multi-coloured, and he objected to edgings,
heels, knee-boots, top-boots, cotton, partridges, rams, goats, /
Scorpions, peacocks, and embroidered, decorated with lions, tigers and panthers,
antelopes, beavers and cats, squirrels, owls, /
Sandals for split (feet), corns, unwashed, tree-stumps, rasping,
palm, bamboo, and indeed grass, *muñja, babbaja*, marshy date-palm, /
Kamala, woollen, golden, silver, gems, lapis lazuli,
crystal, bronze, and glass, and tin, lead, copper, /

[1] *VA.* 1088 here gives a list of six kinds of deer, and says their hides may be used, but not the hides of other kinds of deer, *miga*, including the *kadalimiga*, nor (with a play on words) the hides of beasts of prey, *vāḷamiga*, which it defines as lions, tigers, panthers, bears and hyenas. Skins of cows, buffaloes, hares and cats may not be used either.

[2] *na tāva taṃ gaṇanūpagaṃ yāva na hatthaṃ gacchati*. This refers to Nis. I, where an extra robe may be worn for at most ten days. The above phrase means that a monk need not begin to count these ten days until he has actually received the robe-material. *VA.* 1089 says, "So long as having conveyed but not given, or (so long as) having sent but not announced that 'This robe-material has accrued for you, honoured sirs'; he does not begin the reckoning (*gaṇanaṃ na upeti*), it (i.e. the robe-material) is not allotted, one does not begin to take up what is not allotted. But when, having conveyed it it is given, or when having sent it it is announced, or when having heard that it has accrued, from then on there is occasion for attention to the ten days". On *upaga*, see *B.D.* ii. 7, n. 4; and on *anadhiṭṭhita*, "not allotted" see *ibid.*, n. 1.

Cows, a vehicle and ill, yoked with bulls, a palanquin,
things to recline on, large hides, and the depraved one with a cowhide, /
On what belongs to householders, with thongs of hide, they enter, on one being ill[1],
Kaccāyana the Great, Soṇa (recites) from memory what belongs to the Divisions in the Eights, /
A group of five for ordination, many linings, constant bathing,[2]
he allowed hides (to be used as) coverings, reckoning not necessary until:
The leader gave these five boons to the Elder Soṇa. [198]

[1] *gilāyano*; Cing. ed. *gilānakā*.
[2] Cing. edn. *upasampadaṃ pañcahi gaṇaṃgaṇā dhuvasināyanā*.

THE GREAT DIVISION (MAHĀVAGGA) VI

At that time the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time monks, afflicted by an affection occurring in the autumn, brought up the conjey they had drunk and brought up the rice they had eaten; because of this they became lean, wretched, of a bad colour, yellowish, the veins standing out on their limbs. The Lord saw these monks who were lean . . . standing out on their limbs; seeing them, he addressed the venerable Ānanda, saying: "Now, how is it Ānanda, that at present monks are lean . . . standing out on their limbs?"

"At present, Lord, monks, afflicted by an affection occurring in the autumn, bring up the conjey they have drunk and bring up the rice they have eaten; because of this they are lean . . . standing out on their limbs." ‖ 1 ‖

Then as the Lord was meditating in seclusion, a reasoning arose in his mind thus: "At present monks, afflicted by an affection occurring in the autumn, bring up . . . standing out on their limbs. What now if I should allow medicine for monks —whatever is medicine as well as what may be agreed upon as medicine—and although it may serve as nutriment for people[1] yet could not be reckoned as substantial food?" Then it occurred to the Lord: "These five medicines, that is to say ghee, fresh butter, oil, honey, molasses, are medicines[2] and are also agreed upon as medicines, and although they serve as nutriment for people yet they cannot be reckoned as substantial food. What now if I should allow monks to make use of these five medicines at the right time, if they have accepted them at a right time?" ‖ 2 ‖

Then the Lord, having emerged from seclusion towards the evening, having given reasoned talk on this occasion, addressed the monks, saying:

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[1] *lohassa.*

[2] *Cf.* Nissag. XXIII, where a monk, having accepted these five medicines may keep them in store for at most seven days. They are defined at *Vin.* iii. 251.

"Now, monks, as I was meditating in seclusion . . . '. . . yet could not be reckoned as substantial food'. Monks, concerning this, it occurred to me: 'These five medicines, that is to say [199] . . . Suppose I were to allow monks to make use of these five medicines at the right time, if they have accepted them at a right time?' I allow you, monks, to make use of these five medicines at the right time, if you have accepted them at a right time." || 3 ||

Now at that time monks, having accepted these five medicines at a right time, made use of them at the right time. But even with these they did not digest ordinary coarse meals, much less greasy ones. And because of this they were afflicted by the affection occurring in the autumn, and in consequence there was also a loss of appetite, and as a result of both these (factors) they became increasingly lean, wretched, of a bad colour, yellowish, with the veins standing out on their limbs. The Lord saw these monks who were increasingly lean . . . standing out on their limbs; seeing them, he addressed the venerable Ānanda, saying:

"Now, why is it, Ānanda, that at present monks are increasingly lean . . . standing out on their limbs?" || 4 ||

"At present, Lord, monks, having accepted those five medicines at a right time, make use of them at the right time . . . and as a result of both of these (factors) they are increasingly lean . . . standing out on their limbs."

Then the Lord, having given reasoned talk on this occasion, addressed the monks, saying:

"I allow you, monks, having accepted these five medicines[1], to make use of them both at the right time and also at the wrong time."[2] || 5 || 1 ||

Now at that time ill monks had need of tallows as medicines. They told this matter to the Lord. He said: "I allow you, monks, to make use of tallows as medicines by using them

[1] *N.B.* "at a right time" does not occur here.

[2] This must refer to the right time and the wrong time for eating solid foods and soft foods. When "solid food" is defined at *Vin.* iv. 83 by excluding "food that may be eaten during a watch of the night, during seven days, during life", there is reason to suppose that these expressions refer to medicines, see *B.D.* ii. 330, n. 1, 2, 3.

with oil: tallow from bears, tallow from fish, tallow from alligators, tallow from swine, tallow from donkeys,[1] (if each) is accepted at a right time, cooked at a right time, mixed at a right time.[2] ‖ 1 ‖

"If, monks, one should make use of that which is accepted at a wrong time, cooked at a wrong time, mixed at a wrong time, there is an offence of three wrong-doings. If, monks, one should make use of that which is accepted at a right time, cooked at a wrong time, mixed at a wrong time, there is an offence of two wrong-doings. If, monks, one should make use of that which is accepted at a right time, cooked at a right time, mixed at a wrong time, there is an offence of wrong-doing. If, monks, one should make use of that which is accepted at a right time, cooked at a right time, mixed at a right time, there is no offence."[3] ‖ 2 ‖ 2 ‖

Now at that time ill monks had need of roots as medicines. They told this matter to the Lord. He said: [200] "I allow you, monks, if there is a reason, to make use of roots as medicines: turmeric,[4] ginger, orris root, white orris root, garlic, black hellebore, khus-khus, nut-grass, or whatever other roots there are that are medicines, if they do not serve, among solid foods, as a solid food, if they do not serve, among soft foods, as a soft food; and having accepted them, to preserve[5] them for as long as life lasts.[6] If there is no reason, there is an offence of wrong-doing for one who makes use of (any of these medicines)." ‖ 1 ‖

Now at that time ill monks had need, as medicines, of what was pounded off roots. They told this matter to the Lord.

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[1] Quoted at *VA*. 714. This passage explains that tallow from the flesh of all animals which it is allowable to eat is allowed, and also, with the exception of human tallow, the tallow of the ten animals which it is not allowable to eat. These ten are prohibited at *Vin*. i. 218 ff.

[2] Quoted at *VA*. 714, which, in reference to tallow, regards "the right time" as before a meal, "the wrong time" as after.

[3] Quoted at *VA*. 714.

[4] This list of roots also given at *Vin*. iv. 35. For notes, see *B.D.* ii. 227 f. *Cf*. also *VA*. 833.

[5] *pariharitum*.

[6] Passage quoted at *VA*. 833. See *B.D.* ii. 330, n. 3, on this expression, "as long as life lasts". The medicines mentioned in Nissag. XXIII may, unlike the root medicines which may be stored for life, be stored for at most seven days.

He said: "I allow you, monks, a (lower) grindstone, a (small) grindstone.[1]" || 2 || 3 ||

Now at that time ill monks had need of astringent decoctions as medicines. They told this matter to the Lord. He said: "I allow you, monks, if there is a reason, to make use of astringent decoctions as medicines: astringent decoctions from the nimb-tree, astringent decoctions from the *kuṭaja*[2], astringent decoctions from the *pakkava*,[3] astringent decoctions from the *nattamāla*,[4] or whatever other astringent decoctions there are that are medicines if they do not serve, among solid foods, as a solid food, if they do not serve, among soft foods, as a soft food; and having accepted them, to preserve them for as long as life lasts. If there is no reason, there is an offence of wrong-doing for any one who makes use of (any of these medicines)". || 1 || 4 ||

Now at that time ill monks had need of leaves as medicines. They told this matter to the Lord. He said: "I allow you, monks, if there is a reason, to make use of leaves as medicines: nimb-leaves, *kuṭaja*-leaves, cucumber[5]-leaves, basil[6]-leaves, cotton-tree leaves, or whatever other leaves there are that are medicines if they do not serve . . . (any of these medicines)."[7] || 1 || 5 ||

Now at that time ill monks had need of fruits as medicines. They told this matter to the Lord. He said: "I allow you, monks, if there is a reason to make use of fruits as medicines: *vilaṅga*,[8] pepper,[9] black pepper,[10] yellow myrobalan,[11] beleric

[1] *nisada nisadapota*. *VA*. 1090 says *piṃsanasilā ca piṃsanapotako ca*, a stone for grinding and a small (thing) for grinding. This latter must be a pounder to use in the hand on the larger grindstone.

[2] Wrightia antidysenterica or Nericum antidysentericum (*P.E.D.*), Holarrhena antidysenterica (Watt's *Commercial Products of India*).

[3] A creeper, *VA*. 1090 (reading *paggava* as at *Jā*. ii. 105, where it is called *vallī*, a creeping plant).

[4] At *VA*. 1090 called *karañja* which, according to *P.E.D.*, is the tree Pongamia glabra.

[5] *paṭola*, a kind of cucumber, Trichosanthes Dioeca.

[6] *sulasī*; *cf*. Skrt. *surasī*, given by Böhtlingk-Roth as "basilienkraut". The word translated as "basil" at *B.D.* ii. 228 is *ajjuka*.

[7] Quoted at *VA*. 835.

[8] Erycibe paniculata.

[9] *pippala*, see *Vin. Texts* ii. 46, n. 6.

[10] *marica*.

[11] *harītaka*, *cf*. *B.D.* iii. 245, n. 4 (*Vin*. iv. 259).

myrobalan[1], emblic myrobalan, *goṭha*-fruit[2] or whatever other fruits there are that are medicines if they do not serve . . . (any of these medicines)." || 1 || 6 ||

Now at that time ill monks had need of resins as medicines. They told this matter to the Lord. He said: "I allow you, monks, if there is a reason, to make use of resins as medicines: *hiṅgu*,[3] *hiṅgu*-resin, *hiṅgu*-gum,[4] gum,[5] gum-*patti*,[6] [201] gum-*paṇṇī*,[6] or whatever other resins there are that are medicines if they do not serve . . . (any of these medicines)".[7] || 1 || 7 ||

Now at that time ill monks had need of salts as medicines. They told this matter to the Lord. He said: "I allow you, monks, if there is a reason, to make use of salts as medicines: sea(-salt), black salt,[8] rock-salt,[9] culinary-salt, red-salt[10] or whatever other salts there are that are medicines if they do not serve, among solid foods, as a solid food, if they do not serve, among soft foods, as a soft food; and having accepted them, to preserve them for as long as life lasts. If there is no reason, there is an offence of wrong-doing for one who makes use of (any of these medicines)." || 1 || 8 ||

Now at that time[11] the venerable Belaṭṭhasīsa,[12] the venerable

[1] *vibhītaka*, also at *Jā*. vi. 529. Watt, *Commercial Products of India*, under *Terminalia belerica*, says "it has various medicinal qualities ascribed to it; and the oil expressed from the seed is used by the Natives". Under *Phyllanthus emblica* Watt says "the fresh ripe fruits are largely employed as astringent and laxative medicines".

[2] *goṭhaphala*. *P.E.D.* says "medicinal seed". Monier Williams, under *gotravṛiksha* compares to *dhanvana*. This he gives as the "plant Alhagi Maurorum which grows in a dry soil".

[3] Assafoetida.

[4] *hiṅgu-sipāṭikā*. *P.E.D.* says that this is a *sipāṭikā* (pod pericarp) yielding gum. Monier Williams says it is the same as *vaṃsa-pattrī*. This he calls a "particular kind of grass = *nāḍī-hiṅgu*". *VA*. 1090 says that *hiṅgu*, *hiṅgu-jatu*, *hiṅgu-sipāṭikā* are just kinds of *hiṅgu*.

[5] *taka*, a medicinal gum.

[6] *VA*. 1090 says that *taka* and these two varieties are all of them kinds of lac or resin.

[7] Quoted at *VA*. 835.

[8] *VA*. 1090 calls this common salt.

[9] This is white in colour, *VA*. 1090.

[10] *VA*. 1090: cooked together with all kinds of ingredients, it is red in colour.

[11] Opening part of this story = *Vin*. i. 295.

[12] See *B.D.* ii. 338, n. 1.

Ananda's preceptor, had an affliction of thick scabs.[1] Because of the discharge his robes stuck to his body. Monks, having repeatedly moistened these with water, loosened them. As the Lord was touring the lodgings he saw these monks loosening the robes, having repeatedly moistened them with water; and seeing (this) he approached these monks; having approached, he spoke thus to these monks: "What, monks, is this monk's affliction?"

"Lord, this venerable one has an affliction of thick scabs; because of the discharge, his robes stick to his body; having repeatedly moistened them with water, we are loosening them." || 1 ||

Then the Lord in this connection having given reasoned talk, addressed the monks, saying: "I allow, monks, for one who has itch[2] or a small boil[2] or a running sore[2] or an affliction of thick scabs[2] or for one whose body smells nasty, chunams as medicines; for one who is not ill dung, clay, boiled colouring matter.[3] I allow you, monks, a pestle and mortar.[4]" || 2 || 9 ||

Now at that time ill monks had need of sifted chunams as medicines. . . . "I allow you, monks, a chunam-sifter.[5]" They had need of very fine ones. "I allow you, monks, a cloth sifter." || 1 ||

Now at that time a certain monk had an non-human affliction. Teachers and preceptors, although nursing him, were unable to get him well. He, having gone to the swine's slaughter-place, ate raw flesh and drank raw blood, and his non-human affliction subsided.[6] They told this matter to the Lord. [202] He said: "I allow, monks, when one has a non-human affliction, raw flesh and raw blood." || 2 || 10 ||

[1] *Cf.* Pāc. XC. 2.

[2] At *Vin.* iv. 172 (*B.D.* iii. 97) "itch-cloth" is defined as: for covering anyone who has any of these afflictions.

[3] *rajana-nipakka.* *VA.* 1090 says *rajana-kasaṭa*, acrid colouring matter or dye-stuff. But *kasaṭa* can also mean dregs or leavings, and this sense is more likely here. *VA.* 1090 explains: "having ground ordinary chunam, having moistened it with water, one may wash (or bathe with it)." These three things were for applying to the body and not for taking as a medicine.

[4] *udukkhala musala*, different from the grinding stones of 3. 2.

[5] *cuṇṇacālanī.*

[6] There seems at *VA.* 1090 the idea that a non-human being "possessed" the monk. For it explains that it was not the monk who ate and drank the raw things, but the non-human being; on its departing, his (the monk's) non-human affliction is said to have subsided.

Now at that time a certain monk came to have an illness affecting his eyes. Having taken hold of that monk, they made him go out to ease himself. As the Lord was touring the lodgings, he saw those monks who, having taken hold of that monk, were making him go out to ease himself; seeing (this) he approached those monks; having approached, he spoke thus to those monks:

"What, monks, is this monk's affliction?" || 1 ||

"Lord, this venerable one has an illness affecting his eyes; we, having taken hold of him, are making him go out to ease himself." Then the Lord in this connection having given reasoned talk, addressed the monks, saying:

"I allow, monks, these ointments[1]: black collyrium,[2] *rasa*-ointment,[3] *sota*-ointment,[4] yellow-ochre,[5] lamp-black."[6] They had need of ointment-powders.[7] . . . "I allow, monks, the use of sandal-wood, rosebay, black gum,[8] *tālīsa*,[9] nut-grass."[10] || 2 || **11** ||

Now at that time monks used to place pulverised ointments in small bowls and saucers. They were littered with powdered grass and dust. . . . "I allow, monks, an ointment-box."[11] Now at that time the group of six monks used various kinds of ointment-boxes, made of gold, made of silver. People looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses". They told this matter to the Lord. He said:

"Monks, various kinds of ointment-boxes should not be used. Whoever should use (one), there is an offence of

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[1] *añjana* is here a generic term, as is clear from the first three to be specified: *kāḷañjana rasañjana soṭañjana*. *VA*. 1090 also says of *añjana*, "comprising all".

[2] *VA*. 1090 says "one kind of *añjana*, cooked with all ingredients".

[3] *VA*. 1090 says "made from a variety of ingredients". Böhtlingk-Roth say it is made with vitriol.

[4] *VA*. 1090-91 says "an ointment originating in rivers and streams". Böhtlingk-Roth say it is made with antimony.

[5] *geruka*, or red chalk.

[6] *kapalla* taken from the flame of a lamp, *VA*. 1091. *P.E.D.* says *kapalla* is here in error for *kajjala*.

[7] *añjanupapisana*, as at *Vin*. ii. 112.

[8] See *G.S*. v. 17, n. 1.

[9] Flacourtia cataphracta.

[10] As in MV. VI. 3. 1, and *Vin*. iv. 35. See *B.D*. ii. 228, n. 2.

[11] *añjanī*. See *B.D*. iii. 89, n. 2. Allowed also at *Vin*. ii. 135.

wrong-doing. I allow (them), monks, (to be) made of bone,[1] made of ivory,[1] made of horn,[1] made of reed, made of bamboo, made of a piece of stick, made of lac, made of crystal,[2] made of copper, made of the centre of a conch-shell." || 1 ||

Now at that time ointment-boxes were not covered. They were littered with powdered grass and dust. . . . "I allow, monks, a lid."[3] A lid fell off. . . . "I allow you, monks, having tied it with thread, to tie it to the ointment- box." An ointment-box split open.[4] . . . "I allow you, monks, to sew it round with thread." || 2 ||

Now at that time monks put on ointment with (their) fingers. (Their) eyes became painful. . . . "I allow, monks, an ointment-stick."[5] Now at that time the group of six monks used various kinds of ointment-sticks, made of gold, made of silver. [203] People looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses." . . . "Monks, various kinds of ointment-sticks should not be used.[6] Whoever should use one, there is an offence of wrong-doing. I allow (them), monks, (to be) made of bone . . . made of the centre of a conch-shell." || 3 ||

Now at that time an ointment-stick, falling to the ground, became rough. . . . "I allow, monks, a case for the sticks."[7] Now at that time monks carried about ointment-boxes and ointment-sticks in their hands . . . "I allow, monks, a bag for the ointment-box." There was no strap at the edge[8] . . .

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[1] At *Vin.* iv. 167 these three materials are allowed for making needle-cases. "Bone" is there defined as whatever is bone. But *VA.* 1091 says "made of bone" means of every kind of bone with the exception of human bone. This list recurs at *Vin.* ii. 117.

[2] *P.E.D.* suggests that *phalamaya* "stands in all probability for *phalikamaya*".

[3] Allowed also at *Vin.* ii. 122 for a well.

[4] Reading *phalati* with Cing. edn. instead of Oldenberg's *nipatati*.

[5] Allowed again, with ointment-box, at *Vin.* ii. 135. At *Vin.* iv. 168 there is "no offence" if an ointment-stick is used as a needle-case.

[6] *Cf.* above VI. 12. 1.

[7] *VA.* 1091 says, "because they put down the sticks, I allow a piece of hollow wood or a bag for them".

[8] *aṃsa-bandhaka* (*v. ll. vadhaka, vaddhaka*). *VA.* 1091 says this is for (or, on) the ointment-bag. The same thing allowed at *Vin.* ii. 114 for a bowl. At MV. VI. 13. 2 there is a similar "allowance" for a bag for tubes for steam. Thus the monks had different bags for different portable articles. It would seem as if each bag had a strap attached to its edge, rather than that monks carried the bags by means of straps going over the shoulder (also called *aṃsa*).

"I allow, monks, a strap at the edge, a thread for tying[1]."
|| 4 || 12 ||

Now at that time the venerable Pilindavaccha[2] had a headache[3] . . . "I allow, monks, a small quantity of oil for the head." He did not get better . . . "I allow, monks, (medical) treatment through the nose".[4] His nose ran . . . "I allow, monks, a nose-spoon."[5] Now at that time the group of six monks used various kinds of nose-spoons, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." . . . "Monks, various kinds of nose-spoons should not be used. Whoever should use one, there is an offence of wrong-doing. I allow (them), monks, (to be) made of bone . . . made of the centre of a conch-shell." || 1 ||

They poured it up the nose in uneven quantities.[6] . . . "I allow, monks, a double nose-spoon."[7] He did not get better . . . "I allow you, monks, to inhale steam."[8] So they inhaled it after they had lit a wick.[9] It burnt their throats. . . . "I allow you, monks, a tube for the steam.[10] Now at that time the group of six monks used all kinds of tubes for the steam . . . (as in || 1 ||). "I allow (them), monks, (to be) made of bone . . . made of the centre of a conch-shell." Now at that time tubes for the steam were not covered, and small creatures got in. "I allow, monks, a lid." Now at that time

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[1] *bandhana-suttaka*, probably for tying the box to the strap. *Cf. Vin.* ii. 114.

[2] See *B.D.* i. 112, n. 2.

[3] A "certain monk" had this, *sīsābhitāpa*, at *Vin.* iii. 83 (*B.D.* i. 143).

[4] *natthukamma*. *Cf. natthuṃ adaṃsu* at *Vin.* iii. 83 (see *B.D.* i. 143, n. 2). Mentioned also at *M.* i. 511.

[5] *natthu-karaṇī*. I translate as at *Vin. Texts* ii. 54. *PED.* gives "pocket-handkerchief", but next sentence makes this unlikely.

[6] *natthuṃ visamaṃ āsiñcanti*. In pouring the medicament up the nose, monks probably poured more up one nostril than the other. The spoon, therefore, was not to catch the discharge from the nose but was to hold it up "so that the medicinal oil does not run out" (*Vin. Texts* ii. 54, n. 1); it was an instrument with which to pour up the medicinal oil itself.

[7] *I.e.* one giving an equal stream in respect of its two measures, *VA.* 1091.

[8] *dhūmaṃ pātuṃ*, lit. to drink steam, or smoke. Below, MV. VI. 14. 5, *cf. dhūmaṃ kātuṃ*. *Cf.* "drinking" (not smoking) a huqqa, by reason of the water in it.

[9] *Cf. Vin. Texts* ii. 54, n. 3, which states that they smeared a wick with the drugs and then burnt them.

[10] *dhūmanetta*. Also at *Jā.* iv. 363; transld. *Jā. Transln.*, iv. 229 as "smoking-pipe".

monks carried about tubes for the steam in their hands. "I allow, monks, a bag for the tubes for the steam." They got rubbed together. . . . "I allow, monks, a double bag." There was no strap at the edge.[1] . . . "I allow, monks, a strap at the edge, a thread for tying." || 2 || 13 ||

Now at that time the venerable Pilindavaccha [204] had an affliction of wind. Physicians spoke thus: "Oil must be boiled." . . . "I allow, monks, a decoction of oil." Now strong drink had to be mixed in that decoction of oil. "I allow you, monks, to mix strong drink in a decoction of oil." Now at that time the group of six monks boiled oils mixed with too much strong drink. Having drunk these, they were intoxicated.[2] "Monks, oil mixed with too much strong drink should not be drunk. Whoever should (so) drink should be dealt with according to the rule.[3] I allow you, monks, if neither the colour nor the smell nor the taste of strong drink[4] appears in any decoction of oil, to drink oil mixed with strong drink if it is like this." || 1 ||

Now at that time monks came to have much boiled oil mixed with too much strong drink. Then it occurred to these monks: "Now what course of conduct should be followed when there is oil mixed with too much strong drink?" . . . "I allow you, monks, to employ it as an unguent."[5] Now at that time the venerable Pilindavaccha came to have a quantity of boiled oil, but there was no receptacle for oil. "I allow you, monks, three kinds of vessels: a copper vessel, a wooden vessel, a vessel (made of) fruit." || 2 ||

Now at that time the venerable Pilindavaccha had rheumatism in the limbs. "I allow, monks, the sweating-treatment."[6] He got no better. . . . "I allow, monks, sweating by the use of all kinds of herbs."[7] He got no better. "I allow, monks,

[1] As in VI. 12. 4.

[2] *majjanti*, or "were elated".

[3] Pāc. LI.

[4] *Cf.* Pāc. LI. 2. 3.

[5] *abbhañjana*, an oiling. *Cf.* the same word in the "key" at *Vin.* iii. 79, used in referring to *abbhañjiṃsu*, they oiled or rubbed (an ill monk), on p. 83.

[6] *sedakamma*.

[7] *sambhāraseda*. *VA*. 1091, "sweating by the use of hemp and a variety of leaves".

the great sweating."[1] He got no better. "I allow, monks, (the use of) hemp-water."[2] He got no better. I allow, monks, (the use of) a water-vat."[3] || 3 ||

Now at that time the venerable Pilindavaccha had rheumatism in the joints. "I allow you, monks, to let blood."[4] He got no better. "I allow you, monks, having let blood, to cup with a horn."[5] Now at that time the venerable Pilindavaccha's feet came to be split. "I allow you, monks, an unguent for the feet." He got no better. "I allow you, monks, to prepare a foot-salve."[6] Now at that time a certain monk came to have boils. "I allow, monks, treatment with a lancet."[7] There was need of astringent water. "I allow, monks, astringent water." There was need of sesamum paste. "I allow, monks, sesamum paste." || 4 ||

There was need of a compress.[8] "I allow, monks, a compress." There was need of a piece of cloth for tying over the sore. "I allow, monks, a piece of cloth for tying over the sore." The sore itched. "I allow you, monks, to sprinkle it with mustard-powder."[9] The sore festered. [205] "I allow you, monks, to make a fumigation."[10] The flesh of the sore[11] stood up. "I allow you, monks, to cut it off with a piece of salt-crystal." The sore did not heal. "I allow, monks, oil for the sore." The oil ran. They told this matter to the Lord. He said: "I allow, monks, a linen bandage[12] (and) every treatment for curing a sore." || 5 ||

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[1] *mahāseda*. *VA*. 1091 explains that they heap charcoal into a pit the size of a man, cover it with dust, sand and leaves, and the patient lies down there with his limbs smeared with oil and sweats by rolling round.

[2] *bhaṅgodaka*, i.e. hemp leaves boiled in water. The patient should sweat by repeatedly sprinkling himself with this preparation, *VA*. 1091. See *Vin. Texts* ii. 57, n. 1.

[3] *udakakoṭṭhaka*. "I allow the application of the sweating treatment (*sedakammakaraṇa*), having got into a vessel or vat filled with hot water," *VA*. 1091. *Koṭṭhaka* is usually a store-room.

[4] By using a knife (or lancet), *VA*. 1091.

[5] See *Vin. Texts* ii. 57, n. 3, which, quoting Wise, says, "bad blood may be removed by means of cupping, which is performed by a horn".

[6] *pajja*, *cf*. *D*. ii. 240.

[7] *satthakamma*.

[8] *kabaḷikā*.

[9] *sāsapakuṭṭa*. *Cf*. *Vin*. ii. 151 *sāsapakuḍḍa*, as at *VA*. 1092, where explained as "ground (*piṭṭha*) mustard".

[10] *dhūmaṃ kātuṃ*. *Cf*. MV. VI. 13. 2.

[11] *vaṇamaṃsa*, *VA*. 1092 reading *vaḍḍhamaṃsa*, and saying that the upper or covering (*adhika*) flesh stood up like a peg.

[12] *vikāsika*; *VA*. 1092, "a piece of cloth for covering up the sore".

Now at that time a certain monk was bitten by a snake.[1] They told this matter to the Lord. He said: "I allow you, monks, to give the four great irregular things[2]: (a decoction of) dung, urine, ashes, clay."[3] Then it occurred to the monks: "(May they be used) even if they are not (formally) received, or should they be (formally) received?"[4] They told this matter to the Lord. He said: "I allow you, monks, to make use of them if someone to make them allowable[5] is there (formally) to offer[6] them to you; having taken them yourselves, if there is no one to make them allowable."

Now at that time a certain monk came to have drunk poison. They told this matter to the Lord. He said: "I allow you, monks, to make him drink (a concoction of) dung." Then it occurred to the monks: "(May it be drunk) even if it is not (formally) received, or should it be (formally) offered?"[7] They told this matter to the Lord. He said: "I allow, monks, that if he receives (formally) that which (someone) is making allowable,[8] when he has once (formally) received it that it need not be (formally) offered again." || 6 ||

Now at that time a certain monk had an affliction resulting from drinking something poisonous.[9] "I allow you, monks, to make him drink (a decoction of) mud turned up by the plough."[10]

Now at that time a certain monk was constipated. "I allow you, monks, to make him drink raw lye."

Now at that time a certain monk had jaundice. "I allow you, monks, to make him drink (a compound of cow's[11]) urine and yellow myrobalan."[12]

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[1] *Cf. Vin.* iv. 166.

[2] *mahāvikaṭāni*. Mentioned at *Vin.* iv. 90, where a monk may himself take these even if there is no one to make them "allowable", for they do not count as "nutriment". Also at *M.* i. 79, *D.* i. 167.

[3] These things are, or are by Indians, regarded as great purifiers.

[4] *paṭiggahetabbāni*. Oldenberg proposes to read *paṭiggahāpetabbāni*, *Vin.* i. 382.

[5] *Cf. B.D.* ii. 346, n. 1, 2.

[6] *paṭiggahāpetuṃ*.

[7] *paṭiggahāpetabbo*; see *B.D.* ii. 122.

[8] *yaṃ karonto paṭiggaṇhāti*.

[9] *VA.* 1092 takes this to mean he was suffering from the results of sorcery, i.e. from a disease arising from drinking under the mastery of another.

[10] *sītāloḷi*, explained at *VA.* 1092 as "I allow you to make him drink, mixed with water, the clay clinging to the ploughshare when tilling with a plough".

[11] So *VA.* 1092.

[12] *Cf. Vin.* i. 276 where Jīvaka gave ghee as a cure for jaundice.

Now at that time a certain monk had a skin disease. "I allow you, monks, to make a perfume-paste."

Now at that time a certain monk's body came to be full of (bad) humours.[1] "I allow him, monks, to drink a purgative." There was need of clarified conjey. "I allow, monks, clarified conjey." There was need of unprepared broth.[2] "I allow, monks, unprepared broth." There was need of prepared and unprepared.[3] "I allow, monks, prepared and unprepared." There was need of meat-broth.[4] "I allow, monks, meat-broth." ‖ 7 ‖ 14 ‖

Now at that time the venerable Pilindavaccha,[5] desiring to make a cave, had a (mountain) slope cleared near Rājagaha. Then King Seniya Bimbisāra of Magadha approached the venerable Pilindavaccha; having approached, [206] having greeted the venerable Pilindavaccha, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Seniya Bimbisāra of Magadha spoke thus to the venerable Pilindavaccha: "What, honoured sir, is the elder having made?"

"Sire, desiring to make a cave, I am having a (mountain) slope cleared."

"Honoured sir, does the master require an attendant for a monastery?"

"Sire, an attendant for a monastery is not allowed by the Lord."

"Well, honoured sir, having inquired of the Lord, you should tell him of me."

"Very well, sire," the venerable Pilindavaccha answered King Seniya Bimbisāra of Magadha in assent. ‖ 1 ‖

Then the venerable Pilindavaccha gladdened, roused, rejoiced, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*. Then King Seniya Bimbisāra of Magadha,

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[1] *abhisannakāya*. *Cf.* *Vin.* ii. 119, also MV. VIII. 1. 30, *kāya dosâbhisanna*.

[2] *akaṭayūsa*. *VA*. 1092 says "a beverage cooked with beans but not oily".

[3] *kaṭâkaṭa*. *VA*. 1092 reads *so 'va thokaṃ* (v.l. *dhota*) *siniddho*, this is only a little oily.

[4] *paṭicchādaniya*. *Cf.* below, MV. VI. 23. 3. *VA*. 1092 explains by *maṃsarasa*, flavour of meat.

[5] From here towards end of 15. 10 = *Vin.* iii. 248–251. See *B.D.* ii. 126 ff. for notes.

gladdened . . . delighted by the venerable Pilindavaccha's talk on *dhamma,* rising from his seat, having greeted the venerable Pilindavaccha, departed keeping his right side towards him. Then the venerable Pilindavaccha sent a messenger to the Lord to say: "Lord, King Seniya Bimbisāra of Magadha desires to present an attendant for a monastery. Now, Lord, what line of conduct is to be followed?" Then the Lord on this occasion having given reasoned talk, addressed the monks saying:

"I allow, monks, a monastery attendant." || 2 ||

And a second time did King Seniya Bimbisāra of Magadha approach the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha, he sat down at a respectful distance. As he was sitting down at a respectful distance King Seniya Bimbisāra of Magadha spoke thus to the venerable Pilindavaccha:

"Honoured sir, has the Lord allowed a monastery attendant?"

"Yes, sire."

"Well then, honoured sir, I will give the master a monastery attendant."

Then King Seniya Bimbisāra of Magadha, having promised the venerable Pilindavaccha a monastery attendant, (but) having forgotten, having recalled it after a time, addressed a chief minister who was concerned with all the affairs, saying: "My good sir, has that monastery-attendant whom I promised to the master been given?"

"Your majesty, a monastery attendant has not been given to the master."

"My good sir, how long is it since it was considered?" || 3 ||

Then that chief minister, having counted up the days, spoke thus to King Seniya Bimbisāra of Magadha: "It is five hundred days, your majesty.'

"Well then, give five hundred monastery attendants to the master."

"Yes, your majesty," and the chief minister having answered King Seniya Bimbisāra of Magadha in assent, bestowed five hundred monastery attendants on the venerable Pilindavaccha, and a distinct village established itself. They called it "The Village of the Monastery Attendants" [207] and they also called it "Pilinda Village". Now at that time the venerable

Pilindavaccha frequented families in that village. Then the venerable Pilindavaccha, having dressed in the morning, taking his bowl and robe, entered Pilinda Village for almsfood. || 4 ||

Now at that time there came to be a festival in this village; young girls wearing ornaments, adorned with garlands, were celebrating it. Then the venerable Pilindavaccha as he was walking for almsfood on unbroken round[1] in Pilinda Village, approached the dwelling of a certain monastery attendant; having approached, he sat down on the appointed seat. Now at that time the daughter of the monastery attendant's wife, having seen other little girls wearing ornaments, adorned with garlands, cried and said: "Give me a garland, give me an ornament."

Then the venerable Pilindavaccha said to that monastery attendant's wife: "Why is this little girl crying?"

"Honoured sir, this little girl is crying because, having seen other little girls wearing ornaments, adorned with garlands, she says: 'Give me a garland, give me an ornament.' Whence is there a garland for us who are poor, whence an ornament?" || 5 ||

Then the venerable Pilindavaccha, having taken a roll of grass, spoke thus to that monastery attendant's wife: "Now set this roll of grass on this little girl's head." Then that monastery attendant's wife, having taken that roll of grass, set it on that little girl's head. It became a golden chaplet, beautiful, good to look upon, charming; there was no golden chaplet like it even in the king's women's quarters. People spoke thus to King Seniya Bimbisāra of Magadha:

"Your majesty, in the house of a certain monastery attendant there is a golden chaplet, beautiful, good to look upon, charming; there is no golden chaplet like it even in your majesty's women's quarters. As he is poor, where (could he have got it) from? Undoubtedly it was taken by theft." Then King Seniya Bimbisāra of Magadha had that monastery attendant's family imprisoned. || 6 ||

[1] *sapadānam*, derivation uncertain. Enjoined at Sekhiya 33. Explanations given at *VA*. 893 (cited *B.D.* iii. 129, n. 3); *SA*. i. 205: the houses reached, one walking to them successively (in succession, in order); *SnA*. 118: one who walks successively, not having rejected (departed from) the order (succession) of the houses, entering a rich household and a poor household without interruption (without a break, "just as it comes"), for almsfood.

And a second time did the venerable Pilindavaccha, having dressed in the morning, taking his bowl and robe, enter Pilinda Village for almsfood. As he was walking in Pilinda Village on unbroken round for almsfood he approached the dwelling of that monastery attendant; having approached, he asked the neighbours: "Where has this monastery attendant's family gone?"

"Honoured sir, they have been imprisoned by the king on account of that golden chaplet."

Then the venerable Pilindavaccha approached the residence of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat. Then King Seniya Bimbisāra of Magadha approached the venerable Pilindavaccha; having approached, having greeted the venerable Pilindavaccha he sat down at a respectful distance. [208] The venerable Pilindavaccha spoke thus to King Seniya Bimbisāra of Magadha as he was sitting down at a respectful distance: || 7 ||

"How is it, sire, that the monastery attendant's family is imprisoned?"

"Honoured sir, in that monastery attendant's house there was a golden chaplet, beautiful, good to look upon, charming; there is no golden chaplet like it even in our women's quarters. Where (could he have got it) from, as he is poor? Undoubtedly it was obtained by theft."

Then the venerable Pilindavaccha exercised volitional force, and said: "The palace of King Seniya Bimbisāra of Magadha is golden," and it became made all of gold. He said: "Now, sire, from where have you got so much gold?"

Saying: "I understand, honoured sir, this is the master's majesty of psychic power," he set free the monastery attendant's family. || 8 ||

People, delighted, full of satisfaction because they heard that a state of further men, a wonder of psychic power had been shown by master Pilindavaccha to the king and his retinue, presented the five (kinds of) medicine to the venerable Pilindavaccha, that is to say ghee, fresh butter, oil, honey and molasses. Now the venerable Pilindavaccha was customarily a receiver, so whenever he received the five (kinds of) medicine he gave them away among his company. And his company came to live in abundance; whatever they received, filling pots

and pitchers, they put them away, and filling water strainers and bags, they hung them up in the windows. These (pots, etc.) leaked, and the dwelling-places became beset and overrun by rats. People, having seen (this) as they were touring the dwelling-places, looked down upon, criticised, spread it about, saying: "These recluses, sons of the Sakyans, are storing up goods indoors, like King Seniya Bimbisāra of Magadha." || 9 ||

Monks heard these people who were . . . spreading it about. Those who were modest monks . . . spread it about, saying: "How can these monks strive after abundance like this?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that monks are striving after abundance such as this?"

"It is true, Lord." Having rebuked them,[1] having given reasoned talk, he addressed the monks, saying:

"Those medicines which may be partaken of by ill monks, that is to say ghee, fresh butter, oil, honey, molasses—having accepted these, they may be used as a store for at most seven days. He who exceeds that (period) should be dealt with according to the rule."[2] || 10 || **15** ||

The First Portion for Repeating: that on Medicines that are Allowed.

Then the Lord, having stayed at Sāvatthī for as long as he found suiting, [209] set out on tour for Rājagaha. And on the way the venerable Revata the Doubter[3] saw a sugar-factory; having stepped aside, (he saw the men) putting flour and syrup[4]

[1] *Vin.* iii. 251 (*B.D.* ii. 131) reads: The lord rebuked them saying: ". . . this rule of training should be set forth. . . ."

[2] Nissag. XXIII.

[3] Kaṅkhārevata. At *A.* i. 24 called "chief of musers"; verses at *Thag.* 3, *Ap.* ii. 491. Mentioned at *Ud.* V. 7. *M.* i. 212, 462. He was scrupulous about and doubted what was allowable, *kappiya*. *Cf. ThagA.* 37, *UdA.* 314, *AA.* i. 230, *MA.* ii. 247, *G.S.* i. 18, n. 2.

[4] *chārikaṃ* cannot here be ashes, which is its most usual meaning. But *cf.* Skrt. *kṣāra*, treacle, molasses. Perhaps some confused reference back to the "four irregular things" of **14.** 6 is intended here. The allowability of the first two has been emphasised in specific cases (in **14.** 6 and 7), and "mud turned up by the plough" (of **14.** 7) is probably intended as an example of the fourth irregular thing, namely clay. Here occurs the same word as is used for the third irregular thing, *chārika*, there translated "ashes" where syrup or treacle would hardly fit; but here translated "syrup", as people would not put ashes into sugar to stiffen it, nor would ashes be called "food", *āmisa*.

into the sugar; seeing this and thinking: "Sugar with food[1] is unallowable; it is not allowable to make use of sugar at a wrong time," being scrupulous,[2] he and his company did not make use of the sugar, neither did those make use of the sugar who deemed that he should be listened to. They told this matter to the Lord. He said: "Why, monks, did they put flour and syrup into the sugar?"

"So as to make it firm, Lord."

"If, monks, they put flour and syrup into the sugar so as to make it firm, and if it is still called 'sugar', I allow you, monks, to make use of as much sugar as you like."[3] || 1 ||

Then on the way the venerable Revata the Doubter saw a kidney-bean growing on a dunghill; having seen it and thinking: "Kidney-beans are not allowable, for ripe kidney-beans are also growing,"[4] being scrupulous he and his company did not make use of the kidney-bean, neither did those who deemed that he should be listened to make use of the kidney-bean. They told this matter to the Lord. He said: "Monks, even if ripe kidney-beans are growing, I allow you to make use of kidney-beans as much as you like." || 2 ||

Now at that time a certain monk had an affliction of wind in the stomach. He drank salted sour gruel.[5] Because of this his affliction of wind in the stomach subsided. They told this matter to the Lord. He said: "I allow, monks, salted sour gruel for one who is ill; when one is not ill to make use of it by using it as a beverage mixed with water." || 3 || 16 ||

Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there in Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the Lord came to have an affliction of wind in the stomach. Then the venerable Ānanda, thinking: "On a former occasion the Lord's affliction of wind in the stomach was eased by conjey

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[1] *sāmisa*; *cf. Vin.* iv. 198.

[2] *kukkuccāyanta. AA.* i. 230, in explanation of Kaṅkhārevata's name, says "doubting means, having scruples; the meaning is being scrupulous".

[3] *yathāsukhaṃ.*

[4] Meaning of this passage is not clear. *VA.* 1092 says, "if ripe kidney-beans are also growing they may be used as much as you like, for these are allowable just because they are ripe". On *mugga* see *B.D.* i. 83, n. 4.

[5] *loṇasovīraka.* At *Vin.* iii. 86 it is called *suvīraka.* See *B.D.* i. 149, n. 3.

containing the three pungent ingredients,"[1] having himself prepared sesamum and rice-grain and kidney-bean, having cured[2] them indoors, having himself cooked them indoors, brought them to the Lord, saying: "Lord, drink the conjey containing the three pungent ingredients." || 1 ||

Now Truth-finders (sometimes) ask knowing,[3] and knowing (sometimes) do not ask; they ask knowing the right time (to ask), and they do not ask knowing the right time (when not to ask). Truth-finders ask about what belongs to the goal, not about what does not belong to the goal; bridge-breaking for Truth-finders is among what does not belong to the goal. Awakened ones, Lords question monks concerning two matters: either, "Shall we teach *dhamma*?" or "Shall we lay down a rule of training for disciples?" Then the Lord [210] addressed the venerable Ānanda, saying: "Where does this conjey come from, Ānanda?" Then the venerable Ānanda told this matter to the Lord. || 2 ||

The awakened one, the Lord rebuked him, saying: "It is not becoming, Ānanda, it is not fitting, it is not suitable, it is not worthy of a recluse, it is not allowable, it is not to be done. And how can you, Ānanda, strain after abundance such as this? Moreover, Ānanda, that which is cured indoors is unallowable, and that which is cooked indoors is also unallowable, and that which is cooked by oneself is also unallowable. It is not, Ānanda, for pleasing those who are not (yet) pleased. . . ." And having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, one should not make use of what is cured indoors, cooked indoors, cooked by oneself. Whoever should make use (of any of these things), there is an offence of wrong-doing. || 3 ||

If, monks, it is cured indoors, cooked indoors, cooked by oneself, and one should make use of it, there is an offence of three wrong-doings. If, monks, it is cured indoors, cooked indoors, (but) cooked by others, and one should make use of it, there is an offence of two wrong-doings. If, monks, it is

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[1] *tekaṭulayāgu*. See *B.D.* i. 111, n. 1.

[2] *vāsetvā*. I follow *P.E.D.* (under *vāseti*[2]) rather than the "kept" of *Vin. Texts* ii. 68. Monks are allowed to cure (or purify) clay at *Vin.* ii. 120.

[3] *Cf. B.D.* i. 12, and see there n. 3 for further references.

cured indoors, cooked out of doors, cooked by oneself, and one should make use of it, there is an offence of two wrong-doings. || 4 ||

If, monks, it is cured out of doors, cooked indoors, cooked by oneself, and one should make use of it, there is an offence of two wrong-doings. If, monks, it is cured indoors, cooked out of doors, cooked by others, and one should make use of it, there is an offence of wrong-doing. If, monks, it is cured out of doors, cooked out of doors, (but) cooked by oneself, and one should make use of it, there is an offence of wrong-doing. If, monks, it is cured out of doors, cooked out of doors, cooked by others, and one should make use of it, there is no offence." || 5 ||

Now at that time, monks, thinking: "Cooking for oneself[1] is objected to by the Lord," were doubtful about[2] a second cooking.[3] They told this matter to the Lord. He said: "I allow you, monks, to cook a second cooking." || 6 ||

Now at that time Rājagaha became short of food. People conveyed salt and oil and husked rice and solid food[4] to the monastery. The monks cured these out of doors, but vermin[5] ate them and also thieves carried them off.[6] They told this matter to the Lord. He said: "I allow you, monks, to cure indoors."[7] When they had cured (the things) indoors, they cooked them out of doors, (but) those who live on the remains of food[8] crowded round. The monks, not trusting them, made use of (the food). They told this matter to the Lord. He said: "I allow you, monks, to cook indoors." When food was short those who made it allowable carried away the larger (portion) and gave the monks the lesser (portion). [211] They told this matter to the Lord. He said: "I allow you, monks, yourselves to cook. I allow you, monks, what is cured

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[1] *sāmaṃpāka*.
[2] *kukkuccāyanti*.
[3] *punapāka*, i.e. a reheating of food already cooked once.
[4] These four items are mentioned also at *Vin*. i. 220, 238, 243, 249.
[5] *ukkapiṇḍaka*. *VA*. 1093 explains as cats, mice, lizards, mongeese (? *maṅgusā*).
[6] As at *Vin*. i. 239.
[7] This, and subsequent allowances, refer only to times of scarcity, and were all rescinded for times of plenty, see MV. VI. 32. 1, 2.
[8] Here called *damakā*. *VA*. 1093 explains by *vighāsādā*, a word which occurs at e.g. MV. VI. 24. 1 below, and *Vin*. iv. 91. See *B.D*. ii. Intr. xliii and p. 347, n. 3.

indoors, what is cooked indoors, what is cooked by yourselves." ‖ 7 ‖

Now at that time several monks, having spent the rains in Kāsi, going to Rājagaha to see the Lord, did not obtain on the way sufficient mediocre or fine meals, as much as they needed. Yet there was much solid food that was fruit,[1] but there was no one to make it allowable.[2] So these monks, weary in body, approached Rājagaha, the Bamboo Grove, the squirrels' feeding place, the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. Now it is the custom for awakened ones, for Lords, to exchange friendly greetings with incoming monks. So the Lord spoke thus to these monks: "I hope, monks, things are going well with you, I hope you are keeping going, I hope you have come here with but little fatigue on the journey? And where, monks, do you come from?" ‖ 8 ‖

"Things are going well with us, Lord, but we, Lord, having spent the rains in Kāsī, coming to Rājagaha to see the Lord . . . no one to make it allowable; thus we have come on the journey weary in body."

Then the Lord on this occasion having given reasoned talk, addressed the monks, saying:

"I allow you, monks, if one anywhere sees solid food that is fruit, but if there is no one to make it allowable, having taken[3] it oneself, having carried it away, having seen someone to make it allowable, having laid it down on the ground, to make use of it, (he) having (formally) offered[4] it to you. I allow you, monks, to receive (formally) what you have picked up."[5] ‖ 9 ‖ 17 ‖

Now at that time fresh sesamum and fresh honey had accrued to a certain brahmin. Then it occurred to that brahmin: "Suppose I were to give the fresh sesamum and fresh honey to the Order of monks with the awakened one at its head?"

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[1] *phalakhādaniya*. See note on *piṭṭhakhādaniya* at MV. VI. 36. 6 below.

[2] *kappiyakāraka*. These make things allowable by offering them. See MV. VI. 21. 1; 38. 1.

[3] *gahetvā*.

[4] *paṭiggahāpetvā*. *Cf.* n. on *patta-gāhāpaka* at *B.D.* ii. 122, and above, p. 280.

[5] *uggahitam*. This is an "allowance" only for a time of scarcity. See the much simpler "allowance" at VI. 21. for more normal times.

Then that brahmin approached the Lord; having approached, he exchanged friendly greetings with the Lord. Having exchanged greetings of friendliness and courtesy he stood at a respectful distance; and standing at a respectful distance, that brahmin spoke thus to the Lord:

"Lord, may the revered[1] Gotama together with the Order of monks consent to a meal with me to-morrow." The Lord consented [212] by becoming silent. Then that brahmin departed, having understood the Lord's consent. || 1 ||

Then that brahmin having had, towards the end of that night, sumptuous solid food and soft food prepared, had the time announced to the Lord, saying: "It is time, good Gotama, the meal is ready". Then the Lord, having dressed in the morning, taking his bowl and robe, approached that brahmin's dwelling; having approached, he sat down together with the Order of monks on the appointed seat. Then that brahmin, having with his own hand served and satisfied with sumptuous solid food and soft food the Order of monks with the awakened one at its head, sat down at a respectful distance when the Lord had eaten and had withdrawn his hand from his bowl. While that brahmin was sitting down at a respectful distance the Lord, having gladdened, rejoiced, roused, delighted him with talk on *dhamma*, rising from his seat, departed. || 2 ||

Then it occurred to that brahmin soon after the Lord had departed: "I forgot to give those things for the sake of which I invited the Order of monks with the awakened one at its head, thinking: 'I will give fresh sesamum and fresh honey.' Suppose I were to have the fresh sesamum and the fresh honey conveyed to the monastery in pots and pitchers?" Then that brahmin, having had the fresh sesamum and the fresh honey conveyed to the monastery in pots and pitchers, approached the Lord; having approached, he stood at a respectful distance; and as he was standing at a respectful distance this brahmin spoke thus to the Lord: || 3 ||

"I forgot to give those things, good Gotama, for the sake of which I invited the Order of monks with the awakened one at its head, thinking: 'I will give fresh sesamum and fresh

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[1] *bhavaṃ*, as at *Vin.* iii. 2.

honey'. May the revered Gotama accept from me fresh sesamum and fresh honey?"

"Well, then, brahmin, give them to the monks."

Now at that time because food was scarce[1] and they offered them only a little, monks considerately refused. But a whole Order was offered (food); the monks, being scrupulous, did not accept it.[2] (The Lord said:)

"Accept (the food), monks, make use of it. I allow you, monks, having eaten and being satisfied,[3] to make use of food that is not left over,[4] if it was taken back from there".[5] ‖ 4 ‖ 18 ‖

Now at that time the family who supported the venerable Upananda, the son of the Sakyans, sent solid food for the Order,[6] saying: "Having pointed it out as for master Upananda, it should be given to the Order." Now at that time the venerable Upananda, [213] the son of the Sakyans, had entered the village for almsfood. Then these people, having gone to the monastery, asked the monks: "Where, honoured sirs, is master Upananda?"

"Sirs, this venerable Upananda, the son of the Sakyans, has entered the village for almsfood."

"Honoured sirs, having pointed out this solid food as for master Upananda, it should be given to the Order."

They told this matter to the Lord.[7] He said: "Well, then, monks, having accepted it, put it aside until Upananda comes back." ‖ 1 ‖

Then the venerable Upananda, the son of the Sakyans, having visited the families before the meal, came back during

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[1] *dubbhikkhā* means scarcity of food and of (in consequence) almsfood.

[2] See Pāc. 32 and its definition of "great scarcity", and its saying that at such a time a "group-meal" may be eaten (*B.D.* ii. 312).

[3] See *B.D.* ii. 326, n. 2 and definitions at *B.D.* ii. 328.

[4] See Pāc. 35, to which the above allowance is an exception made in a time of scarcity. See *B.D.* ii. 328, n. 4, and definition of "what is not left over" at *B.D.* ii. 329.

[5] *tato nīhataṃ*, i.e. having taken the food to the monastery from the place where it was received. *Cf. tato nīharitvā* at *Vin.* iv. 80 and its "definition" at *Vin.* iv. 81.

[6] As at *Vin.* iv. 98-99 (*B.D.* ii. 363 f.).

[7] Here *Vin.* iv. 99 inserts: "Then the Lord on that occasion, in that connection, having given reasoned talk, addressed the monks, saying: 'Well then. . . .'"

the day.[1] Now at that time because food was scarce and they offered them only a little, monks considerately refused; but a whole Order was offered (food); the monks, being scrupulous, did not accept. (The Lord said:)

"Accept (the food), monks, make use of it. I allow you, monks, having eaten and being satisfied, to make use of (food) that is not left over if it was accepted before a meal." || 2 || 19 ||

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on a tour for Sāvatthī. In due course, walking on tour, he arrived at Sāvatthī. Then the Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Sāriputta had fever. Then the venerable Moggallāna the Great approached the venerable Sāriputta; having approached, he spoke thus to the venerable Sāriputta:

"When you, reverend Sāriputta, previously had fever, by what means was it eased?"

"I had lotus fibres and stalks, your reverence."

Then the venerable Moggallāna the Great, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from the Jeta Grove appear on the banks of the Mandākinī lotus-tank.[2] || 1 ||

A certain elephant[3] saw the venerable Moggallāna the Great coming in the distance; seeing him he spoke thus to the venerable Moggallāna the Great:

"Honoured sir, let master Moggallāna the Great come; there is a welcome, honoured sir, for master Moggallāna the Great. What, honoured sir, does the master need? What can I give him?"

"I need lotus fibres and stalks, friend." Then that elephant commanded another elephant, saying:

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[1] At *Vin.* iv. 99 Upananda is represented as thinking it to be forbidden by the Lord to call upon families before a meal, so having visited them after a meal he returned during the day. "Before a meal," "after a meal" are defined at *Vin.* iv. 100, and differently at *Vin.* iv. 272, 273. Nuns' Pāc. XV, XVI seem to take it for granted that *nuns* approach families before and after meals.

[2] One of the seven great lakes of the Himalayas, part of it being covered with white lotuses. See *D.P.P.N.*

[3] *nāga*, elephant, rather than serpent here; the *soṇḍā*, trunk, is mentioned a little later.

"Well now, good fellow, give the master as many lotus fibres and stalks as he needs." Then that elephant, having plunged into the Mandākinī lotus-tank, having with his trunk pulled lotus fibres and stalks, [214] having washed them clean,[1] having tied them into a bundle, approached the venerable Moggallāna the Great. || 2 ||

Then the venerable Moggallāna the Great, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from the bank of the Mandākinī lotus-tank, appear in the Jeta Grove. And that elephant too, vanishing from the bank of the Mandākinī lotus-tank, appeared in the Jeta Grove. Then that elephant, having offered the venerable Moggallāna the Great the lotus fibres and stalks, vanishing from the Jeta Grove, appeared on the bank of the Mandākinī lotus-tank. Then the venerable Moggallāna the Great brought the lotus fibres and stalks to the venerable Sāriputta. Then as the venerable Sāriputta was making use of the lotus fibres and stalks, his fever abated. Many lotus fibres and stalks came to be left over. || 3 ||

Now at that time because food was scarce and they offered them only a little,[2] monks considerately refused; but a whole Order was offered (food). The monks, being scrupulous, did not accept. (The Lord said:)

"Accept (the food), monks, make use of it. I allow you, monks, having eaten and being satisfied, to make use of (food) that is not left over if it grows in a wood, if it grows in a lotus-tank."[3] || 4 || 20 ||

Now at that time there was a great quantity of solid food that was fruit[4] at Sāvatthī, but there was no one to make it allowable. The monks, being scrupulous, did not make use of the fruit. They told this matter to the Lord. He said:

"I allow you, monks, to make use of fruit that is without

[1] *Cf. Vin.* ii. 201, *S.* ii. 269.

[2] As above, VI. 18. 4 and VI. 19. 2.

[3] This therefore seems an exception to Pāc. XI, which makes the destruction of vegetable growth an offence.

[4] *Cf.* above VI. 17. 8; below VI. 38. 1, and note on *piṭṭhakhādaniya* at VI. 36. 6.

seed (or) whose seed is discharged,[1] (even if) it is not made allowable." ‖ 1 ‖ **21** ‖

Then the Lord, having stayed at Sāvatthī for as long as he found suiting, set out on tour for Rājagaha. In due course, walking on tour, he arrived at Rājagaha. And the Lord stayed there at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time a certain monk was afflicted by an ulcer.[2] The surgeon, Ākāsagotta,[3] lanced it. Then the Lord, as he was touring the lodgings, approached this monk's dwelling-place. ‖ 1 ‖

The surgeon, Ākāsagotta, saw the Lord coming in the distance; seeing him, he spoke thus to the Lord: "Let the revered Gotama come, let him see this monk's orifice; it is like a lizard's [**215**] mouth." Then the Lord, thinking, "This foolish man is making fun of me", becoming silent, having turned back, having had the Order of monks convened, on this occasion, in this connection, questioned the monks, saying: "Is there, as is said, monks, an ill monk in such and such a dwelling-place?"

"There is, Lord."

"What, monks, is this monk's affliction?"

"Lord, the venerable one's affliction is an ulcer. The surgeon, Ākāsagotta, lanced it." ‖ 2 ‖

The awakened one, the Lord rebuked them, saying:

"It is not becoming, monks, in this foolish man, it is not suitable, it is not fitting, it is not worthy of a recluse, it is not allowable, it should not be done. How, monks, can this foolish man let a lancing be done on the private parts? The skin, monks, is tender at the private parts, a wound is hard to heal, a knife hard to guide. It is not, monks, for pleasing those who are not (yet) pleased. . . ." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, one should not let a lancing be done on the private parts. Whoever should let it be done (there), there is a grave offence." ‖ 3 ‖

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[1] *nibbattabīja*. *VA*. 1093 says *bījaṃ nibbattetvā* (*v.l. nippaṭṭetvā*) *apanetvā*, having got rid of the seed, having discharged it. The idea seems to be that monks must not eat the seeds of fruits. At VI. **38**. 1 all solid food that is fruit is allowed.

[2] *Cf. Vin*. i. 272.

[3] Mentioned, I think, nowhere but here.

Now at that time the group of six monks, thinking: "Lancing is objected to by the Lord", let a clyster be used. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this group of six monks let a clyster be used?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks let a clyster be used?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, one should not have lancing done within a distance of two finger-breadths of the private parts nor a clyster-treatment. Whoever should have (either of these things) done, there is a grave offence." || 4 || 22 ||

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Benares. In due course, walking on tour, he arrived at Benares. The Lord stayed there near Benares at Isipatana in the deer-park. Now at that time in Benares the layfollower, Suppiya, and the woman layfollower, Suppiyā,[1] were both pleased[2]; they were benefactors, servitors,[3] supporters of the Order. Then the woman layfollower, Suppiyā, having gone to the monastery, having approached dwelling-place after dwelling-place, cell after cell, asked the monks: "Who, honoured sirs, is ill? What may be conveyed for whom?" || 1 ||

Now at that time a certain monk [216] had drunk a purgative. Then that monk spoke to the woman layfollower, Suppiyā, thus:

"I have drunk a purgative, sister. I need meat-broth."[4] She said:

"Very well, master, it shall be conveyed (to you)," and having gone to her house, she enjoined a servant,[5] saying:

[1] Suppiyā is at *A.* i. 26 called chief of the laywomen disciples who tend the sick, a position she had resolved to achieve during a life in the time of Padumuttara Buddha, *AA.* i. 453-4. Her name occurs in a list of eminent women at *A.* iv. 348. At *Miln.* 115 she is mentioned with seven other persons as experiencing ease (*sukha*) here and now.

[2] *I.e.* with the teaching.

[3] *kārakā*, lit. doers.

[4] Allowed at VI. 14. 7.

[5] *antevāsin*. *Cf.* Pāc. LXXXIV (*Vin.* iv. 162) where Anāthapiṇḍika enjoins his *antevāsin* to prepare rice for the monks,

"Go, good fellow, find meat that is to hand."[1]

"Yes, lady," but that man, having answered the woman layfollower Suppiyā in assent, touring the whole of Benares, saw no meat that was to hand. Then that man approached the woman layfollower Suppiyā; having approached the woman layfollower Suppiyā, he spoke thus: "There is no meat, lady, that is ready to hand; to-day is a non-slaughter (day)."[2] ‖ 2 ‖

Then it occurred to the woman layfollower, Suppiyā: "If that ill monk is unable to obtain meat-broth his affliction will greatly increase or he will pass away. It is not fitting in me, that I, having answered him in assent, should not have meat-broth conveyed", and having taken a butcher's knife,[3] having cut flesh from her thigh, she gave it to a slave-woman, saying:

"Come now, having prepared[4] this meat—in such and such a dwelling-place there is an ill monk, you may give it to him, and if anyone asks for me, let it be known that I am ill," and having wrapped her upper robe round her thigh, having entered an inner room, she lay down on a couch. ‖ 3 ‖

Then the layfollower, Suppiya, having gone to the house, asked the slave-woman, saying: "Where is Suppiyā?"

"She, master, is lying down in an inner room." Then the layfollower Suppiya, approached the woman layfollower Suppiyā, and having approached he spoke thus to the woman layfollower Suppiyā:

"Why are you lying down?"

"I am ill," she said.

"What is your affliction?" Then the woman layfollower Suppiyā told this matter to the layfollower Suppiya. Then the layfollower Suppiya, thinking: "Indeed, it is marvellous, indeed, it is wonderful, that this Suppiyā is so faithful and believing that she gives up even her own flesh. What other

[1] *pavattamaṃsa*, i.e. already killed, and not to be killed on purpose for the monk. For monks might eat no fish or meat which they saw, heard or suspected had been specially killed for them, *Vin.* iii. 172.

[2] *māghāta*. *Cf. Jā.* iii. 428, 434; also Asoka's Pillar Edict V, where "on fifty-six days in the year the capture and sale of fish was prohibited, and on the same days, even in game-preserves, animals might not be destroyed" (Vincent Smith, *Asoka*, 3rd edn., p. 57). *VA.* 1094 says "on this day it is not possible for anyone to deprive anything of life".

[3] *potthanikā*. At *VA.* 1094 it is called "a knife for cutting meat".

[4] *sampādetvā*, as at *Vin.* iii. 208.

thing could there be that she would not give ? " and joyful, elated, he approached the Lord ; having approached, having greeted the Lord, he sat down at a respectful distance. || 4 ||

As he was sitting down at a respectful distance the layfollower Suppiya spoke thus to the Lord : " Lord, may the lord consent to a meal with me on the morrow together with the Order of monks ". The Lord consented by becoming silent. Then the layfollower Suppiya, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the layfollower Suppiya, towards the end of that night, having had sumptuous solid foods, soft foods, prepared, had the time announced to the Lord, saying : " It is time, Lord, the meal is ready ". Then the Lord, dressing in the morning, taking his bowl and robe, [217] approached the dwelling of the layfollower Suppiya ; having approached, he sat down together with the Order of monks on the appointed seat. || 5 ||

Then the layfollower Suppiya approached the lord ; having approached, having greeted the Lord, he stood at a respectful distance. As the layfollower Suppiya was standing at a respectful distance, the Lord spoke thus to him :

" How is Suppiyā ? "

" She is ill, Lord."

" Well then, let her come."

" She is not able to do so, Lord."

" Well then, having taken hold of her, bring her along." Then the layfollower Suppiya, having taken hold of the woman layfollower Suppiyā, brought her along. When the Lord saw her, even that great wound became healed, the skin was (made) good with (small) hairs growing on it. || 6 ||

Then the layfollower Suppiya and the woman layfollower Suppiyā, saying : " Wonderful indeed, marvellous indeed are the great psychic power and the great potency of the Truth-finder, inasmuch as when the Lord sees (someone) even a great wound will be healed, the skin (made) good with (small) hairs growing on it," and joyful, elated, having with their own hands served and satisfied the Order of monks with the enlightened one at its head with sumptuous foods, solid and soft, when the Lord had eaten and had withdrawn his hand from the bowl, they sat down at a respectful distance. Then the Lord having

gladdened, rejoiced, roused, delighted the layfollower Suppiya and the woman layfollower Suppiyā with talk on *dhamma*, rising from his seat, departed. ‖ 7 ‖

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Who, monks, asked the woman layfollower Suppiyā for meat?" When he had spoken thus, that monk spoke thus to the Lord:

"I, Lord, asked the woman layfollower Suppiyā for meat."

"Has it been conveyed (to you), monk?"

"It has been conveyed, Lord."

"Did you, monk, make use of it?"

"I, Lord, made use of it."

"Did you, monk, inquire about[1] it?"

"I, Lord, did not inquire about it." ‖ 8 ‖

The enlightened one, the Lord rebuked him, saying: "How an you, foolish man, make use of meat without having inquired about it? Foolish man, human flesh has been made use of by you. It is not, foolish man, for pleasing those who are not (yet) pleased. . . ." And having rebuked him, having given reasoned talk, he addressed the monks, saying:

"There are, monks, people who are faithful and believing; even their own flesh is given up by these. Monks, you should not make use of human flesh. Whoever should make use of it, there is a grave offence. Nor, monks, should you make use of flesh without inquiring about it. Whoever should (so) make use of it, there is an offence of wrong-doing." ‖ 9 ‖

Now at that time a king's elephant died. [218] Because food was scarce people made use of elephant-flesh; they gave elephant-flesh to monks who were walking for almsfood, and the monks made use of the elephant-flesh. The people looked down upon,[2] criticised, spread it about, saying:

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[1] *paṭivekkhi*, which *VA*. 1094 explains by *vīmaṃsi*, examined, considered, and by *paṭipucchi*, questioned. It explains *appaṭivekkhitvā* by *appaṭipucchitvā* not having questioned.

[2] From this passage it would appear that the people did not as a rule eat elephants' flesh; and it is to my mind not clear whether any did so even in a time of scarcity, but merely used it for offering to monks. Those who criticised monks could hardly have eaten it themselves. The same applies to the cases following.

Above 23. 9, a monk is blamed for accepting uncritically what was offered him. In the case of robes, on the contrary, monks might put forward no suggestions (see Nissag VIII, IX, XXVII).

"How can these recluses, sons of the Sakyans make use of elephant-flesh? Elephants are a king's emblem; if the king should find out, not for these would be his favour." They told this matter to the Lord. He said:

"Monks, you should not make use of elephant-flesh. Whoever should make use of it, there is an offence of wrong-doing." || 10 ||

Now at that time a king's horses died . . . (*same as* || 10 || *reading* horses, horse-flesh *for* elephants, elephant-flesh) ". . . offence of wrong-doing." || 11 ||

Now at that time, because food was scarce people made use of dog-flesh; they gave dog-flesh to monks who were walking for almsfood, and the monks made use of the dog-flesh. The people looked down upon, criticised, spread it about, saying:

"How can these recluses, sons of the Sakyans make use of dog-flesh? A dog is loathsome, disgusting." They told this matter to the Lord. He said:

"Monks, dog-flesh should not be made use of.[1] Whoever should make use of it, there is an offence of wrong-doing." || 12 ||

Now at that time, because food was scarce people made use of snake-flesh; they gave snake-flesh to monks who were walking for almsfood, and the monks made use of the snake-flesh. The people . . . spread it about, saying:

"How can these recluses, sons of the Sakyans make use of snake-flesh? A snake is loathsome, disgusting."

Then Supassa, the serpent-king, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance Supassa, the serpent-king, spoke thus to the Lord:

"There are, Lord, serpents who are without faith, unbelieving, and these might do harm to monks even for a trifle. It were good, Lord, if the masters did not make use of snake-flesh."

Then the Lord gladdened, rejoiced, roused, delighted Supassa, the serpent-king, with talk on *dhamma*; and Supassa, the serpent-king, gladdened . . . delighted by the Lord with talk on *dhamma*, having greeted the Lord, departed keeping his

[1] *VA*. 1094 says the flesh of jungle wolves may be used; but the flesh of the offspring of a wolf and village dog may not be used.

right side towards him. Then the Lord on this occasion [219] having given reasoned talk, addressed the monks, saying:

"Monks, snake-flesh should not be made use of. Whoever should make use of it, there is an offence of wrong-doing." || 13 ||

Now at that time hunters, having killed a lion, made use of its flesh; they gave the lion's flesh to monks who were walking for almsfood. The monks, having made use of the lion's flesh, stayed in a jungle (but) lions attacked the monks because they smelt of lion's flesh. They told this matter to the Lord. He said:

"Monks, lion's flesh should not be made use of. Whoever should make use of it, there is an offence of wrong-doing." || 14 ||

Now at that time hunters, having killed a tiger . . . having killed a panther . . . having killed a bear . . . having killed a hyena,[1] made use of its flesh; they gave the hyena's flesh to monks who were walking for almsfood. The monks, having made use of the hyena's flesh, stayed in a jungle (but) hyenas attacked the monks because they smelt of hyena's flesh. They told this matter to the Lord. He said:

"Monks, hyena's flesh should not be made use of. Whoever should make use of it, there is an offence of wrong-doing." || 15 || 23 ||

Then the Lord, having stayed in Benares for as long as he found suiting, set out on tour for Andhakavinda[2] together with the large Order of monks, with the twelve hundred and fifty monks. Now at that time the country people, having loaded much salt and oil and husked rice and solid food into wagons, followed close after the Order of monks with the awakened one at its head, saying:

"When we get our turn, then we will make a meal (for them),"[3] and there were at least five hundred of those who eat the remains of food. Then the Lord, walking on tour, in due course arrived at Andhakavinda. || 1 ||

[1] Names of wild animals occur in this order at *Vin.* iii. 151, *A.* iii. 101. *Cf. Vin.* iii. 58 where "bears" drop out and "wolves" follow hyenas. There is a longer list at *Miln.* 267 = *Jā.* v. 416.

[2] A village in the Magadha country.

[3] *Cf.* MV. VI. 33. 1.

Then it occurred to a certain brahmin who did not receive his turn: "For the last two months I have been following the Order of monks with the awakened one at its head, thinking: 'When I get my turn, I will make a meal (for them),' but I do not get my turn. I am alone, and many of my household affairs are going to ruin. Suppose I were to look into the refectory[1] and prepare that which I do not see in the refectory?" Then that brahmin, looking into the refectory, did not see two things: conjey and honey-lumps.[2] || 2 ||

Then that brahmin approached the venerable Ānanda; having approached, he spoke thus to the venerable Ānanda: "Now, it occurred to me, good Ānanda, as I did not get a turn: 'For [220] the last two months. . . . Suppose I were to look into the refectory and prepare that which I do not see in the refectory?' So I, good Ānanda, looking into the refectory, did not see two things: conjey and honey-lumps. If I, good Ānanda, were to prepare conjey and honey-lumps, would the revered Gotama accept them from me?"

"Well then, brahmin, I will ask the Lord." || 3 ||

Then the venerable Ānanda told this matter to the Lord. He said: "Well then, Ānanda, let him prepare them". (Ānanda) said: "Well then, brahmin, prepare them". Then that brahmin towards the end of that night, having had a quantity of conjey and honey-lumps prepared, brought them to the Lord saying: "May the revered Gotama accept conjey and honey-lumps from me."

"Well then, brahmin, give them to the monks." The monks, being scrupulous, did not accept them. (The Lord said:) "Accept them, monks, make use of them." Then that brahmin, having with his own hand served and satisfied the Order of monks with the awakened one at its head with a quantity of conjey and honey-lumps, when the Lord had washed his hand[3] and had withdrawn his hand from his bowl, sat down at a respectful distance. || 4 ||

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[1] *Cf.* MV. VI. 36. 6-8.

[2] *madhugoḷaka*, perhaps honey-combs. At *Mhvs.* 22. 42; 34. 52 we find *madhugaṇḍa*, translated by Geiger as "honey-combs".

[3] *dhotahattha*, an unusual expression occurring at MV. VI. 35. 4; 36. 8. Used in explanation of *allapāṇi* at *PvA*. 116. Technically *hattha* is the forearm from elbow to finger-tip, see B.D. ii. Intr. li. Perhaps *pāṇi* is the hand itself.

Then as this brahmin was sitting down at a respectful distance, the Lord spoke thus to him:

"Brahmin, there are these ten advantages from conjey. What ten? In giving conjey one gives life, one gives beauty, one gives ease, one gives strength, one gives intelligence; conjey when it is drunk checks hunger, keeps off thirst, regulates wind, cleanses the bladder, digests raw remnants of food.[1] These, brahmin, are the ten advantages of conjey." || 5 ||

"To the discerning whoso gives conjey duly
At the right time to one who lives on others' food,
It confers ten things on him:
Life and beauty, ease and strength;[2]

For him intelligence arises from it,
It dispels hunger, thirst and wind,
It cleanses the bladder, it digests food;
This medicine is praised by the well-farer.

Therefore conjey should be given constantly
By a man longing for ease,
By those aspiring to *deva*-like joys
Or wanting human prosperity." || 6 || **[221]**

Then the Lord having given thanks to that brahmin in these verses, rising from his seat, departed. Then the Lord, having on this occasion given reasoned talk, addressed the monks, saying:

"I allow, monks, conjey and honey-lumps." || 7 || **24** ||

The people heard: "It is said that conjey is allowed by the Lord and honey-lumps." These prepared eating-conjey[3] and honey-lumps early in the morning. The monks, (each) satisfied[4] in the early morning with eating-conjey and a

[1] The last five advantages occur also at *A.* iii. 250.

[2] *Cf. A.* ii. 64, where a similar verse occurs, but reading *bhojana*, food, instead of *yāgu*, conjey, and "four things" instead of "ten".

[3] *bhojjayāgu*, apparently as opposed to the more ordinary, and presumably more liquid, conjey which was drunk. *Bhojja* therefore here must be meant to stand for stiff, set, firm.

[4] *dhātā*, in the sense of having eaten their fill, rather than in the sense of having been offered, and therefore satisfied, as is the meaning conveyed by *pavārita*.

honey-lump, did not eat as much as expected in the refectory. Now at that time a certain chief minister, young in faith, came to have invited the Order of monks with the awakened one at its head for the morrow. Then it occurred to that chief minister, young in faith: "Suppose I were to prepare twelve hundred and fifty bowls of meat for the twelve hundred and fifty monks, and should take one bowl of meat up to each monk?" || 1 ||

Then that chief minister, young in faith, towards the end of that night, having had sumptuous solid food, soft food, prepared and twelve hundred and fifty bowls of meat, had the time announced to the Lord, saying: "Lord, it is time, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of that great minister, young in the faith; having approached, he sat down on the appointed seat together with the Order of monks. || 2 ||

Then that chief minister, young in faith, attended on the monks in the refectory. The monks spoke thus: "Give a little,[1] sir, give a little, sir." (He said) "Do not you, honoured sirs, accept so very little thinking: 'This chief minister is young in faith.' Much solid food, soft food, and twelve hundred and fifty bowls of meat have been prepared by me, thinking: 'I will take one bowl of meat up to each monk'. Accept, honoured sirs, as much as you want."

"Sir, it is not for this reason that we are accepting so very little, but we were (each) satisfied in the early morning with eating-conjey and a honey-lump; that is why we are accepting so very little." || 3 ||

Then that chief minister, young in faith, looked down upon, criticised, spread it about, saying: "How can these revered sirs make use of someone else's[2] eating-conjey? It is not that I am not competent to give as much as they want"[3] and angry, displeased, longing to insult the monks, he went round filling their bowls and saying: "Eat it or take it away". Then that chief minister, young in faith, having [222] with his own hand

[1] *Cf. Vin.* iii. 66, iv. 76, 81.

[2] Here *aññasa*, not *aññatra*, "elsewhere", as in the cases cited in the previous note.

[3] Reading here *na câham na paṭibalo*; see *B.D.* ii. 317, n. 2.

served and satisfied the Order of monks with the awakened one at its head with sumptuous foods, solid and soft, sat down at a respectful distance when the Lord had eaten and had withdrawn his hand from the bowl. As this chief minister, young in faith, was sitting down at a respectful distance, the Lord, having gladdened, rejoiced, roused, delighted him with talk on *dhamma*, rising from his seat, departed. || 4 ||

But soon after the Lord had departed, that chief minister, young in faith, became remorseful and conscience-stricken and thought: "For me it is unprofitable, for me it is not profitable, for me it is ill-gotten, for me it is not well-gotten, that I, angry, displeased, longing to insult the monks, went round filling their bowls and saying: 'Eat it or take it away'. Now, is much merit produced for me or demerit?"

Then that chief minister, young in faith, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, that chief minister, young in faith, spoke thus to the Lord:

"Now I, Lord, soon after the Lord had departed, became remorseful and conscience-stricken, thinking: 'For me it is unprofitable. . . . Now, Lord, is much merit produced for me or demerit?" || 5 ||

"From the time when, sir, the Order of monks with the awakened one at its head was invited by you for the morrow much merit was produced for you; from the time when one of your lumps of boiled rice[1] was accepted by each monk much merit was produced for you. Heaven worlds are assured for you."

Then that chief minister, young in faith, thinking: "It is said that it was profitable for me, it is said that it was well-gotten by me, it is said that much merit was produced for me, it is said that heaven worlds are assured for me," joyful, elated, rising up from his seat, having greeted the Lord, departed keeping his right side towards him. || 6 ||

Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, that monks, (although)

[1] *sittha*, instead of, as before, *mamsapāti*. *Cf. sitthāni* at *Vin*. ii. 165, and *sa-sittha-ka* at *Vin*. ii. 214, and *sitthāvakāraka* at *Vin*. ii. 214, iv. 196.

invited elsewhere,[1] made use of someone else's eating-conjey ? "

" It is true, Lord."

The awakened one, the Lord rebuked them, saying :

" How, monks, can these foolish men, invited elsewhere, make use of someone else's eating-conjey ? It is not, monks, for pleasing those who are not (yet) pleased. . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying : [223]

" Monks, if one is invited elsewhere, someone else's eating-conjey should not be made use of. Whoever should (so) make use of it should be dealt with according to the rule."[2] || 7 || 25 ||

Then the Lord, having stayed at Andhakavinda for as long as he found suiting, set out on tour for Rājagaha together with the large order of monks, with twelve hundred and fifty monks. Now at that time Belaṭṭha Kaccāna[3] was going along the highroad from Rājagaha to Andhakavinda with five hundred wagons all filled with jars of sugar. Then the Lord saw Belaṭṭha Kaccāna from afar, and seeing him, he stepped aside from the road and sat down at the root of a certain tree. || 1 ||

Then Belaṭṭha Kaccāna approached the Lord, having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Belaṭṭha Kaccāna spoke thus to the Lord :

" I, Lord, want to give one jar of sugar to each monk."

" Well then, do you, Kaccāna, bring just one jar of sugar."

" Yes, Lord," and Belaṭṭha Kaccāna, having answered the Lord in assent, bringing just one jar of sugar approached the Lord ; having approached, he spoke thus to the Lord : " The jar of sugar is brought, Lord. What line of conduct do I follow, Lord ? "

" Well then, do you, Kaccāna, give the sugar to the monks." || 2 ||

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[1] *aññatra* here.

[2] *VA.* 1095 says " he should be dealt with for the offence of *paramparabhojana*," an out-of-turn meal, i.e. not taking the invitations in the order in which they were issued ; made an offence in Pāc. XXXIII. See *B.D.* ii, 317, n. 3.

[3] Mentioned, I think, nowhere but here. Bu. has no note. The absence of a descriptive epithet is unusual. *D.P.P.N.* calls him " a sugar-dealer ", which seems likely.

" Yes, Lord," and Belaṭṭha Kaccāna having answered the Lord in assent, having given the sugar to the monks, spoke thus to the Lord :

" Lord, the sugar is given to the monks, and I have much sugar over. What line of conduct do I follow, Lord ? "

" Well then, Kaccāna, give the monks as much sugar as they want."

" Yes, Lord," and Belaṭṭha Kaccāna having answered the Lord in assent, having given the monks as much sugar as they wanted, spoke thus to the Lord :

" Lord, as much sugar as they wanted has been given to the monks, and I have much sugar over. What line of conduct do I follow, Lord ? "

" Well then, do you, Kaccāna, serve the monks with sugar."

" Yes, Lord," and Belaṭṭha Kaccāna having answered the Lord in assent, served the monks with sugar. Some monks filled bowls and they filled water-strainers and bags. || 3 ||

Then Belaṭṭha Kaccāna, having served the monks with sugar, spoke thus to the Lord : " Lord, the monks are served with sugar, and I have much sugar over. What line of conduct do I follow, Lord ? " [224]

" Well then, do you, Kaccāna, give sugar to those who eat the remains of food."[1]

" Yes, Lord," and Belaṭṭha Kaccāna having answered the Lord in assent, having given sugar to those who eat the remains of food, spoke thus to the Lord :

" Lord, sugar has been given to those who eat the remains of food, and I have much sugar over. What line of conduct do I follow, Lord ? "

" Well then, Kāccana, give those who eat the remains of food as much sugar as they want." || 4 ||

" Yes, Lord," and Belaṭṭha Kaccāna, having answered the Lord in assent, having given those who eat the remains of food as much sugar as they wanted, spoke thus to the Lord :

" Lord, as much sugar as they wanted has been given to those who eat the remains of food, and I have much sugar over. What line of conduct do I follow, Lord ? "

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1. Mentioned above in VI. 24. 1. It seems as if they had attached themselves to the company of monks, doing the journeys from Benares to Andhakavinda and from there to Rājagaha.

"Well then, Kaccāna, do you serve with sugar those who eat the remains of food."

"Yes, Lord," and Belaṭṭha Kaccāna having answered the Lord in assent, served with sugar those who eat the remains of food. Some of those who eat the remains of food filled pots and pitchers and they filled baskets and (their) clothes.[1] || 5 ||

Then Belaṭṭha Kaccāna, having served with sugar those who eat the remains of food, spoke thus to the Lord:

"Lord, those who eat the remains of food have been served with sugar, and I have much sugar over. What line of conduct do I follow, Lord?"

"I do not see anyone,[2] Kaccāna, in the world with its *devas*, Māras, and Brahmās, nor in the race of recluses and brahmins, *devas* and men who having made use of that sugar could digest it properly except a Truth-finder or a Truth-finder's disciple.[3] Well then, Kāccana, throw away that sugar where there is but little green grass or drop it into water where there are no living creatures."[4]

"Yes, lord", and Belaṭṭha Kaccāna having answered the Lord in assent, dropped that sugar into water where there were no living creatures. || 6 ||

Then that sugar, thus placed in the water, sizzled and hissed and sent forth steam and smoke. As a ploughshare heated the live-long day if placed in water sizzles and hisses and sends forth steam and smoke, so did this sugar when placed in the water sizzle and hiss and send forth steam and smoke. Then Belaṭṭha Kaccāna, alarmed and with his hair standing on end, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. || 7 ||

As Belaṭṭha Kaccāna was sitting down at a respectful distance, the Lord talked a progressive talk to him,[5] that is to say, talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the

[1] *ucchaṅga*, lap or hip. Here probably meaning that they knotted the sugar into the cloths they were wearing. This is still a customary way of carrying packages in India. At *M.* i. 366 the word appears to have the same meaning as above.

[2] For following passage, *cf.* *S.* i. 168-9, *Sn.* p. 15.

[3] For explanation of this "curious reply" see *K.S.* i. 211, n. 4

[4] *Cf.* MV. IV. 1. 3, where this sentence also occurs.

[5] From here to end of || 8 || *cf.* above above, e.g. MV. I. 7. 5-6.

Lord knew that the mind of Belaṭṭha Kaccāna was ready, pliable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so [225] as he was (sitting) on that very seat *dhamma*-vision, dustless, stainless, arose to Belaṭṭha Kaccāna, that "whatever is of the nature to uprise, all that is of the nature to stop". || 8 ||

Then Belaṭṭha Kaccāna, as one who had seen *dhamma*,[1] attained *dhamma*, known *dhamma*, plunged into *dhamma*, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord:

"Excellent, Lord! Excellent, Lord! Even, Lord, as one might set upright what had been upset . . . even so is *dhamma* explained by the Lord in many a figure. I myself, Lord, am going to the Lord for refuge, to *dhamma* and to the Order of monks. May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts." || 9 || 26 ||

Then the Lord, walking on tour, in due course arrived at Rājagaha. The Lord stayed there at Rājagaha in the Bamboo Grove at the squirrels' feeding place. At that time there was abundant sugar in Rājagaha. Monks, thinking, "Sugar is allowed by the Lord only to one who is ill, not to one who is not ill", being scrupulous, did not partake of sugar. They told this matter to the Lord. He said:

"I allow, monks, sugar for one who is ill, sugar-water for one who is not ill."[2] || 1 || 27 ||

Then the Lord,[3] having stayed at Rājagaha for as long as

[1] For this passage see Mhv. I. 6. 32, etc.

[2] Note that above, when the monks received a quantity of sugar from Belaṭṭha, the verb used was *paribhuñjati*, (to make use of). In the story of 27, it is said that they did not partake of, (*na bhuñjanti*,) any sugar.

[3] "Chapters 28–30 are, with a few unimportant variations, word for word the same as the Mahāparinibbāna Sutta I, 19-II, 3; II. 16-24. See Rh.D.'s Introduction to his translation of the Mahāparinibbāna Sutta, pp. xxxiv seq., and his note there at II. 16", thus *Vin. Texts* ii. 97, n. Also from here to end of 28 is, again with a few minor variations, the same as *Ud.* 85-90.

he found suiting, set out on tour for Pāṭaligāma[1] together with the large Order of monks, with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Pāṭaligāma. Layfollowers at Pāṭaligāma heard: "It is said that the Lord has reached Pāṭaligāma." Then the layfollowers of Pāṭaligāma approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord gladdened, rejoiced, roused, delighted the layfollowers of Pāṭaligāma with talk on *dhamma* as they were sitting down at a respectful distance. || 1 ||

Then the layfollowers of Pāṭaligāma, gladdened . . . delighted by the Lord with talk on *dhamma*, spoke thus to the Lord[2]: "Lord, may the Lord consent (to come) to our rest-house[3] together with the Order of monks." The Lord consented by becoming silent. Then the layfollowers of Pāṭaligāma, having understood the Lord's consent,[4] rising from their seats, having greeted the Lord, [226] having kept their right sides towards him, approached that rest-house; having approached, having spread that rest-house so that a spreading was spread everywhere,[5] having made ready seats,[6] having had a water-jar set up,[6] having prepared an oil lamp,[6] approached the Lord; having approached, having greeted the Lord, they stood at a respectful distance. || 2 ||

As they were standing at a respectful distance, the layfollowers of Pāṭaligāma spoke thus to the Lord: "The rest-house is spread with a spreading everywhere, Lord, seats are made ready, a water-jar is set up, an oil lamp is prepared; Lord, the Lord does that for which it is now the right time." Then the Lord, dressing in the morning, taking his bowl and robe, approached that rest-house together with the Order of monks; having approached, having washed his feet, having entered the rest-house, he sat down leaning against a central pillar facing the east. The Order of monks too, having washed their feet, having entered the rest-house, sat down leaning

[1] The modern Patna. On *pāṭali*, see below, p. 312, n 4.

[2] This passage occurs also at *D.* ii. 84 ff.

[3] *āvasathāgāra*, as at *Vin.* iv. 17; see *B.D.* ii. 198 for Bu's interpretation.

[4] For preamble to the discourse see also *M.* i. 354, *S.* iv. 182.

[5] *sabbasanthariṃ santhataṃ āvasathāgāraṃ santharitvā.* On *santharati* and *santhata* see *B.D.* ii. Intr., xxii ff. *Ud.* 86 omits *santhataṃ*.

[6] All these processes are described at *MA.* iii. 18 f., *UdA.* 409 f.

against the western wall facing the east with the Lord in view. The layfollowers of Pāṭaligāma too, having washed their feet, having entered the rest-house, sat down leaning against the eastern wall, facing the west with the Lord in view. || 3 ||

Then the Lord addressed the layfollowers of Pāṭaligāma, saying: "There are these five disadvantages,[1] householders, to one of wrong moral habit, falling away from moral habit. What five? Now, householders, one of wrong moral habit, falling away from moral habit, suffers great diminution of wealth owing to sloth; this is the first disadvantage to one of wrong moral habit, falling away from moral habit.

Then again, householders, an evil reputation is noised abroad of one of wrong moral habit, falling away from moral habit; this is the second disadvantage. . . .

Then again, householders, if one of wrong moral habit, falling away from moral habit, approaches any company, whether a company of nobles, a company of brahmins, a company of householders, a company of recluses, he approaches it diffidently, being ashamed; this is the third disadvantage. . . .

"Then again, householders, one of wrong moral habit, falling away from moral habit, passes away bewildered; this is the fourth disadvantage. . . .

"Then again, householders, one of wrong moral habit, falling away from moral habit, at the breaking up of the body after dying arises in the waste, the Bad-bourn, the Downfall, Niraya Hell; this is the fifth disadvantage to one of wrong moral habit, falling away from moral habit. These, householders, are the five disadvantages to one of wrong moral habit, falling away from moral habit. || 4 ||

"There are these five advantages, householders, to one of moral habit, accomplished in moral habit. [227] What five? Now, householders, one of moral habit, accomplished in moral habit, acquires a great mass of wealth owing to zeal; this is the first advantage to one of moral habit, accomplished in moral habit.

"Then again, householders, a lovely reputation is noised abroad of one of moral habit, accomplished in moral habit; this is the second advantage. . . .

[1] As at *A*. iii. 252 f., *D*. ii. 85-6, iii. 236, *Ud*. 86. Noticed at *Vism*. 54.

"Then again, householders, if one of moral habit, accomplished in moral habit, approaches any company, whether a company of nobles, a company of brahmins, a company of householders, a company of recluses, he approaches it confidently, not being ashamed; this is the third advantage. . . .

"Then again, householders, one of moral habit, accomplished in moral habit, passes away unbewildered; this is the fourth advantage. . . .

"Then again, householders, one of moral habit, accomplished in moral habit, at the breaking up of the body after dying arises in the Happy-bourn, in a heaven-world; this is the fifth advantage to one of moral habit, accomplished in moral habit. These, householders, are the five advantages to one of moral habit, accomplished in moral habit." || 5 ||

When the Lord had gladdened, rejoiced, roused, delighted the layfollowers of Pāṭaligāma far into the night with talk on *dhamma*, he dismissed them, saying: "The night is now far spent, householders; now do that for whatever it is the right time."

"Yes, Lord," and the layfollowers of Pāṭaligāma, having answered the Lord in assent, rising from their seats, having greeted the Lord, departed keeping their right sides towards him. || 6 ||

Then the Lord, soon after the layfollowers of Pāṭaligāma had departed, entered into solitude.[1] Now at that time Sunidha[2] and Vassakāra, chief ministers in Magadha, were building a (fortified) town[3] at Pāṭaligāma for repelling the Vajjis. Then the Lord, getting up at the end of that night towards dawn, saw with *deva*-sight, pure and surpassing that of men, many[4] *devatās* occupying the sites at Pāṭaligāma. Now in whatever region powerful *devatās* occupy sites, they bend the minds of powerful kings and the kings' chief ministers to build dwellings there; in whatever region *devatās* of middling (power) occupy sites, they bend the minds of kings of middling (power), and the kings' chief ministers to build dwellings

[1] *suññāgāra*, see above, p. 125, n. 5, and *Minor Anthol.* ii, p. 107, n. 1.

[2] Sunidha at *D.* ii. 86 and *Ud.* 87.

[3] *nagara*, see *B.D.* ii. 63, n. 2.

[4] *sambahulā*, often in *Vin.* when used of *monks* being equivalent to *gaṇa*, a group of from two to four monks. *D.* ii. 87, *Ud.* 88 say *sambahulā devatāyo sahassassa*, many devatās (in compaines) of a thousand.

there; in whatever region *devatās* of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings' chief ministers to build dwellings there. || 7 ||

Then the Lord addressed the venerable Ānanda, saying: "Now, who, Ānanda, are these who are building a (fortified) town at Pāṭaligāma?"

"Sunidha and [228] Vassakāra, Lord, chief ministers in Magadha, . . . for repelling the Vajjis."

"As though, Ānanda, having consulted together with the *Devas* of the Thirty, even so, Ānanda, do Sunidha and Vassakāra, chief ministers in Magadha, build a (fortified) town at Pāṭaligāma for repelling the Vajjis. Now I, Ānanda, getting up at the end of this night towards dawn, saw with *deva*-sight . . . in whatever region *devatās* of lowly (power) occupy sites, they bend the minds of kings of lowly (power) and the kings' chief ministers to build dwellings there. Ānanda, as far as the ariyan region[1] (extends), as far as there is trading,[2] this will be a leading town, Pāṭaliputta,[3] (where there was) the breaking of the seed-boxes.[4] But, Ānanda, there will be three dangers to Pāṭaliputta: from fire or from water or from internal dissension."[5] || 8 ||

Then Sunidha and Vassakāra, chief ministers in Magadha, approached the Lord; having approached they exchanged friendly greetings with the Lord; having exchanged greetings of friendliness and courtesy, they stood at a respectful distance.

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[1] *ariya āyatana. Cf. A.* iii. 441. *VA.* 1095 says "as far as the place where ariyan people go to".

[2] *vaṇippatha.*

[3] The modern Patna. The name is omitted at *Ud.* 88.

[4] I follow *P.E.D.* (under *puṭa*) in thinking that the translation of *puṭabhedana* at *Dial*, ii. 92 is wrong: "centre for interchange of all kinds of wares", although Pāṭaliputta had a reputation as a trading centre, on which moreover the Comys. lay stress, *VA.* 1096 reading *bhaṇḍapuṭabhedanaṭṭhānaṃ, bhaṇḍagaṇḍikānaṃ mocanaṭṭhānaṃ*, a place for undoing goods and merchandise, a place for opening goods and wares; *DA.* ii. 541, *UdA.* 422 say much the same and add: "if people do not get goods in all Jambudīpa they will get them here." But Pāṭaligāma was so called "because on the day of its foundation several *pāṭali*-shoots sprouted forth from the ground" (*D.P.P.N.*). According to Waddell (*E.R.E.*, art: Patna) the *pāṭali*-tree is the trumpet-flower tree (Bignonis suaveolens). Pāṭaliputta is also called "the city of flowers", Pupphapura (*Mhvs.* iv. 31, *Dpvs.* xi. 28), and Kusumapura (*Mhbv.* p. 153). *Vin. Texts* ii. 102 does not attempt a translation. *Minor Anthol.* ii. 108 has "the place where men shall open up their bales of merchandise."

[5] On the event prophesied here, Pāṭaliputta's becoming the capital of the Magadha empire, and the possibility of the notice of the event's late insertion into the text, see *Vin. Texts* ii. 102 n. and *Dial.* ii. 92, n. 3.

As they were standing at a respectful distance, Sunidha and Vassakāra, chief ministers in Magadha, spoke thus to the Lord: "May the revered Gotama together with the Order of monks consent to a meal with us to-day." The Lord consented by becoming silent. Then Sunidha and Vassakāra, chief ministers in Magadha, departed[1] having understood the Lord's consent. || 9 ||

Then Sunidha and Vassakāra, chief ministers in Magadha, having had sumptuous solid food and soft food prepared, had the time announced to the Lord, saying: "It is time, good Gotama, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the food distribution[2] of Sunidha and Vassakāra, chief ministers in Magadha; having approached, he sat down together with the Order of monks on the appointed seat. Then Sunidha and Vassakāra, chief ministers in Magadha, having with their own hands served and satisfied with sumptuous food, solid and soft, the Order of monks with the awakened one at its head, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance; and as Sunidha and Vassakāra, chief ministers in Magadha, were sitting down at a respectful distance, the Lord gave thanks in these verses: || 10 ||

"Wherever the prudent man shall take up his abode,
Having offered food to those here of moral habit, good Brahma-farers,
If he makes an offering to those[3] *devatās* who may be there—
These revered, do revere, honoured, do honour him. [229]
Hence they sympathise with him, as a mother with her own child.
The man with whom *devatās* sympathise, ever sees good luck."

Then the Lord, having in these verses given thanks to Sunidha and Vassakāra, chief ministers in Magadha, rising from his seat, departed. || 11 ||

Then Sunidha and Vassakāra, chief ministers in Magadha,

[1] *D.* ii. 88, *Ud.* 89 say they went to their own residence, *āvasatha.*
[2] *parivesanā*; *D.* ii. 88, *Ud.* 89 read *āvasatha.* *Cf. Sn.* p. 13, *S.* i. 172.
[3] *Cf. Thig.* 307, 211; *Miln.* 294.

following close behind the Lord, thought: "By whichever gate the recluse Gotama goes out to-day, that shall be called Gotama's Gate; by whichever ford he crosses the river Ganges, that shall be called Gotama's Ford." Accordingly the gate by which the Lord departed came to be called Gotama's Gate. Then the Lord approached the river Ganges. Now at that time the river Ganges was full, level with the banks, so that a crow could drink[1] (from it). Since they were desirous of going from the hither to the further (bank),[2] some people looked about for a boat, some looked about for a float,[3] others put together a raft.[4] || 12 ||

The Lord saw these people, of whom some were looking about for a boat, some were looking about for a float, others were putting together a raft since they were desirous of going from the hither to the further (bank). Seeing them, as a strong man might stretch out his bent arm or might bend back his outstretched arm, even so did he, vanishing from the hither bank[5] of the river Ganges, reappear[6] on the further bank together with the Order of monks. Then the Lord, having understood this matter, at that time uttered this solemn utterance:

"Those cross the deeps, the rivers,[7] making a bridge, spanning the swamps.

See! people tie their rafts—but crossed over[8] are the wise."[9] || 13 || 28 ||

Then the Lord approached Koṭigāma. The Lord stayed there at Koṭigāma. Then the Lord addressed the monks, saying: "Monks, it is by not understanding, not penetrating

[1] As at *M.* i. 435; *S.* ii. 134; *D.* i. 244; *A.* iii. 27.

[2] *orā pāraṃ*: *D. aparāparaṃ*: *Ud. apārā paraṃ*, which Woodward (*Min. Anth.* ii. 109, n. 4) proposes to correct to *D.* reading.

[3] *uḷumpa*. This may be a wooden or a bamboo raft. *VA.* 1096 says that it is made, having knocked in pegs.

[4] *kulla*. *VA.* 1096 says that it is made, having put together reeds and so on.

[5] *orimatīre*.

[6] *paccuṭṭhāsi*, instead of the more usual *paturahosi*.

[7] *sara*, here a river, *VA.* 1096.

[8] *tiṇṇa*, a technical term frequent in the Suttas, meaning "crossed over" the four-fold flood of sense-pleasures, becoming, false view and ignorance, or over some other undesirable state, and so "crossed over" Māra's stream, a river of death. See my *Man Perfected*, Ch. VIII.

[9] To here, from beginning of 28. 1, the same as *Ud.* 85-90, with a few minor variations.

the four ariyan truths that there is this long long running-on and faring-on both for me and for you. What four? Monks, it is through not understanding, not penetrating the ariyan truth of ill that there is this long long running-on and faring-on both for me and for you. Monks, it is through not understanding, not penetrating the ariyan truth of the uprising of ill, the ariyan truth of the stopping of ill, the ariyan truth of the course leading to the stopping of ill that there is this long long running-on and faring-on both for me and for you. || 1 ||

Therefore, monks, if the ariyan truth of ill [230] is understood, is penetrated, if the ariyan truth of the uprising of ill . . . if the ariyan truth of the stopping of ill . . . if the ariyan truth of the course leading to the stopping of ill is understood and penetrated, then cut off is the craving for becoming,[1] destroyed is the conduit for becoming,[2] there is not now again-becoming."

Not seeing the four ariyan truths as they really are
Long is the journey fared-on in birth after birth;
When these are seen, removed is the conduit for becoming,
The root of ill cut off, there is not now again-becoming.[3]
|| 2 || 29 ||

Then the courtesan Ambapālī[4] heard[5]: "They say that the Lord has reached Koṭigāma". Then the courtesan Ambapālī, having had very magnificent vehicles harnessed, having mounted a magnificent vehicle, went off with the very magnificent vehicles from Vesālī to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, she alighted from the vehicle and approached the Lord on foot; having approached, having greeted the Lord, she sat down at a respectful distance. || 1 ||

The Lord gladdened, rejoiced, roused, delighted the courtesan Ambapālī with talk on *dhamma* as she was sitting down at a

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[1] *bhavataṇhā*.

[2] *bahvanetti*.

[3] To here from 28. 1 = *D*. ii. 84-91.

[4] Her verses are at *Thig*. 252-270. See also *ThigA*. 206-7, 213; *Ap* ii. 613 ff. She was the mother of Vimala-Koṇḍañña, while Bimbisāra is said to have been his father, *ThagA*. 156. Mentioned below, p. 379.

[5] From here to 30. 6 = *D*. ii. 95-98. See *Dial*. ii. 102, n. for some remarks on the discrepancies shown by the two versions in their localisation of the incidents narrated.

respectful distance. The courtesan Ambapālī having been, gladdened . . . delighted with talk on *dhamma* by the Lord, spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. The courtesan Ambapālī, having understood the Lord's consent, rising from her seat, having greeted the Lord, departed keeping her right side towards him. || 2 ||

Then the Licchavis of Vesālī heard: "They say that the Lord has reached Koṭigāma". Then the Licchavis of Vesālī, having had very magnificent vehicles harnessed, having (each) mounted a magnificent vehicle, went off with the very magnificent vehicles from Vesālī to see the Lord. Some Licchavis were dark green,[1] dark green in colour, their clothes were dark green, their ornaments were dark green. Some Licchavis were yellow, yellow in colour . . . their ornaments were yellow. Some Licchavis were red, red in colour . . . their ornaments were red. Some Licchavis were white, white in colour, their clothes were white, their ornaments were white. Then the courtesan Ambapālī drove up against the many young Licchavis, pole to pole, yoke to yoke, wheel to wheel, axle to axle. || 3 || [231]

Then these Licchavis spoke thus to the courtesan Ambapālī: "Now then,[2] why do you, Ambapālī, drive up against the many young Licchavis pole to pole, yoke to yoke, wheel to wheel, axle to axle?"

"Indeed, young gentlemen,[3] it is because the Order of monks with the awakened one at its head is invited by me for the morrow."

"Now then, Ambapālī, give up this meal to us for a hundred thousand."[4]

"But if, young gentlemen, you were to give up Vesālī with its produce,[5] I would not give up this meal."

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[1] *nīla* is defined at *Vin.* iv. 120. *VA.* 1096 says that these colours are for the sake of distinguishing the Licchavis. They are not "dark green" and so on by nature, but are coloured with a dark green cosmetic—as some of the faces of the Ajanta frescoes are meant to be.

[2] *je.*

[3] *ayyaputta.*

[4] Probably *kahāpaṇas* are to be understood.

[5] *sāhāra* = *sa-āhāra*, with its food. *VA.* 1097, *DA.* 545 explain by *sa-janapada.* No justification for "with its subject territory" of *Vin. Texts* ii, 107, *Dial.* ii. 103.

Then these Licchavis snapped their fingers,[1] saying: "Truly we are beaten by this mango-girl,[2] truly we are defeated by this mango-girl." ‖ 4 ‖

Then these Licchavis approached the Lord. The Lord saw these Licchavis coming from afar, and seeing them, he addressed the monks, saying:

"By whatever monks, monks, the *Devas* of the Thirty have not been seen before, look, monks, at the Licchavi company, look again, monks, at the Licchavi company, compare, monks, the Licchavi company to the company of the *Devas* of the Thirty." Then these Licchavis, having gone by vehicle as far as the ground . . . (*as in* ‖ 1, 2 ‖ *down to*:) "Lord, may the Lord consent to a meal with us on the morrow?"

"I have promised, Licchavis, (to take) a meal with the courtesan Ambapālī to-morrow." Then these Licchavis snapped their fingers, saying:

"Truly we are beaten by this mango-girl; truly we are defeated by this mango-girl."

Then these Licchavis, having approved of what the Lord had said and having given thanks for it, rising from their seats, having greeted the Lord, departed keeping their right sides towards him. ‖ 5 ‖

Then the Lord, having stayed in Koṭigāma for as long as he found suiting, approached Ñātikā. The Lord stayed there at Ñātikā in the Brick Residence. Then the courtesan Ambapālī, having had sumptuous food, solid and soft, prepared towards the end of that night in her own park, had the time announced to the Lord, saying: . . . (*as in* **28**. 10 *down to*:[3]) [**232**] . . . sat down at a respectful distance. As she was sitting down at a respectful distance, the courtesan Ambapālī spoke thus to the Lord: "I, Lord, would give this Ambapālī Grove to the Order of monks with the awakened one at its head."

The Lord accepted the park. Then the Lord, having gladdened, rejoiced, roused, delighted the courtesan Ambapālī

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[1] *aṅguli pothesuṃ*. *VA*. 1097 explains by *cālesuṃ*, to move, to shake.

[2] *ambakā*, with probably intended a play on her name, itself connected with the mango-grove she owned. See *Dial*. ii. 103, n. 1; *Vin. Texts* ii. 107, n.

[3] Replace "Sunidha and Vassakāra, chief ministers of Magadha" by "the courtesan Ambapālī," and "good Gotama" by "Lord".

with talk on *dhamma*, rising from his seat,[1] approached the Great Grove. The Lord stayed there at Vesālī in the Great Grove in the Hall with the Peaked Gable. || 6 || 30 ||

Told is the Portion for Repeating on the Licchavis.

Now at that time[2] many distinguished Licchavis, sitting together assembled in a mote-hall, were in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. Now at that time the general Sīha,[3] a disciple of the Jains,[4] came to be sitting in that company. Then it occurred to the general Sīha: "Undoubtedly this will be a Lord, a perfected one, a wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. Suppose I were to go up to see this Lord, perfected one, wholly awakened one?" || 1 ||

Then the general Sīha approached Nātaputta the Jain[5]; having approached, he spoke thus to Nātaputta the Jain: "I want, honoured sir,[6] to go along to see the recluse Gotama."

"But how can you, Sīha, being one who asserts an ought-to-be-done,[7] go along to see the recluse Gotama who asserts an ought-not-to-be-done[8]? For, Sīha, the recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in that he trains[9] disciples." Then

[1] To here from 30. 1 is in all material respects the same as *D.* ii. 95-98. The *D.* version says the Lord went to Beluva.

[2] From there to nearly the end of 31. 14 = *A.* iv. 179-188.

[3] *Cf. A.* iii. 38 f., iv. 79. His interest in giving gifts may have been due to Gotama's talk to him (below 31. 11) just after he became a layfollower.

[4] Nigaṇṭhas. Literal meaning "without bonds". See *G.S.* iv. 124, n. 2.

[5] The leader of the Niganthas, identified by Bühler and Jacobi with Mahāvīra (*Vin. Texts* ii. 109, n. 1). His views are given at *D.* i. 57.

[6] *bhante*.

[7] *kiriyavāda*. This and *akiriyavāda* each had its own adherents. Gotama put his own interpretation on each theory, see below 31. 6 and *Vin.* iii. 2. Thus he is able to say, as at *A.* i. 62, *kiriyavādī c'ahaṃ akiriyavādī ca*. At *Vin.* i. 71 he is reputed to say of the Jaṭilas that they are *kiriyavādino* and *kammavādino*, and it is apparently for this reason that he grants them a concession.

[8] *akiriyavāda*. See A. K. Coomaraswamy, *Some Pali Words*, *HJAS*, vol. IV, No. 2, July 1939, p. 119 ff.

[9] *vineti*, to lead away, and so to pervert, divert, avert. *Cf.* below MV. VI. 34. 12, where in the same terms leaders of other sects try to dissuade Meṇḍaka from going to see the Lord.

that which had been the strong aspiration of general Sīha for going[1] to see the Lord abated. ‖ 2 ‖

Then a second time did the distinguished Licchavis, sitting together assembled in the mote-hall. . . . And a second time did it occur to the general Sīha: "Undoubtedly this will be a Lord, a perfected one. . . . Suppose I were to go up to see this Lord, perfected one, wholly awakened one?" And a second time did the general Sīha [288] approach Nātaputta the Jain ". . . and in that trains disciples". And a second time did that abate which had been the strong aspiration of the general Sīha for going to see the Lord. And a third time it occurred to the general Sīha: "Undoubtedly this will be a Lord, perfected one, wholly awakened one, since these distinguished Licchavis, sitting together assembled in the mote-hall, are in many a figure speaking praise of the awakened one, praise of *dhamma*, praise of the Order. What can these Jains do to me whether I have asked for permission or have not asked for permission? Suppose that I, although I have not asked for permission from the Jains, were to go along to see this Lord, perfected one, wholly awakened one?" ‖ 3 ‖

Then the general Sīha with some five hundred chariots departed from Vesālī in broad daylight to see the Lord. Having gone by vehicle as far as the ground was (suitable) for a vehicle, having alighted from the vehicle, he approached the Lord on foot; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, general Sīha spoke thus to the Lord:

"Lord, I have heard this: 'The recluse Gotama affirms an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in that trains disciples.' I assume that these, Lord, who say: 'The recluse Gotama affirms an ought-not-to-be-done . . . and in that trains disciples,' are, Lord, asserting (fairly) what the Lord affirms,[2] and are not misrepresenting the Lord by what is not fact, but are putting

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[1] *gamikābhisamkhāra*. *Cf*. *pabbajjābhisamkhāra* at *Vin*. i. 194 (above, p. 261).

[2] *bhagavato vuttavādī*.

forth a doctrine which conforms to[1] his doctrine. I assume that no one who is his fellow *dhamma*-man, a holder of his views, comes to a position incurring blame. Indeed, we, Lord, do not want to misrepresent the Lord."[2] || 4 ||

"There is, Sīha, a way in which one speaking truly of me could say[3]: 'The recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done, and in this he trains disciples.' There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama asserts an ought-to-be-done[4] . . . trains disciples.' There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama asserts annihilation . . . trains disciples.' There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama is one who detests, he teaches a doctrine of detestation, and in this he trains disciples.' There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama is a leader away, he teaches a doctrine of leading away, and in this he trains disciples.' There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama is a "burner up", he teaches a doctrine of "burning up", and in this he trains disciples.' There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama is not destined to another (kind of) becoming, he teaches a doctrine of no other kind of becoming, and in this he trains disciples. There is, Sīha, a way in which one speaking truly of me could say: 'The recluse Gotama is confident,[5] he teaches a doctrine of confidence,[6] and in this he trains disciples.' || 5 ||

"And what, Sīha, is the way in which one speaking truly of me could say: 'The recluse Gotama is one who asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done [234] and in this he trains disciples'? Indeed

[1] *anudhamma*, explained by *anukāraṇa*, perhaps meaning "minor tenet", at *VA*. 1097, *DA*. 349, *MA*. iii. 46.

[2] Stock, e.g. at *D*. i. 161, iii. 115; *M*. i. 368, 482; A. i. 161; *S*. ii. 33, iii. 6, iv. 340; *Vin*. ii. 297.

[3] *Cf*. *Vin*. iii. 2-3 for this passage, and for notes see *B.D*. i. 4-6.

[4] Not included at *Vin*. iii. 2. *Cf*. *A*. i. 62.

[5] Not included at *Vin*. iii. 2. "Confident" is Pali *assattha*, rendered at *G.S*. iv. 127 "found consolation".

[6] *assāsa*. *Cf*. one who has *assāsa* in *dhammavinaya* at *S*. ii. 50; translated at *K.S*. ii. 38 as "comfort".

I, Sīha, assert of misconduct in body, speech and thought that it ought not to be done; I assert of manifold evil and wrong states (of mind) that they ought not to be done. This is the way, Sīha, in which one speaking truly of me could say: 'The recluse Gotama asserts what ought-not-to-be-done, he teaches a doctrine of what ought-not-to-be-done and in this he trains disciples.'

"And what, Sīha, is the way in which one . . . could say: 'The recluse Gotama asserts what ought-to-be-done . . . trains disciples'? Indeed I, Sīha, assert of good conduct in body, speech and thought that it ought to be done; of manifold right states (of mind) that they ought to be done. This is the way, Sīha . . . || 6 ||

"And what, Sīha, is the way in which one . . . could say: 'The recluse Gotama asserts annihilation . . . trains disciples'? Indeed I, Sīha, assert the annihilation of passion, hatred, stupidity; I assert the annihilation of manifold evil and wrong states (of mind). This is the way, Sīha . . .

"And what, Sīha, is the way in which one . . . could say: 'The recluse Gotama is one who detests, he teaches a doctrine of detestation and in this he trains disciples'? Indeed, Sīha, I detest misconduct in body, speech and thought; I teach a doctrine of detestation for entering upon manifold evil wrong states (of mind). This is the way, Sīha . . . || 7 ||

"And what, Sīha, is the way in which one . . . could say: 'The recluse Gotama is one who is a leader away, he teaches a doctrine of leading away and in this he trains disciples'? Indeed I, Sīha, teach a doctrine of the leading away of passion, hatred, stupidity; I teach a doctrine of the leading away of manifold evil wrong states (of mind). This is the way, Sīha . . .

"And what, Sīha, is the way in which one . . . could say: 'The recluse Gotama is one who is a "burner-up", he teaches a doctrine of burning up and in this he trains disciples'? Indeed I, Sīha, speak of evil wrong states which are searing: misconduct in body, speech and thought. He for whom, Sīha, evil wrong states that are searing are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one who is a 'burner-up'. For a Truth-finder, Sīha, evil wrong states

that are searing . . . existence. This is the way, Sīha, in which one . . . could say: 'The recluse Gotama is one who is a "burner-up", [235] he teaches a doctrine of burning-up, and in this he trains disciples.' || 8 ||

"And what, Sīha, is the way in which one . . . could say: 'The recluse Gotama is one who is not destined to another (kind of) becoming, he teaches a doctrine of no other (kind of) becoming and in this he trains disciples'? He for whom, Sīha, future conception in a womb, becoming again and rebirth are destroyed, cut off at the root, made like a palm-tree, so utterly done away with that they can come to no future existence—him I call one not destined to another (kind of) becoming. For a Truth-finder, Sīha, future conception . . . can come to no future existence. This is the way, Sīha . . .

"And what, Sīha, is the way in which one speaking truly of me could say: 'The recluse Gotama is one who is confident, he teaches a doctrine of confidence and in this he trains disciples'? Indeed I, Sīha, am confident with the highest confidence,[1] I teach a doctrine of confidence and in this I train disciples.[2] This is the way, Sīha, in which one speaking truly of me could say: 'The recluse Gotama is confident, he teaches a doctrine of confidence and in this he trains disciples'." || 9 ||

And when he had spoken thus,[3] Sīha, the general, spoke thus to the Lord: "Excellent, Lord! Excellent, Lord! . . .[4] May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts."

"Now, Sīha, make a proper investigation. Proper investigation is good in the case of well-known men like yourself."[5]

"I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: 'Now, Sīha, make a proper investigation . . . like yourself.' For if, Lord, members of

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[1] *AA.* iv. 98 says "with the highest confidence in the four ways and the four fruits".

[2] *Cf. D.* iii. 39 where wanderers are recorded to ask Gotama the name of the doctrine in which he trains disciples and in which they, trained and attained to confidence, *assāsa*, acknowledge a desire for (or a support in) the Brahma-faring. *DA.* iii. 835 explains *assāsa* by *tuṭṭhi*, joy, and *somanassa*, happiness.

[3] From here to middle of 31. 12 = *M.* i. 378 f., in connection with Upāli the householder.

[4] Stock; as at MV. I. 7. 10.

[5] As at *M.* i. 379, *A.* iv. 185.

other sects had secured me as a disciple, they would have paraded a banner all round Vesālī, saying: 'Sīha, the general, has joined our disciplehood.' But then the Lord spoke to me thus: 'Now, Sīha, make a proper investigation . . . like yourself.' So I, Lord, go for a second time to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts." || 10 ||

"For a long time, Sīha, your family[1] has been a well-spring[2] to the Niganṭhas. You will bethink you to give alms to those who approach you?"

"I, Lord, am even exceedingly pleased, satisfied with that which the Lord said to me: 'For a long time, Sīha, your family . . . those who approach you?' I have heard, Lord: The recluse Gotama speaks thus: 'Gifts should be given to me only, not to others should gifts be given; gifts should be given to my disciples only, not to the disciples of others should gifts be given. [236] What is given to me is alone of great fruit, what is given to others is not of great fruit; what is given to my disciples is alone of great fruit, what is given to the disciples of others is not of great fruit.' But then the Lord urged upon me giving to the Niganṭhas too. Indeed, Lord, we shall know the right time for that. So I, Lord, go for a third time to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts." || 11 ||

Then the Lord talked a progressive talk[3] to Sīha, the general, that is to say talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of Sīha, the general, was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat,

[1] *kula*, explained by *nivesana*, a dwelling, at *VA*. 1097, *MA*. iii. 89.
[2] *opānabhūta*. See *Dial*. i. 177, n. 3 for further references.
[3] As at MV. I. 7. 5-6.

dhamma-vision, dustless, stainless, arose to Sīha, the general, that "whatever is of the nature to uprise all that is of the nature to stop". Then Sīha, the general, as one who[1] had seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord[2]: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then Sīha, the general, having understood the Lord's consent, rising from his seat, departed keeping his right side towards him.

Then Sīha, the general, enjoined a certain man, saying: "Go, good fellow, find out if there is meat to hand."[3] Then Sīha, the general, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of Sīha, the general; having approached he sat down on the appointed seat together with the Order of monks. || 12 ||

Now at that time many Nigaṇṭhas, waving their arms, were moaning[4] from carriage road[5] to carriage road, from cross road[5] to cross road in Vesālī: "To-day a fat beast,[6] killed by Sīha, the general, is made into a meal for the recluse Gotama, the recluse Gotama makes use of this meat, knowing that it was killed on purpose (for him),[7] that the deed was (done) for his sake."[8] Then a certain man approached Sīha, the general; having approached he whispered into Sīha, the general's ear:

"Please, honoured sir, you should know that many of these Nigaṇṭhas, waving their arms, are moaning from carriage road to carriage road, from cross road to cross road in Vesālī:

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[1] As at MV. I. 8. 32.
[2] To here from VI. 31. 10 = *M.* i. 378-380.
[3] As at *Vin.* i. 217 (above, p. 296).
[4] *kandanti*.
[5] Defined at *Vin.* iv. 271 (*B.D.* iii. 268).
[6] *pasu*, meaning uncertain, but not necessarily an animal of the cow-tribe. *AA.* iv. 102 says: "a fat beast with a large body such as an elk or buffalo or pig". *VA.* 363 says of *pasuka* that all four-footed animals beginning with the elephant should be called *pasuka*.
[7] *Cf. Jā.* ii. 262: the Telovādajātaka was spoken concerning Sīha.
[8] *paṭiccakamma*.

'To-day a fat beast . . . the deed was (done) for his sake'."
"Enough, master, for a long time now these venerable ones have been desiring dispraise of the awakened one, have been desiring dispraise of *dhamma*, have been desiring dispraise of the Order. But these venerable ones, bad, vain, lying, do not harm this Lord because they are misrepresenting him by what is not fact—why, even we, for the sake of our livelihood, would not intentionally deprive a living thing of life."[1] || 13 ||

Then Sīha, the general, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with sumptuous food, solid and soft, [237] when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. Then the Lord having gladdened, rejoiced, roused, delighted Sīha, the general, with talk on *dhamma* as he was sitting down at a respectful distance, rising from his seat, departed.[2] Then the Lord on this occasion having given reasoned talk, addressed the monks, saying:

"Monks, one should not knowingly make use of meat killed on purpose (for one). Whoever should make use of it, there is an offence of wrong-doing. I allow you, monks, fish and meat that are quite pure in three respects: if they are not seen, heard, suspected (to have been killed on purpose for a monk)."[3] || 14 || 31 ||

Now at that time Vesālī was well off for food, crops were good, almsfood was easy to obtain, and it was easy to keep oneself going by gleaning and by favour. Then as the Lord was meditating in seclusion a reasoning arose in his mind thus: "Those things which were allowed by me to monks when food was scarce, crops bad, and almsfood difficult to obtain: what was cured indoors, cooked indoors, cooked by oneself[4]; receiving (formally) what was picked up[5]; what

[1] *Cf.* Pāc. LXI.
[2] To here from 31. 1 = *A.* iv. 179–188.
[3] *Cf. Vin.* iii. 172 (*B.D.* i. 298) where Devadatta, wanting a schism, tries to make the Lord say that monks should eat no fish or meat. But Gotama answers him that fish and meat are "pure" if they have the three points which are also mentioned above. *Macchamaṃsa* is I think not "the flesh of fish" (as at *G.S.* iv. 130, n. 1) but "fish and meat". The story leading up to this allowance is concerned with meat; and many instances show that monks ate this without incurring criticism or blame.
[4] VI. 17. 7.
[5] VI. 17. 9.

was taken back from there[1]; what was accepted before a meal[2]; what grows in a wood, what grows in a lotus-tank[3] —do the monks still make use of these things to-day ? "

Then the Lord, arising from his meditation towards evening, addressed the venerable Ānanda, saying: "Those things which were allowed by me to monks when food was scarce . . . do the monks still make use of these things to-day ? "

"They make use of them, Lord." ‖ 1 ‖

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "Those things, monks, allowed by me to monks when food was scarce, crops bad and almsfood difficult to obtain: what was cured indoors . . . what grows in a lotus-tank—these things I object to from this day forth. Monks you should not make use of what is cured indoors, cooked indoors, cooked by yourselves; of (formally) receiving what is picked up (by you). Whoever should make use of (any of these things), there is an offence of wrong-doing. Nor should you, monks, having eaten, being satisfied, make use of food that is not left over if it is brought back from there; if it is accepted before a meal; if it grows in a wood, grows in a lotus-tank. Whoever should make use of (any of these things) should be dealt with according to the rule."[4] ‖ 2 ‖ 32 ‖

Now at that time country people, having loaded much salt and oil, and husked rice and solid food into wagons,[5] having made an enclosure for the wagons in a porch outside a monastery, waited, thinking: "When our turn comes, then we will make a meal,"[5] but a great [238] cloud came up. Then these people approached the venerable Ānanda; having approached, they spoke thus to the venerable Ānanda:

"Now, honoured Ānanda, having loaded much salt . . . solid food into wagons, they are standing (there), but a great cloud has come up. What line of conduct, honoured Ānanda, should be followed by us?" Then the venerable Ānanda told this matter to the Lord. ‖ 1 ‖

[1] VI. 18. 4.
[2] VI. 19. 2.
[3] VI. 20. 4.
[4] Pāc. XXXV.
[5] As at VI. 24. 1; 34. 17.

"Well then, Ānanda, the Order having agreed upon a place for what is allowable[1] near[2] a dwelling-place: a dwelling-place or a curved house or a long house or a mansion or a cave,[3] let there be kept[4] there whatever the Order desires. And thus, monks, should it be agreed upon: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may agree upon such and such a dwelling-place as a place for what is allowable. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon such and such a dwelling-place as a place for what is allowable. If the agreement on such and such a dwelling-place as a place for what is allowable is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Such and such a dwelling-place is agreed upon by the Order as a place for what is allowable. Therefore they are silent. Thus do I understand this'." ‖ 2 ‖

Now at that time the people boiled conjeys, boiled rice, prepared soups, cut up meats, chopped wood, just there at a place for what was allowable and which had been agreed upon. As the Lord was getting up at the end of the night towards dawn he heard a loud noise, a great noise, a noise (like) the cawing of crows,[5] and hearing it, he addressed the venerable Ānanda, saying: "What, Ānanda, is this loud noise, this great noise, this noise (like) the cawing of crows?" ‖ 3 ‖

"At present, Lord, people boil conjeys . . . chop sticks just there at a place for what is allowable and which has been

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[1] *kappiyabhūmi*. *VA*. does not explain this word, but in commenting on the three kinds of places allowed at the end of ‖ 4 ‖, Bu. at *VA*. 1098 f., uses the word *kappiyakuṭi*, hut for what is allowable. It seems probable that the *kappiyabhūmi* was a place for doing certain operations some of which were allowable only in times of scarcity: cooking for oneself, cooking indoors and curing indoors. Bu. at *VA*. 1099-1100 appears to connect these with a *kappiyabhūmi*. It should however be noticed that at III. 5. 9 the "kitchen" which a lay follower may build for himself replaces the *kappiyakuṭi* which he may build for an Order or a member of it at III. 5. 6. For in normal times monks did not cook, and hence a place for doing allowable operations (of this nature) would be superfluous. A. K. Coomaraswamy, *Indian Architectural Terms*, *J.A.O.S.*, Vol. 48, No. 3, p. 260 calls *kappiyabhūmi* an "outhouse site".

[2] *paccantima*. *VA*. 1098 says this is only an expression.

[3] For these five "abodes" *cf*. above, p. 75 and notes.

[4] *vāsetu*.

[5] = *Vin*. iv. 82.

agreed upon. It is this loud noise, great noise, noise (like) the cawing of crows that the Lord (hears)."[1] Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"Monks, one should not make use of a place for what is allowable that has been agreed upon.[2] Whoever should make use of it, there is an offence of wrong-doing. I allow you, monks, three places for what is allowable: that depending upon a proclamation,[3] that connected with what is fortuitous,[4] that (given by) a householder."[5] || 4 ||

Now at that time the venerable Yasoja[6] came to be ill.

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[1] *so eso bhagavā uccāsaddo . . . kākoravasaddo.* One would have expected *bhante* here instead of *bhagavā*, and the sentence then to be translated: it is this, Lord, that is the loud noise. . . .

[2] Presumably there is the risk of being in the lay-people's way and also of being disturbed by the noise they make.

[3] *ussāvanantika. Ussāvana* is not a proclamation in a technical sense and has nothing to do with proceedings at formal acts of the Order. But Bu. explains, *VA.* 1098, that having made all preparations with pillars, walls and stones, the people utter the phrase (*vācaṃ nicchārenti*) "we are making a *kappiyakuṭi*". The two Commentaries which he quotes also mention a *kappiyakuṭi* as being spoken about or resolved upon. *Antika* is used in the same sense as above at MV. VII. **1.** 7.

[4] *gonisādika. Cf. gonisādi* at *Vin.* iii. 46, where a village arranged "fortuitously" comes into the definition of village. *Gonisādi* is not an ox-stall (*Vin. Texts* ii. 121). *VA.* 298 explains that as two or three cows sit down here and there, so, having built two or three houses, they are arranged here and there. The idea is that something is left to a haphazard element. *VA.* 1099 explains that there are two kinds of *gonisādika*: one of the monastery (type), one of the dwelling-place. Wherever neither the monastery itself is fenced in nor the lodgings, this is the monastery-type of what is "fortuitous". Wherever all or some of the lodgings are fenced in but not the monastery, this is the dwelling-place type. So in both kinds the non-fencing in of the monastery is a criterion. *VA.* does not say which kind is intended here; perhaps both are.

[5] *gahapati. VA.* 1099 says, "people having built a residence say, 'we are giving a *kappiyakuṭi*, make use of it'—this is called *gahapati*. It means this too if they say, 'We are giving (something) to build a *kappiyakuṭi*'". *VA.* on this whole passage uses *kappiyakuṭi* and never *k-bhūmi*. *Cf. kappiya-kuṭiyo* which, among other things, Anāthapiṇḍika caused to be built in the Jeta Grove, at *Vin.* ii. 159, and the *kappiyakuṭi* which a lay disciple might cause to be built for an Order, at *Vin.* i. 139 (above, p. 186).

[6] Verses at *Thag.* 243-5. There is a story about five hundred monks with Yasoja at their head at *Ud.* 24-27. The lord dismissed them for making a great noise; they spent the rains in earnest endeavour and realised the three knowledges; they were then able to spend a whole night in as concentrated meditation as the Lord himself. *VA.* 1098 says "At the conclusion of the Kapilasutta he (Yasoja) was the chief person of the five hundred who had gone forth". *SnA.* i. 312, *DhA.* iv. 45 call these five hundred "fishermen's sons". See *DhA.* iv. 37 ff. (Kapilamacchavatthu), *SnA.* i. 305 ff. (both of which tell about the golden fish, Kapila), *UdA.* 179, *Pss. Breth.*, p. 166 for the circumstances in which the Kapilasutta was spoken to Yasoja. This Sutta is referred to at *DhA.* iv. 42 as being in the *Suttanipāta*. Kapilasutta is there (*Sn.*, p. 49) a *v.l.* for Dhammacariyasutta, but the Comy. (*SnA.* i. 312) refers to it as Kapilasutta.

Medicines were conveyed for him. Monks put these outside, but vermin ate them and also thieves carried them off.[1] They told this matter to the Lord. He said: "I allow you, monks, to make use of a place for what is allowable[2] and which has been agreed upon. [239] I allow four places for what is allowable: that depending upon a proclamation, that connected with what is fortuitous, that given by a householder, that which is agreed upon." || 5 || 33 ||

Told is the Twenty-fourth Portion for Repeating.

Now at that time the householder Meṇḍaka[3] lived in the town of Bhaddiya.[4] He came to have this kind of eminence in psychic power: having washed his head, having had a granary swept, he sat down just outside the door, and a shower of grain, having fallen down through the air, filled the granary. His wife[5] came to have this kind of eminence in psychic power: having sat down beside only one bowl of the capacity of an *āḷhaka*[6] and one helping of curry and condiments, she served food[7] to slaves, workmen and servants[8]; not until she got up was it exhausted. His son[9] came to have this kind of eminence

[1] As at VI. 17. 7.

[2] This paragraph probably refers to allowable medicines. See too *VA*. 1101 which refers to *sappi*, ghee, which was a medicine.

[3] Father of Dhanañjaya, who was Visākhā's father. At *DhA*. i. 384 Meṇḍaka is called "householder", at *DhA*. i. 385, *Vism*. 383 "merchant", *seṭṭhi*, and he and his wife, son, daughter-in-law and slave are said to be five people of great merit. His story is told in detail at *DhA*. iii. 363 ff. *Cf*. *DhA*. iv. 203, 217. According to *DhA*. iii. 363 the *Dhp*. verse (252) was spoken by the Lord while he was staying in the Jātiyā Grove at Bhaddiya concerning Meṇḍaka.

[4] In the Anga kingdom.

[5] Her name was Candapadumā (because she came to have the moon and the lotus represented on the palms of her hands and the soles of her feet), *DhA*. i. 385, iii. 363; or Candapadumasirī at *Vism*. 383. Her meritorious act is noticed at *DhA*. iii. 369.

[6] *āḷhakathālikā*. See *B.D.* i. 103, n. 1.

[7] *bhatta* can also mean rice, the staple dish, but here in all likelihood meaning food, for probably no implication that she served rice without the curry and condiments is intended.

[8] *dāsa-kammakara-porisā*. Same compound at *A*. i. 145, 206, ii. 78, iii. 45 (*puttadārādāsa-*), 260. *AA*. ii. 241 explains as "slaves as well as workmen earning a daily wage of food, and people living in dependence on (one)", *jīvamānapurisā*. See definitions of "slave" and "workman" at *B.D.* iii. 180.

[9] Called Dhanañjaya the merchant, *seṭṭhi*, at *DhA*. i. 386 ff., iii. 363, *Vism*. 383, and Meṇḍaka's eldest son at *DhA*. i. 385. His psychic power is referred to at *DhA*. iii. 370. He was lent by Bimbisāra to Pasenadi; and the latter built Sāketa to house Dhanañjaya's retinue during the night's halt on the way to Sāvatthī, *DhA*. i. 386 f. Dhanañjaya was the father of Visākhā and of her youngest sister, Sujātā, in respect of whom the Sujāta-Jātaka (No. 269) was told.

in psychic power: having taken hold of only one purse containing a thousand,[1] he gave six months' wages to (each) slave, workman and servant; not until he removed his hand was it[2] exhausted. || 1 ||

His daughter-in-law[3] came to have this kind of eminence in psychic power; having sat down beside only one basket of the capacity of four *doṇas*,[4] she gave six months' food[5] to (each) slave, workman and servant; not until she got up was it exhausted. His slave[6] came to have this kind of eminence in psychic power: when he ploughed with one ploughshare seven furrows came from (it).[7] || 2 ||

Then King Seniya Bimbisāra of Magadha heard: "They say that the householder Meṇḍaka is living in our kingdom in the town of Bhaddiya. He has this kind of eminence in psychic power . . . (*as in* || 1, 2 ||) . . . when he ploughs with one ploughshare seven furrows come from (it)." || 3, 4 ||

Then King Seniya Bimbisāra of Magadha addressed a certain chief minister who was concerned with all the affairs,[8] saying: "It is said, my good man,[9] that the householder Meṇḍaka is living in our kingdom in the town of Bhaddiya; he has this kind of psychic power: [240] having washed his head . . . seven furrows come from (it). Go along, my good man, and find out. When you have seen, it will be the same as if I myself saw."

"So be it, your majesty", and that chief minister, having answered King Seniya Bimbisāra of Magadha in assent, marched forth[10] for Bhaddiya with a four-winged army.[11] || 5 ||

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[1] The word *kahāpaṇa* supplied at *DhA*. iii. 370.

[2] *I.e.*, the contents of the purse.

[3] Called Sumanādevī at *DhA*. i. 384, Sumanadevī at *DhA*. iii. 363, *Vism*. 383. She was Dhanañjaya's chief wife, *aggamahesi*, *DhA*. i. 384, and Visākhā's mother, *SA*. i. 148. Her act of psychic power referred to at *DhA*. iii. 370.

[4] A measure of capacity, generally equivalent to four *āḷhakas*, see *B.D.* i. 103, n.

[5] *bhatta*, see n. 7 above, p. 329.

[6] Called *Puṇṇa* at *DhA*. i. 385, iii. 363, *Vism*. 383. His psychic gift referred to at *DhA*. iii. 370.

[7] According to *DhA*. iii. 370 one in the middle and three at each side.

[8] *sabbatthaka mahāmatta* as at *Vin*. iii. 249.

[9] *bhaṇe*, as at *Vin*. iii. 249 where Bimbisāra is again recorded to be addressing a chief minister concerned with all the affairs. *Bhaṇe* is a common mode of address from a superior to an inferior.

[10] *pāyāsi*. *Cf*. *payāta* at *Vin*. iv. 105.

[11] Elephants, horses, chariots and infantry. See definition of army at *Vin*. iv. 105; and *B.D.* ii. 375, n. 3.

In due course he approached Bhaddiya and Meṇḍaka the householder; having approached he spoke thus to Meṇḍaka the householder: "Now I, householder, have been enjoined by the King, saying: 'It is said, my good man, that the householder Meṇḍaka is living in our kingdom. . . . When you have seen, it will be the same as if I myself saw.' Let us see, householder, your eminence in psychic power." Then the householder Meṇḍaka, having washed his head, having had a granary swept, sat down outside the door, and a shower of grain, having fallen down through the air, filled the granary. "Your eminence in psychic power has been seen, householder. We will see your wife's eminence in psychic power." || 6 ||

Then the householder Meṇḍaka enjoined his wife, saying: "Well now, serve this four-winged army with food." Then the wife of Meṇḍaka the householder, having sat down beside only one bowl of the capacity of an *āḷhaka* and one helping of curry and condiments, served food to the four-winged army; not until she got up was it exhausted. "Your wife's eminence in psychic power has been seen, householder. We will see your son's eminence in psychic power." || 7 ||

Then the householder Meṇḍaka enjoined his son, saying: "Well now, my dear, give this four-winged army six months' wages." Then the son of Meṇḍaka the householder, having taken hold of only one purse containing a thousand, gave the four-winged army six months' wages; not until he removed his hand was it exhausted. "Your son's eminence in psychic power has been seen, householder. We will see your daughter-in-law's eminence in psychic power." || 8 ||

Then Meṇḍaka the householder enjoined his daughter-in-law, saying: "Well now, give this four-winged army six months' food." Then the daughter-in-law of Meṇḍaka the householder, having sat down beside only one basket of the capacity of four *doṇas*, gave six months' food to the four-winged army; not until she got up was it exhausted. "Your daughter-in-law's eminence in psychic power has been seen, householder. We will see your slave's eminence in psychic power."

"Our slave's eminence in psychic power, sir,[1] can be seen in the field."

[1] *sāmi*.

"Enough, householder, your slave's eminence in psychic power has been seen."

Then that chief minister went back again to Rājagaha with the four-winged army, and approached King Seniya Bimbisāra of Magadha; having approached, he told this matter to King Seniya Bimbisāra of Magadha. || 9 || [241]

Then the Lord, having stayed in Vesālī for as long as he found suiting, set out on tour for Bhaddiya with the large Order of monks, together with the twelve hundred and fifty monks. Then the Lord, walking on tour, in due course arrived at Bhaddiya. The Lord stayed there in Bhaddiya in the Jātiyā Grove.[1] || 10 ||

Then the householder Meṇḍaka heard: "Verily,[2] the recluse Gotama, the son of the Sakyans, who has gone forth from a Sakyan family, has reached Bhaddiya and is staying at Bhaddiya in the Jātiyā Grove. A lovely reputation has gone forth concerning the Lord Gotama, thus: he is indeed Lord, perfected one, fully awakened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of *devas* and mankind, the awakened one, the Lord. Having realised by his own super-knowledges, he makes known this world with its *devas*, with its Māras, with its Brahmās, a race with recluses and brahmins, with *devas* and men. He teaches *dhamma*, lovely at the beginning, lovely in the middle and lovely at the ending. He explains with the spirit and the letter the Brahma-life completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this." || 11 ||

Then the householder Meṇḍaka, having had many magnificent vehicles harnessed,[3] having mounted a magnificent vehicle, went off with the magnificent vehicles from Bhaddiya to see the Lord. But many members of (other) sects[4] saw the householder Meṇḍaka coming in the distance, and seeing him they spoke thus to the householder Meṇḍaka: "Where are you going, householder?"

[1] Mentioned at *Vin.* i. 189 f., iii. 37; *A.* iii. 36.

[2] To end of || 11 || is stock and recurs at *e.g. Vin.* i. 35, 245, iii. 1, *D.* i. 87. For notes on above passage, see *B.D.* i. 1 ff.

[3] As in VI. 30. 1, 3.

[4] A highly compressed version of the following incidents occurs at *DhA.* iii. 374 f.

"I am going, honoured sirs, to see the Lord, the recluse Gotama."

"But how can you, householder, being one who asserts an ought-to-be-done,[1] go along to see the recluse Gotama who asserts an ought-not-to-be-done? For, householder, the recluse Gotama asserts an ought-not-to-be-done, he teaches a doctrine of an ought-not-to-be-done and in this he trains disciples." || 12 ||

Then it occurred to the householder Meṇḍaka: "Undoubtedly this will be a Lord, a perfected one, a fully awakened one[2] inasmuch as these members of (other) sects are jealous of him," and having gone by vehicle as far as the ground was (suitable) for a vehicle, having alighted from the vehicle, he approached the Lord on foot; having approached, having greeted the Lord, he sat down at a respectful distance. As Meṇḍaka the householder was sitting down at a respectful distance, the Lord talked a progressive talk[3] to him, that is to say talk on giving, talk on moral habit, talk on heaven. . . . Then the householder Meṇḍaka, as one who had . . . attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord:

"Excellent, Lord! Excellent, Lord![4] . . . May the Lord accept me as a layfollower going for refuge from this day forth for as long as life lasts; [242] Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. || 13 ||

Then the householder Meṇḍaka, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then Meṇḍaka the householder towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the householder Meṇḍaka; having approached, he sat down on the appointed seat together with the Order of monks. || 14 ||

Then the wife and son and daughter-in-law and slave of the householder Meṇḍaka approached the Lord; having

[1] As in VI. 31. 2.
[2] As in VI. 31. 1.
[3] As in VI. 31. 12.
[4] Stock, as at MV. I. 7. 10; VI. 31. 10.

approached, having greeted the Lord, they sat down at a respectful distance. The Lord talked a progressive talk to these, that is to say talk on giving. . . . Then these as ones who had . . . attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord: "Excellent, Lord! Excellent, Lord! . . . We, Lord, are going to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept us as layfollowers going for refuge from this day forth for as long as life lasts." || 15 ||

Then the householder Meṇḍaka, having with his own hand served and satisfied with sumptuous food, solid and soft, the Order of monks with the awakened one at its head, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. As he was sitting down at a respectful distance, Meṇḍaka the householder spoke thus to the Lord:

"Lord, for as long as the Lord stays at Bhaddiya, for so long will I (supply) with perpetual food the Order of monks with the awakened one at its head." Then the Lord, having gladdened, rejoiced, roused, delighted the householder Meṇḍaka with talk on *dhamma*, rising from his seat, departed. || 16 ||

Then the Lord, having stayed at Bhaddiya for as long as he found suiting, without asking the householder Meṇḍaka (for permission)[1] set out on tour for Anguttarāpa[2] together with the large Order of monks, with the twelve hundred and fifty monks. Then Meṇḍaka the householder heard: "They say that the Lord is setting out on tour for Anguttarāpa together with a large Order of monks, with twelve hundred and fifty monks." Then Meṇḍaka the householder enjoined slaves and workmen saying: "Well now, my good men, having loaded much salt and oil and husked rice and solid food into wagons,[3] come along, and let there come along twelve hundred and fifty cowherds bringing twelve hundred and fifty milch cows. Wherever we see the Lord there will we offer him fresh milk." || 17 ||

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[1] *anāpucchā*, not asking (for permission) is defined, at *Vin.* iv. 343. by *anapaloketvā*, not having obtained permission, while this is defined at *Vin.* iv. 226, 232, 316 by *anāpucchā*.

[2] An Anga country North of the river Mahī (*MA.* iii. 34, *SnA.* 437). Mentioned at *Sn.*, p. 102, *M.* i. 359, 447, *DhA.* iii. 363.

[3] As at VI. 24. 1; 33. 1.

Then Meṇḍaka [243] the householder met the Lord on a wilderness road. Then Meṇḍaka the householder approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Meṇḍaka the householder spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then Meṇḍaka the householder, having understood the Lord's consent, having greeted the Lord, departed keeping his right side towards him. Then Meṇḍaka the householder, towards the end of that night having had sumptuous food, solid and soft, prepared, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." || 18 ||

Then the Lord, having dressed in the morning, taking his bowl and robe, approached the food distribution of Meṇḍaka the householder; having approached he sat down on the appointed seat together with the Order of monks. Then Meṇḍaka the householder enjoined the twelve hundred and fifty cowherds, saying: "Well now, my good men, let each one (of you) having each taken a milch cow, look after a monk, and we will offer them fresh milk." Then Meṇḍaka the householder with his own hand served and satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, and (offered[1] them) fresh milk. The monks, being scrupulous, did not accept the milk. (The Lord said:) "Accept it, monks, make use of it." || 19 ||

Then Meṇḍaka the householder, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with sumptuous food, solid and soft and with fresh milk, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. As he was sitting down at a respectful distance Meṇḍaka the householder spoke thus to the Lord:

"There are, Lord, wilderness roads with little water, with

[1] I think this verb, *bhojeti* (lit. to make to eat, to feed, so to offer, to regale, to entertain with), which Meṇḍaka has already used, should be inserted here. For the monks refused the milk until told, as recorded, to accept it. So long as they refused it, it cannot be said that they were "served and satisfied with" it.

little food[1]; it is not easy to go along them without provisions for the journey.[2] It were good, Lord, if the Lord allowed monks provisions for the journey." Then the Lord, having gladdened, rejoiced, roused, delighted the householder Meṇḍaka with talk on *dhamma*, rising from his seat, departed. || 20 ||

Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, five products of the cow: milk, curds, butter-milk, butter, ghee. There are, monks, wilderness roads with little water, with little food; it is not easy to go along them without provisions for the journey. I allow you, monks, to look about for provisions for a journey: husked rice for him who has need of husked rice; kidney-beans for him who has need of kidney-beans; beans for him who has need of beans; salt for him who has need of salt; [**244**] sugar for him who has need of sugar; oil for him who has need of oil; ghee for him who has need of ghee. There are, monks, people who have faith and are believing; these deposit gold (coins)[3] in the hands of those who make things allowable,[4] saying: 'By means of this give the master that which is allowable.' I allow you, monks, thereupon[5] to consent to that which is allowable. But this, monks, I do not say: that by any method[6] may gold and silver[7] be consented to, may be looked about for." || 21 || **34** ||

Then the Lord, walking on tour,[8] in due course arrived at Āpaṇa.[9] The matted hair ascetic Keniya[10] heard: "Verily,

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[1] To these kinds of wilds, *kantāra*, three others are added at *Jā*. i. 99 (which gives a short explanation of each), *SA*. ii. 103: *cora°*, *vāḷa°*, *amanussa°*. See *B.D*. i. 147, n. 1.

[2] As at *Vin*. i. 270. *Cf*. *Vin*. iv. 79 f.

[3] *hiraññа*, see *B.D*. i. 28, n.

[4] *kappiyakāraka*, see VI. 17. 8.

[5] *tato*.

[6] *pariyāya*, perhaps here "in any circumstances".

[7] *jātarūparajata*. See *B.D*. i. 28, n.; ii. 100, n. 2, 102, n. 1. If a monk takes gold and silver or gets another to do so for him or consents to its being kept in deposit for him, he incurs a Nissaggiya offence (No. XVIII).

[8] From here to end of || 5 ||, *cf*. *Sn*. 102 ff. = *M*. ii. 146 ff.

[9] This is called a market town, *nigama*, of Anga at *S*. v. 225; a market town of Anguttarāpa at *Sn*. 103, *M*. i. 359, 447. Āpaṇa was so named because it had a quantity of shops, *SnA*. ii. 440, *MA*. iii. 37.

[10] Spelt Keṇiya at *Sn*., p. 103, *MA*. iii. 399. He is mentioned at *Ap*. i. p. 318. According to *SnA*. 440, *MA*. iii. 399 he was a very wealthy (*mahāsāla*) brahmin who became a *jaṭila* (matted hair) ascetic so as to protect his wealth, and he was also the protector of five thousand families; but although he wore the yellow robes by day, by night he indulged in pleasures of the senses. At *DA*. i. 270 he is given as an example, among eight types of ascetics, of the type who supports wife and children (*sa-puttabhāriya*). See also *DhA*. i. 323, *UdA*. 241.

the recluse Gotama, the son of the Sakyans, who has gone forth from a Sakyan family, has reached Āpaṇa and is staying in Āpaṇa. A lovely reputation[1] has gone forth concerning the Lord Gotama, thus: . . . He explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this." Then it occurred to Keniya the matted hair ascetic: "Now, what could I get conveyed to the recluse Gotama?" || 1 ||

Then it occurred to Keniya the matted hair ascetic: "Now, those who were[2] formerly seers of the brahmins, makers of mantras,[3] preservers of mantras, whose ancient mantras as sung, taught,[4] and composed the brahmins of to-day still sing, still speak; they still speak what was spoken, they still teach what was taught, that is to say (by) Aṭṭhaka,[5] Vāmaka,[6] Vāmadeva,[7] Vessāmitta, Yamataggi,[8] Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa,[9] Bhagu—these abstaining from food at night, restrained from eating at the wrong time,[10] (yet) consented to such things as drinks. || 2 ||

"The recluse Gotama also abstains from food at night and is restrained from eating at the wrong time[11]; the recluse Gotama also is worthy[12] to consent to such things as drinks," and having had abundant drinks prepared, having had them taken on carrying-poles,[13] he approached the Lord; having approached, he exchanged greetings with the Lord; having exchanged greetings of friendliness and courtesy with the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Keniya the matted hair ascetic spoke thus

[1] As above, p. 332.
[2] Down to the name Bhagu = *D.* i. 104, 238, 242; *A.* iii. 224, 229; *M.* ii. 169, 200.
[3] *I.e.* the Vedas.
[4] *pavutta*, explained at *DA.* 273 as "spoken for others," taught (*vācita*, made to speak).
[5] On the names of these *ṛṣis* or seers, see *Vin. Texts* ii. 130, n. 3. Aṭṭhaka is usually identified with Aṣṭaka, mentioned as author of *RV.* X. 104.
[6] *Cf. RV.* X. 99.
[7] *Cf. RV.* IV. 26.
[8] Under Jamadagni in *Vedic Index* he is connected with *RV.* III. 62, 18; VIII. 101, 8; IX. 62, 24; 65, 25.
[9] *Cf. RV.* IX. 114, 2.
[10] "Wrong time" for eating defined at *Vin.* iv. 86 as "after noon has passed until sunrise".
[11] *Cf. D.* i. 5.
[12] *arahati samaṇo pi Gotamo.* The meaning is that he is worthy enough to confer a boon on the giver of the things which he consents to accept.
[13] *kāja, cf. M.* iii. 148.

to the Lord: "Let the revered Gotama accept drink from me."

"Well then, Keniya, give it to the monks." The monks, being scrupulous, did not accept it. (The Lord said :) "Accept it, monks, make use of it." || 3 ||

Then Keniya the matted hair ascetic, having with his own hand served and satisfied the Order of monks with the enlightened one at its head with abundant drinks sat down at a respectful distance when the Lord had washed his hand[1] and had withdrawn his hand from his bowl. Then as Keniya the matted hair ascetic was sitting down at a respectful distance, the Lord gladdened, rejoiced, roused, delighted him with talk on *dhamma*. Then [245] Keniya the matted hair ascetic, gladdened . . . delighted by the Lord with talk on *dhamma*, spoke thus to the Lord: "May the revered Gotama together with the Order of monks consent to a meal with me on the morrow." || 4 ||

"But, Keniya, the Order of monks is large, twelve hundred and fifty monks, and you are in favour of the brahmins." Then Keniya the matted hair ascetic spoke a second time to the Lord thus: "Although, good Gotama, the Order of monks is large, twelve hundred and fifty monks, and I am in favour of the brahmins, (yet) may the revered Gotama together with the Order of monks consent to a meal with me on the morrow."

"But, Keniya, the Order of monks is large, twelve hundred and fifty monks, and you are in favour of the brahmins." Then Keniya the matted hair ascetic spoke a third time to the Lord thus:

"Although, good Gotama, the Order of monks is large, twelve hundred and fifty monks, and I am in favour of the brahmins, (yet) may the revered Gotama together with the Order of monks consent to a meal with me on the morrow." The Lord consented by becoming silent. Then Keniya the matted hair ascetic, having understood the Lord's consent, rising from his seat departed. || 5 ||

Then the Lord, on this occasion having given reasoned talk, addressed the monks, saying:

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[1] As at MV. VI. 24. 4; 36. 8.

"I allow you, monks, eight (kinds of) drinks[1]: mango drink,[2] rose-apple drink, plantain[3] drink, banana[4] drink, honey drink, grape drink, edible lotus root drink,[5] *phārusaka*[6] drink. I allow you, monks, the juice of all fruits except the juice of the fruit of corn.[7] I allow you, monks, the juice of all leaves except vegetable[8] juice. I allow you, monks, the juice of all flowers except liquorice[9] juice. I allow you, monks, sugar-cane juice."[10] || 6 ||

Then Keniya the matted hair ascetic, towards the end of that night having had sumptuous food, solid and soft, prepared in his own hermitage,[11] had the time announced to the Lord saying: "It is time, good Gotama, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the hermitage of Keniya the matted hair ascetic; having approached, he sat down on the appointed seat together with the Order of monks. Then Keniya the matted hair ascetic, having with his own hand served and satisfied the Order of monks with the awakened one at its head with sumptuous food, solid and soft, sat down at a respectful

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[1] At *Nd.* i. 372 two lists of eight drinks each are given, the first being the same as this *Vin.* list. These drinks occur in a controverted point at *Kvu.* 552.

[2] Made from raw or cooked mangoes, *VA.* 1101.

[3] *coca*, which may however be coconut or cinnamon. But *VA.* 1102 = *NdA.* ii. 396 declare this to be a drink made from the fruit of bananas (or plantains, *kadali*) which have kernels, *aṭṭhika* (stone or kernel of a fruit). The meaning therefore is not clear, and is further confused by the next drink, *moca*, which *VA.* 1102 = *NdA.* ii. 396 say is made of plantain fruits without kernels, *anaṭṭhika*. See *Vin. Texts* ii. 132, n.

[4] *moca*, Musa sapientum.

[5] *sāluka-pāna*. *VA.* 1102 = *NdA.* ii. 396 say it is a drink that is made having crushed the edible roots of the red and the blue lotuses and so on.

[6] *Vin. Texts* ii. 133, n. 2 says "this is Grewia Asiatica of Linnaeus", Monier Williams (under *parūsha(ka)*) adding "from the berries of which a cooling beverage is prepared". *Phārusaka* occurs also at *DhA.* iii. 316.

[7] *VA.* 1102 refers to the seven kinds of grain or corn, *dhañña*, which probably are those enumerated at *Vin.* iv. 264, *NdA.* ii. 396. See *B.D.* i. 83, n. 4. Toddy and arrack are prepared from grain. The use of toddy was one of the ten points not allowed by the Council of Vesālī, *Vin.* ii. 301.

[8] *ḍāka* (= Skrt. *sāka*), vegetable, herb, potherb. *VA.* 1102 explains as cooked *ḍāka*. See below, VI. 36. 8 where all kinds of vegetables are allowed.

[9] *madhuka*. This is the tree Bassia latifolia.

[10] *VA.* 1103 says "in allowing these drinks (mango drink and so on), these four (kinds of) juices are allowed as well".

[11] *Sn.*, p. 104 here breaks off the account, although it adds, before going on to the Sela story, that Keniya's friends, servants and relations helped him in all kinds of ways in the preparation of the meal. *Sn.* p. 110 then takes up the account again, as *Vin.* above, and thus includes the two verses appearing below. The *Sn.* version naturally does not include the "allowances" of || 6 ||.

distance when the Lord had eaten and had withdrawn his hand from his bowl. ‖7‖

As Keniya the matted hair ascetic was sitting down at a respectful distance, the Lord thanked him in these verses:

" Sacrifices[1] are chief in fire-worship,[2] Sāvitrī[3] chief of (Vedic) metres,
A king is chief of men, the ocean chief of waters,
The moon is chief of the lamps of night,[4] the sun chief of luminaries,[5]
For those giving alms, desiring merit, the Order is indeed the chief."

Then the Lord, having thanked Keniya the matted hair ascetic in these verses, rising from his seat, departed. ‖ 8 ‖ 35 ‖ [246]

Then the Lord, having stayed in Āpaṇa for as long as he found suiting, set out on tour for Kusinārā[6] with the large Order of monks, with the twelve hundred and fifty monks. The Mallas of Kusinārā heard: " It is said that the Lord is coming to Kusinārā together with a large Order of monks, with twelve hundred and fifty monks ". These made a compact that, " Whoever does not go out to meet the Lord is fined five hundred'[7]. Now at that time Roja the Malla was a friend of the venerable Ānanda.[8] Then the Lord, walking on tour, in due course arrived at Kusinārā. ‖ 1 ‖

Then the Mallas of Kusinārā went out to meet the Lord.

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[1] These two verses = *Sn*. 568-9.

[2] The Jaṭilas were fire-worshippers. *Yañña*, sacrifice, became under Buddhist usage an alms-gift to an Order or to monks, a *deyyadhamma*, gift of faith, *Nd*. ii. 523.

[3] A Vedic metre. *Cf. Sn*. 457, "three lines (*pada*) twenty-four syllables". *SnA*. ii. 403 states that Sāvitrī in the discipline of the nobles would be: *buddhaṃ saraṇaṃ gacchāmi / dhammaṃ saraṇaṃ gacchāmi / saṃghaṃ saraṇaṃ gacchāmi*.

[4] *nakkhatta*, usually meaning a constellation or lunar mansion. *SnA*. ii. 456 says, "According to the conjunction of the moon, so that from a sign, from its brightness (*ālokakaraṇa*) and from its gentleness one can say, ' To-day is Kattikā, to-day is Rohinī ' (name of two months or lunar mansions) it is said ' The moon is chief of the *nakkhattas* ' ".

[5] *tapataṃ* = *tapantānaṃ*, of shining, of bright, of radiant (things).

[6] One of the two capitals of the Malla country, the other being Pāva. The Lord died at Kusinārā, and the Pāveyyaka Mallas sent to claim their share of his relics (*D*. ii. 165), showing that the Malla country was divided into two separate parts (see *D.P.P.N.*).

[7] Doubtless *kahāpaṇas*.

[8] As at *Vin*. i. 296. The Vacchanakha-jātaka (No. 235) is said to have been spoken concerning Roja.

Then Roja the Malla, having gone out to meet the Lord, approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, he stood at a respectful distance. As Roja the Malla was standing at a respectful distance, the venerable Ānanda spoke thus to him: "This is splendid of you, friend Roja, that you have come out to meet the Lord."

"I, honoured Ānanda, am not much impressed by[1] the awakened one or *dhamma* or the Order, but a compact was made among the kinsfolk that whoever does not go out to meet the Lord is fined five hundred. It was only from fear of the kinsfolk's compact that I, honoured Ānanda, went out to meet the Lord." Then the venerable Ānanda was disappointed and thought: "How can this Roja the Malla speak thus?" || 2 ||

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord: "Lord, this Roja the Malla is a distinguished, well-known man. Surely the faith[2] in this *dhamma* and discipline of well-known men like this is very efficacious.[3] It were well, Lord, if the Lord acted in such a way that Roja the Malla could have faith in this *dhamma* and discipline."

"But, Ānanda, it is not difficult for a Truthfinder (to do) that by which Roja the Malla could have faith in this *dhamma* and discipline." || 3 ||

Then the Lord, having suffused Roja the Malla with a mind of love,[4] rising from his seat, entered a dwelling-place. Then Roja the Malla, suffused by the Lord with a mind of love, even as young calves (follow) kine, so having approached dwelling-place after dwelling-place, cell after cell, he asked the monks: "Where, honoured sirs, is this Lord staying at present,

[1] *bahukata*. *VA*. 1103 says this means, "I have not come here out of respect for and belief in the awakened one and the rest" (i.e. *dhamma* and the Order).

[2] *pasāda*. This phrase is the same as that put into the mouth of Anāthapiṇḍika concerning Prince Jeta, CV. VI. 4. 10.

[3] *mahiddhiya*. Here having no connection with psychic powers. *Cf. iddha*, effective, at *Vin*. iv. 50, 54, 313.

[4] See Mrs. Rhys Davids, *What was the Original Gospel in Buddhism?* p. 92 ff., *Sakya*, p. 222 ff., *Outlines*, p. 30. Amity, *mettā*, is the first of the *brahmavihāras*.

the perfected one, the fully awakened one? For I long to see this Lord, perfected one, all awakened one."[1]

"This,[2] friend Roja, [247] is his dwelling-place, the door is closed; having approached quietly, having entered the verandah[3] (but) without crossing it, having coughed, tap on the door-bolt.[4] The Lord will open the door to you." || 4 ||

Then Roja the Malla, having quietly approached that dwelling-place with its closed door, having entered the verandah (but) not crossing it, having coughed, tapped on the bolt. The Lord opened the door. Then Roja the Malla, having entered the dwelling-place, having greeted the Lord, sat down at a respectful distance. The Lord talked a progressive talk[5] to Roja the Malla as he was sitting down at a respectful distance, that is to say talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of Roja the Malla was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean cloth without black specks will easily take dye, even so as he was (sitting) on that very seat *dhamma*-vision, dustless, stainless, arose to Roja the Malla, that "whatever is of the nature to uprise, all that is of the nature to stop". Then Roja the Malla, as one who had seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the teacher's instruction, spoke thus to the Lord:

[1] As at *M.* ii. 119, *A.* v. 65; *cf. D.* i. 89.

[2] As at *D.* i. 89, spoken by monks to Ambaṭṭha; *M.* ii. 119, *A.* v. 65 by monks to Pasenadi.

[3] *ālinda*, terrace or verandah in front of the door of a dwelling-place. Coomaraswamy questions this meaning (*Ind. Architectural Terms, J.A.O.S.*, Vol. 48, No. 3, p. 252) as used by Geiger in *Mahāvaṃsa* transln., p. 246. Geiger cites *D.* i. 89 (= above passage) as evidence that *ālinda* "is the terrace before the house-door". There is also the word *pamukha* meaning verandah as at *Vin.* iv. 45. But *DA.* 252 = *MA.* iii. 351 explain *ālinda* by *pamukha*. *Ālinda* allowed at *Vin.* ii. 153, while at *Vin.* ii. 169 Visākhā wanted to build a palace with an *ālinda* supported on pillars with elephant capitals (*hatthinakha*); in this passage therefore *ālinda* may have the meaning of a gallery or balcony.

[4] *aggaḷa*, bolt or crossbar, but explained at *DA.* 252 = *MA.* iii. 351 by *kavāta*, i.e. the door itself, that which closes the aperture.

[5] As at *Vin.* i. 15.

"It were well, Lord, if the masters might receive the requisites of robes, almsfood, lodgings, medicines for the sick only from me, not from others."

"But those, Roja, who with the knowledge of a learner, with the vision of a learner have seen *dhamma*, as you have done, would also think: 'Now indeed the masters should receive the requisites of robes, almsfood, lodgings, medicines for the sick only from us, not from others'. Well then, Roja, they shall receive them from you as well as from others." || 5 ||

Now at that time in Kusinārā a succession of meals of sumptuous foods came to be arranged.[1] Then because Roja the Malla did not obtain a turn,[2] he thought: "Suppose I were to look into the refectory and prepare that which I do not see in the refectory?"[3] Then Roja the Malla, looking into the refectory, did not see two things: vegetables[4] and solid food (made) with flour.[5] Then Roja the Malla approached the venerable Ānanda; having approached, he spoke thus to the venerable Ānanda:

"Now, honoured Ānanda, it occurred to me because I did not obtain a turn: 'Suppose I were to look into the refectory and prepare that which I do not see in the refectory?' So I, honoured Ānanda, looking into the refectory, did not see two things: vegetables and solid food (made) with flour. If I, honoured Ānanda, were to prepare vegetables and solid food (made) with flour, would the Lord accept them from me?"

"Well then, Roja, I will inquire of the Lord." || 6 ||

Then the venerable Ānanda told this matter to the Lord. He said: "Well then, Ānanda, let him prepare them." (Ānanda said:) "Well then, Roja, prepare them." Then Roja

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[1] As at *Vin.* i. 57 (at Rājagaha), *Vin.* ii. 119, iv. 75 (at Vesālī). "Succession of meals" is *bhatta-paṭipāṭi*. *Paṭipāṭi* is succession, order; but "turn" (place in the succession) is the better English rendering in the next sentence above and at *Vin.* i. 220 (above, p. 300). *Cf. paṭipāṭiya*, one after the other, successively, in order, at *Vin.* iv. 91.

[2] *paṭipāṭi*. [3] *Cf.* VI. 24. 2-4. [4] *ḍāka*, as above in VI. 35. 6.

[5] *piṭṭha-khādaniya*. *P.E.D.* gives "'flour-eatables', i.e. pastry". But we cannot assume that the only thing made with flour is pastry. *Khādaniya* has two meanings, the technical one of "solid food", and the untechnical one of what may be eaten, edible. The definition of solid food, *khādaniya*, at *Vin.* iv. 83 by the exclusion of soft foods and certain medicines raises the question whether in many cases where *khādaniya* occurs it should not be translated as "solid" food in preference to "edible". Thus at *Vin.* i. 215 we should get "solid food that is fruit" (or "fruit that is solid food") and not "edible fruit". *VA.* 1193 explains *piṭṭhakhādaniya* as *piṭṭhamaya khādaniya*, "solid food (or something edible) made with flour".

the Malla towards the end of that night having had a quantity of vegetables and solid food (made) with flour prepared, brought them to the Lord, saying: "Lord, may the Lord accept from me vegetables and solid food (made) with flour."

"Well then, Roja, give them to the monks." The monks, being scrupulous, [248] did not accept them. (The Lord said:) "Accept them, monks, make use of them." || 7 ||

Then Roja the Malla, having with his own hand served and satisfied the Order of monks with the awakened one at its head with a quantity of vegetables and solid food (made) with flour, sat down at a respectful distance when the Lord had washed his hand[1] and had withdrawn his hand from his bowl. The Lord, rising from his seat, departed, having gladdened, rejoiced, roused, delighted Roja the Malla with talk on *dhamma* as he was sitting down at a respectful distance. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, all (kinds of) vegetables[2] and all (kinds of) solid food (made) with flour." || 8 || 36 ||

Then the Lord having stayed in Kusinārā for as long as he found suiting, set out on tour for Ātumā[3] together with the large Order of monks, with the twelve hundred and fifty monks. Now at that time a certain (person), formerly a barber,[4] who had gone forth when old, was living in Ātumā. He had two boys, sweet-voiced,[5] intelligent,[6] skilled, accomplished in their

[1] *dhotahattha*, as above, e.g. MV. VI. 35. 4.

[2] See VI. 35. 6 where the juice of vegetables forms an exception to an "allowance". *VA*. 1103 says "whatever is a vegetable, whether it is cooked or not with ghee".

[3] Mentioned also at *D*. ii. 131.

[4] *vuḍḍhapabbajito nahāpitapubbo*, identified by Bu. at *DA*. 599 with the Subhadda mentioned at *D*. ii. 162 who felt relief at the Lord's death. In neither the *D*. passage nor above is he called *āyasmā*, the venerable, and *D.P.P.N.* says that at the time of the Buddha's visit to Ātumā he had been a *sāmaṇera*. *DA*. 599 f. refers to the above *Vin*. episode at some length.

[5] *mañjuka*. I see no reason to object, as does *Vin. Texts* ii. 140 (q.v. n. 2), to Bu's exegesis as *madhuravacana*, sweet-voiced.

[6] *paṭibhāneyyaka*, explained at *VA*. 1103 as "endowed with *paṭibhāna* in their own craft". Here again *Vin. Texts* ii. 140, n. 3 objects to Bu's exegesis, and translates as "skilled in discourse". *Cf. A*. i. 25, *paṭibhāneyyakānaṃ* (of Radha), translated at *G.S*. i. 21 as "of impromptu speakers". Childers, besides giving "understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit", refers to *Jā*. i. 60 and translates *paṭibhāna* as "skill", a rendering followed by Rhys Davids in *Bud. Birth Stories*, p. 79. The whole *Vin*. context above suggests the meaning of "persuasive".

craft,[1] in the barber's profession (as learnt from) their own teachers.[2] || 1 ||

Then that (man) who had gone forth when old[3] heard: "They say that the Lord is coming to Ātumā together with a large Order of monks, with twelve hundred and fifty monks". Then that (man) who had gone forth when old spoke thus to his boys: "It is said, my dears,[4] that the Lord is coming to Ātumā together with a large Order of monks, with twelve hundred and fifty monks. Do you go, my dears, and taking a barber's equipment,[5] tour from house to house for *nāḷi* measures of offerings,[6] and collect salt and oil and husked rice and solid food, and when the Lord comes we will make him a conjey drink." || 2 ||

"Very well, father," and these boys, having answered him who had gone forth when old in assent, taking a barber's equipment toured from house to house for *nāḷi* measures of offerings, collecting salt and oil and husked rice and solid food. Those people who, having seen these sweet-voiced, intelligent boys, but had not wanted to have (offerings) made, even they had them made, and having had them made, also gave much. So these boys collected much salt and oil and husked rice and solid food. || 3 ||

Then the Lord, walking on tour, in due course arrived at Ātumā. The Lord stayed there in Ātumā in the House with

[1] At *Vin.* iv. 6 the barber's is placed among the "low crafts".

[2] *sake ācariyake. Cf. sakaṃ ācariyakaṃ uggahetvā* at *D.* ii. 104. *DA.* ii. 556 explains as "the speech of their own teachers", *attano ācariyavādaṃ*.

[3] *Vin. Texts* ii. 140 now and henceforth calls him "dotard" on the grounds that "it is impossible to repeat this long phrase" (translated at *Vin. Texts* ii. 140 in the first instance as "a certain man who had entered the Order in his old age"), and that *vuḍḍhapabbajita* "connotes contempt, and even censure", thus justifying the translation "dotard". At *A.* iii. 78 there are two not entirely disparate lists of things hard to attain by one gone forth in old age. But it would be against the whole spirit of Buddhism to censure or penalise anyone for not having entered the Order when young.

[4] *tāta*, not *tātā*, although more than one person is being addressed, as pointed out at *Vin. Texts* ii. 141, n. 1. But *tātā* at *DA.* 599 where this passage is quoted.

[5] *khurabhaṇḍa*. That this is not "a barbers' lad" (*Vin. Texts* ii. 141) is made clear at *Vin.* ii. 134: "I allow a razor (*khura*), a whetstone (*khurasilā*), a razor-case (*khurasipāṭikā*), a piece of felt (*namataka*), a whole barber's equipment (*sabba khurabhaṇḍa*)." It is a shaving set, the outfit for a razor.

[6] *nāḷiyāvāpakena*. *VA.* 1103 says *nāḷiyā ca āvāpakena ca*, and adds that *āvāpaka* is also wherever they offer (*āvapanti*), deposit what is received. On *nāḷi* see *B.D.* i. 12, n. 2; 103, n. 1.

the threshing-floor.[1] Then he who had gone forth when old having had a quantity of conjey prepared towards the end of that night, brought it to the Lord, saying: "Lord, may the Lord accept conjey from me." [249] Now Truth-finders (sometimes) ask knowing,[2] and knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they do not ask, knowing the right time (when not to ask). Truth-finders ask about what belongs to the goal, not about what does not belong to the goal; there is bridge-breaking for Truth-finders in whatever does not belong to the goal. Awakened ones, Lords, question monks concerning two matters, either: "Shall we preach *dhamma*?" or, "Shall we lay down a rule of training for disciples?" Then the Lord spoke thus to him who had gone forth when old:

"Where is this conjey from, monk?" Then he who had gone forth when old told this matter to the Lord. || 4 ||

The awakened one, the Lord rebuked him, saying: "It is not suitable, foolish man, it is not fitting, it is not becoming, it is not worthy of a recluse, it is not allowable, it is not to be done. For how can you, foolish man, one who has gone forth, cause (others) to take what is not allowable? It is not, foolish man, for pleasing those who are not (yet) pleased. . . ." And having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, one who has gone forth should not make (others) take what is not allowable. Whoever should make (others) take (these things), there is an offence of wrong-doing. Nor, monks, should one who was formerly a barber carry about a barber's equipment. Whoever should carry it about, there is an offence of wrong-doing." || 5 || **37** ||

Then the Lord, having stayed at Ātumā for as long as he found suiting, set out on tour for Sāvatthī. In due course, walking on tour, he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's

[1] Reading here and in Siam. edn. Bhūsāgāra. Sinh. edn. and *D*. ii. 131 read Bhusāgāra, as also *D.P.P.N.* under Bhusāgāra, but Bhūsāgāra under Ātumā; *cf. bhusāgāra* at *A*. i. 241. *DA*. ii. 569, *AA*. ii. 355 explain by *khala-sālā*, hall with a threshing-floor, which I follow. Bhūsāgāra would mean the House with the Ornaments.

[2] As at *Vin*. i. 59, 158, iii. 6, etc.

monastery. Now at that time there was a great quantity of solid food that was fruit[1] at Sāvatthī. Then it occurred to monks: "Now, what solid food that is fruit is allowed by the Lord, what is not allowed?" They told this matter to the Lord. He said: "I allow, monks, all solid food that is fruit." || 1 || 38 ||

Now at that time seeds belonging to an Order were sown on ground belonging to an individual, and seeds belonging to an individual were sown on ground belonging to an Order. They told this matter to the Lord. He said: "When, monks, seeds belonging to an Order are sown on ground belonging to an individual, having given back a portion,[2] (the rest) may be made use of. When seeds belonging to an individual are sown on ground belonging to an Order, having given back a portion, (the rest) may be made use of." || 1 || 39 ||

Now at that time scruples arose in the monks as to this and that occasion, thinking: "Now, what is permitted by the Lord? What is not permitted?" They told this matter to the Lord. He said: "Whatever, monks, has not been objected to by me, saying: 'This is not allowable', if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you. Whatever, monks, has not been objected to by me, saying: 'This is not allowable', [250] if it fits in with what is allowable, if it goes against what is not allowable, that is allowable to you. And whatever, monks, has not been permitted by me, saying: 'This is allowable', if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable to you. Whatever, monks, has not been permitted by me, saying: 'This is allowable', if it fits in with what is allowable, if it goes against what is not allowable, that is allowable to you." || 1 ||

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[1] *phalakhādaniya*. *Cf.* above, VI. 17. 8, 9; VI. 21. 1, and *cf. piṭṭhakhādaniya* and note at above VI. 36. 6.

[2] *bhāgaṃ datvā*. There is no justification for *Vin. Texts* ii. 143 "half the produce, O bhikkhus, you may have". *VA.* 1103 says "having given a portion that is a tenth. This, they say, is an old practice in India, therefore having made ten shares, one share should be given to the owners of the ground". So presumably if the Order is the owner it gets one share.

Then it occurred to monks: "Now, is (food that may be eaten) during a watch of the night[1] allowable with (food that may be eaten) during a short period,[2] or it is not allowable? Now, is (food that may be eaten) during seven days[3] allowable with (food that may be eaten) during a short period or is it not allowable? Now, is (food that may be eaten) during life[4] allowable with (food that may be eaten) during a short period or is it not allowable? Now, is (food that may be eaten) during seven days allowable with (food that may be eaten) during a watch of the night or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during a watch of the night or is it not allowable? Now, is (food that may be eaten) during life allowable with (food that may be eaten) during seven days or is it not allowable?" They told this matter to the Lord. || 2 ||

He said: "Monks, (food that may be eaten) during a watch of the night with (food that may be eaten) during a short period is allowable at the right time[5] on the day it is accepted; it is not allowable at the wrong time.[6] Monks, (food that may be eaten) during seven days with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during life with (food that may be eaten) during a short period is allowable at the right time on the day it is accepted; it is not allowable at the wrong time. Monks, (food that may be eaten) during seven days with (food that may be eaten) during a watch of the night is allowable in a watch of the night on the day it is accepted; it is not allowable after the watch of the night is ended. Monks, (food that may be eaten) during life with (food that may be eaten) during a watch of the night is allowable in a watch of the night on the day it is accepted; it is not allowable after the watch of the night is ended. Monks, (food that may be eaten) during life with (food that may be eaten) during seven days

[1] *yāmakālika*, see *B.D.* ii. 330, n. 1. These "foods" really refer to medicines.
[2] *yāvakālika*, see *B.D.* ii. 330, n. 1.
[3] *sattāhakālika*, see *B.D.* ii. 330, n. 2.
[4] *yāvajīvika*, see *B.D.* ii. 330, n. 3.
[5] Before noon from sunrise.
[6] After noon until sunrise, *Vin.* iv. 86, 166.

is allowable for (the length of) seven days; it is not allowable after the seven days are ended." ‖ 3 ‖ 40 ‖

The Section on Medicines: the Sixth

In this Section the items are one hundred and six items. This is its key:

In the autumn, also at the wrong time, tallow, roots, (they had need of) what was pounded off,
of astringent decoctions, leaves, fruits, resin, salt, and dung, /
Chunam, sifter,[1] and flesh, ointment, powder,
ointment-box, all kinds,[2] not covered,[2] sticks, case for sticks, /
A bag, strap at the edge, thread, oil for the head, and the nose,
nose-spoon, and steam, a pipe, and a lid, a bag,[3] /
Decoction of oil, and strong drink, too much, an ointment,
a vessel, sweating, and all kinds of herbs, thereupon the great (sweating), hemp-water, /
Water-vat, and blood, a horn, foot-unguent,
foot-salve, lancet, and astringent (water), sesamum paste, a compress, / [251]
Piece of cloth, and mustard-powder, fumigation, and crystal,
oil for the sore, linen bandage, and the irregular things, and what is (formally) received, /
A (decoction of) dung, is making, and mud turned up by the plough, lye, urine and yellow myrobalan,
perfumes, and a purgative, clarified, unprepared, prepared-unprepared, /
Meat-broth, (mountain-) slope, monastery attendant, and for seven days,[4]
sugar, kidney-bean, sour gruel, cooking for oneself, one may cook again,[5] /
He allowed it however,[6] short of almsfood, and fruit, sesamum, solid food,
before a meal, fever, and discharged, an ulcer, /

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[1] Reading here *cālinī*, above *cālanī*.
[2] Reading here *ucca-parutā*.
[3] Reading *thavi*. Cing. edn. reads *yamakatthavi*, double bag (**13**. 2).
[4] Cing. edn. *ārāmā salā pañcahi*, referring to the five hundred monastery attendants of **15**. 4.
[5] *punā pace*, replacing the *punapakā* of VI. **17**. 6.
[6] *punânuññāsi*.

And clyster-treatment and Suppi(yā),[1] and indeed human flesh,
elephants, horses, and a dog, a snake, lion, tiger, leopard, /
And the flesh of bears (and) hyenas, and a turn, and conjey,
a certain one who was young, sugar, Sunidha, rest-house, /
And Ambapālī, the Licchavis, the Ganges, the Koṭi(gāma) talk on truths,
killed on purpose, he objected when (they were) well off again for food, /
A cloud, Yasoja, and Meṇḍaka, products of the cow, and provisions for a journey,
Keni(ya), mango, rose-apple, plantain, banana, honey, grape, edible lotus root, /
Phārusakas, vegetables, flour, the barber at Ātumā,
fruit and seed at Sāvatthī, and On what occasion ?, as to the right time. [252]

[1] Reading Suppi, as below Koti and Keni.

THE GREAT DIVISION (MAHĀVAGGA) VII

At that time the awakened one, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time as many as thirty monks of Pāvā,[1] all forest-dwellers, all almsmen, all wearers of rag-robes,[2] all wearers of the three robes,[3] going to Sāvatthī so as to see the Lord when the beginning of the rains was approaching, were unable to reach Sāvatthī for the beginning of the rains; they entered upon the rains on the way, at Sāketa. They spent the rains in a state of longing,[4] thinking: "The Lord is staying close[5] to us, six *yojanas* from here, but we are not getting a chance to see the Lord."

Then these monks having, after the lapse of three months, kept the rains, after the Invitation[6] had been carried out, while the god was raining, while waters were gathering, while swamps

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[1] *tiṃsamattā Pāṭheyyakā bhikkhū*, mentioned also at *S.* ii. 187, where called Paveyyakā, and also described as *sabbe sasaṃyojanā*, all (still) with the fetters; it is said that they all became freed from the *āsavas* (cankers) with no substrate remaining after the Lord had given them a discourse on the incalculability of the beginning of this faring-on, *anamataggâyaṃ saṃsāro*, which is part of the *Anamatagga-saṃyutta*. This event is referred to at *VA.* 1106; and also at *DhA.* ii. 32 (called *anamataggadhammadesanā*), from which it appears that *Dhp.* 65 was uttered in connection with these monks. See also above, p. 31, n. 2 for their identification with the *tiṃsamattā bhaddavaggiyā sahāyakā*.

D.P.P.N. takes Pāveyyakā (also a variant reading at *Vin.* i. 253) as the right one and says that it is the "name given to the inhabitants of Pāvā". Pāvā is mentioned at e.g. *D.* ii. 162. At *D.* iii. 207 it is called a city of the Mallas, the people being referred to as Pāveyyakā Mallā. According to *VA.* 1105 Pāṭheyya is a kingdom situated to the west of the Kosala country. See *Vin. Texts* ii. 146, n.

[2] *Cf. Vin.* iii. 230 ff., where it is specifically stated in an "allowance" ascribed to Gotama that the first three of these types of monks may, if they so wish, come up to see the Lord. *Cf.* also *M.* iii. 40 ff. These three, combined with the monk who is *tecīvariko*, wearer of the three robes, occur at *M.* i. 214; and *cf. A.* i. 38. These four practices (*aṅga*) are explained in much detail at *Vism.* 59 ff. At *A.* ii. 26 it is said that "among robes, rag-robes are trifling, easy to get, blameless", quoted at *Vism.* 64.

[3] Prescribed at Nissag. I. The three robes would be made of rags. See also MV. VIII. **12**.

[4] *ukkaṇṭhitarūpā*.

[5] *āsanneva*, right near.

[6] *Pavāraṇā*; see MV. IV; also *B.D.* i. 283, n. 5; *G.S.* iv. 183, n. 3.

were forming,[1] with drenched robes and in a state of weariness approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika's monastery, the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. || 1 ||

Now it is the custom[2] for awakened ones, for Lords to exchange friendly greetings with in-coming monks. So the Lord spoke thus to these monks:

"I hope, monks, that things went well with you, I hope you had enough to support life, I hope that, in unity, being on friendly terms and harmonious, you spent a comfortable rainy season and did not go short of almsfood?"

"Things did go well with us, Lord, we had enough to support life, Lord, and in unity we, Lord, being on friendly terms and harmonious, spent the rainy season[3] and did not go short of almsfood. Here are we, Lord, as many as thirty monks of Pāvā, coming to Sāvatthī so as to see the Lord, (but) when the beginning of the rains was approaching, we were unable to reach Sāvatthī for the beginning of the rains; we entered on the rains on the way, at Sāketa. We spent the rains, Lord, in a state of longing for you, [253] thinking: 'The Lord is staying close to us, six *yojanas* from here, but we are not getting a chance to see the Lord.' Then we, Lord, having, after the lapse of three months, kept the rains, and after the Invitation had been carried out, while the god was raining, while waters were gathering, while swamps were forming, with drenched robes and in a state of weariness came along on the journey." || 2 ||

Then the Lord, on this occasion, having given *dhamma*-talk,[4] addressed the monks, saying:

"I allow you, monks, to make up *kaṭhina*-cloth[5] when monks have completed the rains. Five (things) will be allowable to you, monks, when the *kaṭhina*-cloths have been made up: going

[1] *udakacikkhalle*.

[2] *Cf. Vin.* iii. 88 (*B.D.* i. 154).

[3] *VA.* 1106 says that on account of their longing to see the Lord, they did not say that they had spent a "comfortable" rainy season.

[4] According to *VA.* 1106 this was the talk on the incalculability of the beginning of this faring-on, see above, p. 351, n. 1.

[5] *kaṭhinaṃ attharituṃ*, i.e. the formal or ceremonial making of the *kaṭhina*-cloth, given by the laity, into robes. See *B.D.* ii. 5, n. 1; 26, n. 3.

(to families for alms) without having asked for permission,[1] walking (for alms) not taking the three robes,[2] a group-meal,[3] as many robes as you require,[4] and whatever robe-material accrues[5] there, that will be for them.[6] These five (things) will be allowable to you, monks, when the *kathina*-cloths have been made. And thus, monks, should *kaṭhina*-cloth be made : || 3 ||

" The Order should be informed by an experienced, competent monk, saying : 'Honoured sirs, let the Order listen to me. This material for *kaṭhina*-cloth[7] has accrued to the Order. If it seems right to the Order, the Order should give this material for *kaṭhina*-cloth to the monk so and so for making *kaṭhina*-cloth.[8] This is the motion. Honoured sirs, let the Order listen to me. This material for *kaṭhina*-cloth has accrued to the Order. The Order is giving this material for *kaṭhina*-cloth to the monk so and so for making *kaṭhina*-cloth. If the giving

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[1] *anāmantacāra*. *VA*. 1106 says that " so long as the *kaṭhina* privileges are not removed, it is allowable to go (to families for alms) *anāmantetvā* ", i.e. not having asked for permission, " and it will be no offence in regard to the Cārittasikkhāpada ", i.e. Pāc. 46. In this Pācittiya, if a monk, although invited, *nimantita*, but not having asked (for permission, *anāpucchā*) if a monk be there, should call upon families, except at a right time, there is a pācittiya offence. One of the right times is the time of making robes, although the making up of the *kaṭhina*-cloth is not specifically mentioned in this Pācittiya rule. *Vin. Texts* ii. 150, n. 1 says that *āmanteti* must be equal to *āpucchati* ; while *CPD*. under *anāmantacāra*, refers to *Vin*. iv. 100, *santaṃ bhikkhuṃ anāpucchā*. The Sk. Dictionaries give " invitation " and " interrogation " among the meanings of *āmantraṇa*. The word occurs at *A*. iii. 259 ; *AA*. iii. 330 quotes *Vin*. iv. 100.

[2] *asamādānacāra*. *VA*. 1107 says " walking not taking with one the three robes, *ticīvaraṃ asamādāya*, the meaning is that it will be allowable to be away, separated from a robe ". This therefore is a relaxation of Nissag. II. At *Vin*. i. 298 it is also said that an outer cloak may be laid aside when the *kaṭhina* cloth has been made.

[3] *gaṇabhojana* ; thus a relaxation of Pāc. XXXII, although as the formulation of this rule developed, one of the exceptions to its general terms came to be the legality of eating a group-meal at the time of making robes.

[4] *yāvadatthacīvaraṃ*. *VA*. 1107 says that as many robes as are required will be allowable as long as they are not allotted, not assigned. *Cf*. Nissag. I where it is said that an extra robe may be worn for at most ten days when the *kaṭhina* privileges have been removed and the robes settled. " Till that has taken place, a Bhikkhu may use (temporarily, and without actually appropriating them) as many robes as he likes " (*Vin. Texts* ii. 151, n. 3, *q.v.*). According to *Vism*. 64 f. the strict wearer of the three robes, *tecīvarika*, should not accept a fourth robe, which, to less ascetic monks, would be of use when washing and dyeing the set of three robes.

[5] *cīvaruppāda*.

[6] *nesaṃ bhavissati*. *VA*. 1107 says that this may be the robe of a dead monk, or a gift to the Order, or a robe that accrues to the Order in any way.

[7] *kaṭhinadussa*.

[8] *VA*. 1109 says that neither a *saṃgha*, Order, nor a *gaṇa*, group, makes the *kaṭhina* cloth, but an individual.

of this material for *kaṭhina*-cloth to the monk so and so for making *kaṭhina*-cloth is pleasing to the venerable ones, let them be silent. He to whom it is not pleasing should speak. This material for *kaṭhina*-cloth is given by the Order to the monk so and so for making *kaṭhina*-cloth. It is pleasing to the Order, therefore they are silent. Thus do I understand this.' ‖ 4 ‖

"Monks, *kaṭhina*-cloth becomes made thus, not made thus. And how, monks, does *kaṭhina*-cloth become not made? *Kaṭhina*-cloth does not become made only by marking it,[1] *kaṭhina*-cloth does not become made only by washing it; *kaṭhina*-cloth does not become made only by calculating (the number of) robes (that it will make)[2]; *kaṭhina*-cloth does not become made only by cutting it; *kaṭhina*-cloth does not become made only by tacking it[3]; *kaṭhina*-cloth does not become made only by making the lengths[4]; *kaṭhina*-cloth does not become made only by marking with a piece of cloth[5]; *kaṭhina*-cloth does not become made only by strengthening the work[6]; *kaṭhina*-cloth does not become made only by making a braiding[7]; *kaṭhina*-cloth does not become made only by making a binding[8];

[1] *ullikhitamattena*, according to *VA*. 1110 for the purpose of measurement lengthwise and across. The monk marks it, *ullikhati*, with his nails, showing the measurement of each strip, *padesa*, so that he can recognise it.

[2] *cīvaravicāraṇamattena*, *VA*. 1110 saying, "let it be for five or seven nine or eleven".

[3] *bandhanamattenā ti moghasuttakāropanamattena*, so *VA*. 1110, i.e. by putting false threads in (the material). *Vin. Texts* ii. 153 reading "when it has only been pieced together", takes it that the false threads are "put in the cloth to show where it is to be cut or sewn". But in the series of actions necessary for completing the making of *kaṭhina*-cloth "cutting", or cutting out, has been done already. *Moghasuttaka*, allowed at *Vin*. ii. 116, is defined by Bu. in an exegesis on Cūḷavagga V. 11. 3, see *VA*. 1206. *Cf. bandhanamatta* above, p. 260, n. 2; and also at *Vin*. ii. 135 although here it seems to have a different meaning.

[4] *ovaṭṭikakaraṇamattenā ti moghasuttakānusārena dīghasibbitamattena*, so *VA*. 1110, i.e. only by sewing a long (strip) by following the "false threads". *Ovaṭṭika* allowed at *Vin*. i. 290.

[5] *kaṇḍusakaraṇamattenā ti muddhiyapaṭabandhanamattena*, so *VA*. 1110, i.e. only by putting on a piece of cloth as a sign. *Kaṇḍusaka* allowed at *Vin*. i. 290, on which *VA*. 1128 says *kaṇḍusakaṃ vuccati muddikā*, a mark (or sign) (the disfigurement) is called *kaṇḍusaka*.

[6] *daḷhikammakaraṇamattena*. This is apparently done by sewing the cloths, *cimilikā*, together, *VA*. 1110; *Vin. Texts* ii. 153 reading "when it has only been made strong (in the seams)". *Daḷhikamma* allowed at *Vin*. i. 290.

[7] *anuvātakaraṇamattena*. It appears from *VA*. 1110 that the *anuvāta* was put along the back (of the cloth). See *Vin*. iv. 121 (= *B.D*. ii. 409 *q.v*. n. 7.) where the *Comy*. on the rule for disfiguring a new robe says there is no offence if it is on a braiding, *anuvāta*. *Anuvāta* allowed at *Vin*. ii. 116.

[8] *paribhaṇḍakaraṇamattena* The *paribhaṇḍa* appears to have been put inside the cloth Again see *Vin*. iv. 121, and *B.D*. ii. 409, n. 8. Allowed at *Vin*. ii. 116.

kaṭhina-cloth does not become made only by patching[1]; *kaṭhina*-cloth does not become made only by dyeing the garment[2]; *kaṭhina*-cloth does not become made by insinuation[3]; *kaṭhina*-cloth does not become made by roundabout talking[4]; *kaṭhina*-cloth does not become made by its being temporary[5]; *kaṭhina*-cloth does not become made by postponement[6]; *kaṭhina*-cloth

[1] *ovaddheyyakaraṇamattena*. *VA*. 1111 says, "only by putting it on the in-coming cloth. Or taking cloth from a *kaṭhina*-robe, only by putting the cloth on another *kaṭhina*-robe". The *v. l.* for this last is *akaṭhinacīvara*, what is not *kaṭhina*-cloth. The whole meaning is obscure. It perhaps refers to the *saṅghāṭi*, the outer cloak, which had to be made of double cloth. On the other hand *ovaddheyya* may mean "patching".

[2] *kambalamaddanamattena*. *Kambala*, usually a garment or blanket made of wool, is allowed at *Vin*. i. 281. But the *kaṭhina* material was of cotton cloth. *Maddana* too usually means crushing or kneading. But *VA*. 1111 says "throwing it once into the dye, *rajana*, for the colour of ivory, for the colour of withered leaves". Monks' robes are of the colour of old ivory, and russets, yellows, browns and reds.

[3] *nimittakatena*. *P.E.D.* gives for *nimittaṃ karoti*, "to pick out the aim, to mark out", and Childers "to drop a hint". There is nothing in the Comy. to support the rendering given at *Vin. Texts* ii. 154, and the alternative suggestion put forward, *loc. cit.* n. 5 is more pertinent: "Or perhaps according to some commentators, when it has been decided to accept the gift as a *kaṭhina*, that is, when it has been decided that the cloth is of a suitable kind to make robes out of." For *VA*. 1111, defining *nimittakatena*, says "'I will make a *kaṭhina* (-robe) with this cloth (*dussena*)', this is called *nimittakatena*. For it is called just this in the Parivāra" (see *Vin*. v. 172 which defines *nimittakamma* as *nimittaṃ karoti iminā dussena kaṭhinaṃ attharissāmī ti*). "But" *VA*. 1111 continues, "in some commentaries it is said that he (i.e. the monk) says, "this cloth (or cloak, *sāṭaka*) is excellent, it is possible to make a *kaṭhina* (-robe) with this"; this means: having thus insinuated (dropped a hint, or made a sign, *nimittakammaṃ katvā*) as to getting it." *C.P.D.* gives for *a-nimittakata*, "of which no decision has been made".

Vism. 23 = *Vbh*. 352 asks, "What here is *nemittakata*?" i.e. insinuation. The answer is (following trans. at *P. Purity*, i. 27) "What to others is a sign, *nimitta*, making a sign, *nimittakamma*, a hint, *obhāsa*, giving a hint, roundabout talk, winding speech, *parikathā* (see next term in *Vin*. text and next note) on the part of one of evil desires", etc. *Vism*. 28 explains *nimitta* and *nimittakamma* so as to leave no doubt that by them "hinting" or "insinuating" is meant. *Cf* also *VbhA*. 483.

[4] *parikathākatena*. *VA*. 1111 says "he ought to give *kaṭhina* cloth, the benefactor giving *kaṭhina*-cloth produces much merit", thus is meant "by making *parikathā*", roundabout talk. At *Vism*. 23 = *Vbh*. 353 *parikathā* is included in definition of *nemittikata*, see previous note. It is defined at *Vism* 29 = *VbhA*. 484 as "speaking round and round until one gets what is wanted". *Vin*. v. 172 says "*parikathā* means that he makes roundabout talk, saying, 'I will bring forth *kaṭhina*-cloth by this roundabout talk'". *C.P.D.* gives for *a-parikathākata*, not "obtained by speaking of its worth".

[5] *kukkukatenā ti tāvakālikena*, *VA*. 1111. *Vin*. v. 172 says that it is called a gift that is not appropriated.

[6] *sannidhikatena*, so *Vin. Texts* ii. 154 and *P.E.D.* *Vin*. v. 172 = *VA*. 1111 says that there are two "postponements" or "storings up", *sannidhi*, that of *karaṇa*, doing or making, and that of *nicaya*, possessions. *VA*. 1111 further explains, "postponement of doing (or making) is not doing (or making) it to-day) putting the doing (or making) to one side; postponement of possessions means that the Order, receiving *kaṭhina*-cloth to-day, gives it (to the monks) the next day". *Sannidhikata* occurs at *Vin*. ii. 270 in reference to food,

does not become made if it has to be abandoned[1]; *kaṭhina*-cloth does not become made if it is not made allowable[2]; *kaṭhina*-cloth does not become made if it is (made) except for the outer cloak[3]; [254] *kaṭhina*-cloth does not become made if it is (made) except for the upper robe; *kaṭhina*-cloth does not become made if it is (made) except for the inner robe; *kaṭhina*-cloth does not become made unless five parts[4] or more than five parts[5] (of *kaṭhina*-cloth) are cut out, are hemmed together[6] on that same day; *kaṭhina*-cloth does not become made unless the making is by an individual.[7] And even if *kaṭhina*-cloth comes to be quite properly made, but if no one gives thanks for it standing outside the boundary,[8] thus also *kaṭhina*-cloth comes to be not made. And thus, monks, does *kaṭhina*-cloth come to be not made. || 5 ||

"And how, monks, does *kaṭhina*-cloth come to be made? *Kaṭhina*-cloth comes to be made when it is unsoiled[9]; *kaṭhina*-

[1] *nissaggiyena*. *Vin*. v. 172 = *VA*. 1111 saying "while it is being made the dawn breaks". All the various processes in the making of the *kaṭhina* robes had to be carried out on one and the same day.

[2] *akappakatena*. *Cf*. Pāc. LVIII, where a new robe has to be disfigured so that the owner can identify it. The three modes of disfigurement consisted in applying some kind of smudge (*bindu*) to the robe. *Cf*. *B.D*. ii. 409, n. 5, and *V.A*. 1111 *anādinnakappabindunā*, by not giving the smudge (that makes the robe) allowable.

[3] *aññatra saṁghāṭiya*, if the outer cloak is lacking, not finished.

[4] *Cf*. *Vin*. i. 287 where each of the three robes of a monk was allowed to be worn *chinnaka*, cut up into pieces to resemble the divisions of a paddy field; and *Vin*. i. 297 where it is said that one of the three robes might be worn *acchinnaka*, not cut up. *VA*. 1111 says that five or more parts are to be made by taking pieces, showing *mahāmaṇḍala-aḍḍhamaṇḍala*, i.e. either circular or semi-circular seams (see *C.P.D.* under *aḍḍhamaṇḍala*) or "the greater circles and the lesser circles" (see *Vin. Texts* ii. 209 and *VA*. 1127), or "the seams and the short seams" (*cf*. *Vin*. i. 287). *VA*. 1111 continues, "thus it (the robe) comes to be made with seams (or circles); setting that to one side there ought not to be another that is not cut up or that is in (only) two, three or four pieces".

[5] *atirekapañcaka*. *C.P.D.* gives "more than one of the five parts".

[6] *samaṇḍalīkatena*, see last note but one.

[7] *aññatra puggalassa atthārā*. *VA*. 1111 says "setting to one side the making by an individual, it does not become made because of another making by either an Order or a group". It seems that each monk must make up the *kaṭhina* cloth distributed to him by the Order, and not rely upon the Order or a group to do so for him; see above || 4 || and *cf*. *VA*. 1109.

[8] *nissīmaṭṭho anumodati*. *VA*. 1111 merely says, "if he (or, one) gives thanks standing, *ṭhito*, outside, *bahu*, the boundary of the precincts" (i.e. of the residence where the work is being done). *Anumodati* more likely refers to a monk thanking the Order than to an Order thanking the donors of the *kaṭhina*-cloth, for see || 4 || where the Order gives the monks the material for making into *kaṭhina*-cloth.

[9] *ahatena*, which *VA*. 1111 explains by *aparibhuttena*, not used.

cloth comes to be made when what is allowable is unsoiled[1]; *kaṭhina*-cloth comes to be made when it is (made) out of pieces of cloth[2]; *kaṭhina*-cloth comes to be made when it is (made) out of rag-robes[3]; *kaṭhina*-cloth comes to be made when it is (made) out of (bits picked up near) a shop[4]; *kaṭhina*-cloth comes to be made if there is no insinuation; *kaṭhina*-cloth comes to be made if there is no roundabout talking; *kaṭhina*-cloth comes to be made if it is not temporary; *kaṭhina*-cloth comes to be made if there is no postponement; *kaṭhina*-cloth comes to be made if it has not to be abandoned; *kaṭhina*-cloth comes to be made if it is made allowable; *kaṭhina*-cloth comes to be made if there is the outer cloak; *kaṭhina*-cloth comes to be made if there is the upper robe; *kaṭhina*-cloth comes to be made if there is the inner robe; *kaṭhina*-cloth comes to be made if five parts or more than five parts are cut out, are hemmed together on that same day; *kaṭhina*-cloth comes to be made if the making is by an individual. And if *kaṭhina*-cloth comes to be quite properly made, and if one gives thanks for it standing on the boundary, *kaṭhina*-cloth thus also comes to be made. And thus, monks, does *kaṭhina*-cloth come to be made. || 6 ||

"And how, monks, do the *kaṭhina* (privileges) become removed[5]? Monks, there are these eight grounds[6] for the

[1] *ahatakappena*. *VA*. 1111 says "by washing it once or twice (so as to make it) as though unsoiled.

[2] *pilotikāya*, which *VA*. 1111 explains by *hatavatthakasāṭakena*, out of a cloak or garment which are soiled: v.l. *gatavatthukasāṭakena*.

[3] *VA*. 1112 says "when rag-robes have accrued in twenty-three fields"; the idea being that a monk must wander about in order to acquire his rags. *VA*., quoting another commentary, says that the meaning there is that when a monk who is a rag-robe wearer is touring for alms and rags, *colaka*, then (*kaṭhina*-cloth comes to be made) when the robe is made up from the rags received.

[4] *pāpaṇikena*. *VA*. 1112 saying "if taking pieces of cloth, *pilotika*, dropped at the door of a shop, he gives them for *kaṭhina*-cloth, the meaning is because of this". *Cf*. *VA*. 1128, *pāpaṇike ti antarāpaṇato patitapilotikacīvare*, robes of piles of cloth taken amidst a shop. At *Vism*. 62, *pāpaṇika*, "shop-rag" is included under *paṃsukūla*, rag-robes.

[5] *ubbhataṃ kaṭhinaṃ*. See Nissag. I, II, III, and *B.D.* ii. p. 5, n. 3; p. 6, n. 5; p. 13, n. 2.

[6] *mātikā*, channels, headings. See *Vin. Texts* ii. 157 for these eight grounds for the removal of the five *kaṭhina* privileges being "closely connected" with the description in MV. VII. **13** of the two so-called *palibodhas*. "Palibodha seems to mean the continued existence of a claim on the Bhikkhu's side to a share in the distribution of the kaṭhina." There are in this connection two *palibodhas*, that concerned with the monk's residence, *āvāsa*, and that concerned with his robes, *cīvara*. The *mātikā* are exemplified in the following stories. See also *Vin*. v. 177 and *B.D.* ii. p. 5, n. 3; p. 6, n. 5.

removal of the *kaṭhina* (privileges): that depending on (a monk) going away; that depending on (his robe) being settled[1]; that depending on his resolves[2] (not to have it made up and not to come back); that depending on (the robe) being lost; that depending on his hearing (of the general removal of the privileges in the residence to which he has gone); (that depending on) the disappointment of his expectation[3] (that a special gift of a robe would be made to him); that depending on his having crossed the boundary[4]; (that depending on) the removal (of the *kaṭhina* privileges) together with (those of the other monks)".[5] || 7 || 1 ||

A monk, after *kaṭhina*-cloth has been made, taking a robe that is made up,[6] goes away, thinking: "I will not come back". That monk's *kaṭhina* (privileges) are removed because of his going away.[7]

A monk, after *kaṭhina*-cloth has been made, taking robe-material[8] goes away. When he has gone outside the boundary,[9] it occurs to him,[10] "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

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[1] *niṭṭhāna*. *Cf. niṭṭhita*, "settled", *B.D.* ii. p. 6.

[2] *sanniṭṭhāna*. Word occurs at *Jā.* i 187, iv. 167 + *katvā*.

[3] *āsāvacchedikā*. *Cf. B.D.* ii. p. 6, n. 4.

[4] I.e. of the residence to which *kaṭhina*-cloth had been given, and where he should have made up his portion.

[5] Ed. *Vin. Texts* ii. 156, n. 4 thinks that this section should have begun "the new chapter". I hold it to be correct as it is, for with it cease the words ascribed to Gotama. The stories that follow, VII. 2-12 inclusive, are not supposed to have been told by him, but are exemplifications of the grounds for removing the *kaṭhina* privileges, and which some later person or persons apparently thought wise to incorporate in the "text".

[6] *katacīvara*, a robe that is finished, ready to wear. *Cf. B.D.* ii. p. 6, n. 2.

[7] *VA.* 1112 says that in this removal of the *kaṭhina* privileges on the ground of his going away, first the robes-impediment, *cīvarapalibodha*, is cut off, afterwards the residence-impediment, *āvāsapalibodha*. For by going thus, the robes-impediment is cut off inside the boundary, the residence-impediment when he has crossed the boundary. See also *Vin.* v. 177.

[8] *VA.* 1112 calls this *akatacīvara*, a robe, or robe-material, that is not made up, not ready to wear.

[9] *VA.* 1112, "when he has gone to another neighbouring residence".

[10] *Ibid.*, "it occurs to him seeing comfortable lodgings or the happiness of friends. In this removal of the *kaṭhina* privileges on the ground of (the robes) being settled, first the residence-impediment is cut off, for he thinks, 'I will not come back'; when no more than the thought has arisen, it is cut off". *Cf. Vin.* v. 178 *cīvare niṭṭhite cīvara-palibodho chijjati*, when the robes are settled the impediment to robes is cut off.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away. When he has gone outside the boundary it occurs to him: "I will not get this robe-material made up nor will I come back". That monk's *kaṭhina* (privileges) are removed because of his resolves.[1]

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away. When he has gone outside the boundary it occurs to him: "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (the robe-material) being lost.[2] || 1 ||

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up; when that robe has been made up,[3] he hears: [255] "The *kaṭhina* (privileges) are removed in this residence". That monk's *kaṭhina* (privileges) are removed because of his hearing (this news).[4]

A monk, after *kaṭhina*-cloth has been made, taking robe material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up; when that robe has been made up, he, thinking again and again, "I will come back", spends the time outside (the boundary) until the *kaṭhina* (privileges) are removed. That monk's *kaṭhina* (privileges) are removed because of his having crossed the boundary.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up; when that robe is made up, he, thinking again and again, "I will come back", (his return) coincides with[5] the

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[1] *VA.* 1113 says "because of the resolves, *sanniṭṭhānantike*, "I will not have this robe-material made up" and "I will not come back", the two impediments are both cut off when no more than these thoughts have arisen". *Vin.* v. 178 says that they are cut off simultaneously.

[2] *VA.* 1113 says of this that first the residence-impediment is cut off; the robes-impediment is cut off when the robe is lost. *Cf. Vin.* v. 178.

[3] *katacīvara.*

[4] *VA.* 1113 says that first the robes-impediment is cut off; the residence-impediment is cut off with his hearing (the news). *Cf. Vin.* v. 178.

[5] *sambhuṇāti.*

removal of the *kaṭhina* (privileges). That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks.[1] || 2 || 2 ||

Told are the seven cases on Taking.[2]

A monk, after *kaṭhina*-cloth has been made, taking with him[3] a robe that is made up, goes away, thinking, " I will not come back ". That monk's *kaṭhina* (privileges) are removed because of his going away. . . .[4] || 2 || 3 ||

Told are the seven cases on Taking with him. [256]

A monk, after *kaṭhina*-cloth has been made, taking a robe that is imperfectly executed,[5] goes away. When he has gone outside the boundary it occurs to him : " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled . . . (= *Chap.* **2**; *read* taking a robe that is imperfectly executed *instead of* taking a robe). . . . That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks. || 1 || 4 ||

Told are the six cases on Taking[6]

A monk, after *kaṭhina*-cloth has been made, taking with him a robe that is imperfectly executed, goes away. When he has gone outside the boundary it occurs to him : " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled . . . (= *Chap.* **3**; *read* taking with him a robe that is imperfectly executed *instead of* taking with him a robe). . . .

[1] This must mean a general removal for all monks resident within one *sīma*, boundary.

[2] *ādāyasattakaṃ niṭṭhitaṃ.*

[3] *samādāya.*

[4] *Vin. Texts*, ii. 160, n. 1 says, " This chapter is word for word identical with Chap. 2 ; only instead of 'takes' (*ādāya*) read 'takes with him' (*samādāya*). We cannot say what different meanings these two words are intended to convey ".

[5] *vippakatacīvara.* *Cf. vippakata* at *Vin.* iii. 155, 225, 227, 229.

[6] " Six of the seven cases specified in Chap. 2 (with the exception of the first of the seven). . . . The first case is necessarily omitted, because it is essential to that case, that the Bhikkhu going away takes with him a robe ready for wear ", so *Vin. Texts*, ii. 160, n. 3.

That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks.[1] || 1 || 5 ||

The six cases on Taking with him

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away. When he has gone outside the boundary it occurs to him: " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled. . . .[2] || 1 ||

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will not come back ". When he has gone outside the boundary it occurs to him: " I will get this robe-material made up here ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will not come back ". When he has gone outside the boundary it occurs to him, " I will not get this robe-material made up ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will not come back ". When he has gone outside the boundary it occurs to him, " I will get this robe-material made up here ", [257] and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (the robe) being lost.[3] || 2 ||

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away without having determined,[4] for it neither

[1] Again the first case is omitted. If there is, on the monk's part, no going away with a robe ready to wear, there is no ground for removing the *kaṭhina* privileges depending on " going away ". These can only be removed if the monk has gone away taking, or taking with him, a robe that is (already) made up, ready to wear.

[2] " This case is word for word identical with the second case in Chap. 2. 1. After it follow the third and fourth case of Chap. 2. 1, which it is unnecessary to print here again in full extent. The triad of these cases is repeated here in order to serve as a basis for the variations which are to follow in §§ 2, 3," so *Vin. Texts* ii. 161, n. 1.

[3] In these clauses, the monk, before he has got to the boundary and not after, as in || 1 ||, thinks that he will not return.

[4] *anadhiṭṭhitena.*

occurs to him that " I will come back ", nor does it occur to him that " I will not come back ". When he has gone outside the boundary it occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away without having determined, for it neither occurs to him that " I will come back ", nor does it occur to him that " I will not come back ". When he has gone outside the boundary, it occurs to him : " I will not get this robe-material made up, nor will I come back ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away without having determined, for it neither occurs to him that " I will come back ", nor does it occur to him that " I will not come back ". When he has gone outside the boundary it occurs to him : " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up ; but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.[1] || 3 ||

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will come back ". When he has gone outside the boundary it occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will come back ". When he has gone outside the boundary it occurs to him, " I will not get this robe-material made up, nor will I come back ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will come back." When he has gone outside the boundary it occurs to him, " I will get this robe-material made up here, I will not come back," and

[1] The same as || 1 || except for the words added in each case in || 3 ||. " without having determined . . . ' I will not come back '."

he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up. When that robe is made up he hears, "The *kaṭhina* (privileges) are removed in this residence." That monk's *kaṭhina* (privileges) are removed because of his hearing this news).[1]

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up. When that robe is made up, he, thinking again and again, "I will come back," spends the time outside (the boundary) until the *kaṭhina* (privileges) are removed. That monk's *kaṭhina* (privileges) are removed because of his having crossed the boundary.[2]

A monk, after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, "I will come back". When he has gone outside the boundary he gets that robe-material made up. When that robe is made up, he, thinking again and again, "I will come back," [258] (his return) coincides with the removal of the *kaṭhina* (privileges). That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks. || 4 || 6 ||

A monk, after *kaṭhina*-cloth has been made, taking with him robe-material, goes away . . . it should be given in full thus, like the portion on "going away, taking" . . . A monk, after *kaṭhina*-cloth is made, taking a robe that is imperfectly executed, goes away . . . it should be given in full thus, like the portion on "going away, taking with him" . . . A monk, after *kaṭhina*-cloth is made, taking with him a robe that is imperfectly executed, goes away . . . (= *Chap.* 6 ; *read* taking with him a robe that is imperfectly executed *instead of* taking

[1] = VII. 2. 2 above.

[2] = VII. 2. 2 above.

robe-material) . . . That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks.[1] || 1 || 7 ||

Told is the Portion for Repeating on Taking

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe.[2] When he has gone outside the boundary he attends to[3] that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe. . . . It occurs to him, "I will not get this robe-material made up, nor will I come back". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk, after *kaṭhina*-cloth has been made. . . . It occurs to him, "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (the robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe. When he has gone outside the boundary, it occurs to him, "I will attend to this expectation of a robe here, I will not come back", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him.[4] That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation.[5] || 1 ||

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[1] "The whole Chapter 6 is repeated here three times, the first time replacing the words 'takes a robe' by 'takes a robe with him' (*cf.* Chap. 3); the second time replacing 'takes a robe' by 'takes a robe not ready' (imperfectly executed) (*cf.* Chap. 4); and the third time with these two modifications combined (*cf.* Chap. 5)"—so *Vin. Texts*, ii. 162, n. 2.

[2] see Nissag. III, *B.D.* ii. p. 26, and p. 27, definition of "expectation".

[3] *payirupāsati.*

[4] *tassa sā cīvarāsā upacchijjati.*

[5] *āsāvacchedikā*. *VA.* 1113 says that first the residence-impediment is cut off; the robes-impediment is cut off when the expectation of a robe is disappointed. *Cf.* above, p. 358, n. 3.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, " I will not come back ". When he has gone outside the boundary he attends to that expectation of a robe ; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, " I will get this robe-material made up here ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk, after *kaṭhina*-cloth has been made. . . . It occurs to him, " I will not get this robe-material made up ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk, after *kaṭhina*-cloth has been made. . . . It occurs to him, " I will get this robe-material made up here ", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (the robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, " I will not come back ". When [259] he has gone outside the boundary, it occurs to him, " I will attend to this expectation of a robe here ", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 2 ||

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, (but) without having determined, for it neither occurs to him, " I will come back ", nor does it occur to him, " I will not come back ". When he has gone outside the boundary he attends to that expectation of a robe ; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled.

A monk, after *kaṭhina*-cloth has been made. . . . It occurs to him, " I will not get this robe-material made up, nor will I come back ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk, after *kaṭhina*-cloth has been made. . . . It occurs to him, "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (the robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, (but) without having determined, for it neither occurs to him, "I will come back", nor does it occur to him, "I will not come back". When he has gone outside the boundary, it occurs to him, "I will attend to this expectation of a robe here, I will not come back", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 3 || 8 ||

Told are the twelve cases on Contrary to Expectation.[1]

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. It occurs to him, "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him, "I will not have this robe-material made up, nor will I come back". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . It occurs to him, "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary it occurs to him, "I

[1] *anasādoḷāsakaṃ niṭṭhitaṃ.*

will attend to this expectation of a robe here, I will not come back ", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 1 ||

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, " I will come back ". When he has gone outside the boundary he hears that [260] " In this residence the *kaṭhina* (privileges) are removed ". It occurs to him, " Inasmuch as in this residence the *kaṭhina* (privileges) are removed, I will attend to this expectation of a robe here ", and he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him, " I will not get this robe-material made up, nor will I come back ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, " I will come back ". . . . It occurs to him, " I will attend to this expectation of a robe here, I will not come back ", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 2 ||

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, " I will come back ". When he has gone outside the boundary he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. He gets that robe-material made up; when that robe is made

up, he hears, "The *kaṭhina* (privileges) are removed in this residence". That monk's *kaṭhina* (privileges) are removed because of his hearing (this news).

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary, it occurs to him, "I will attend to this expectation of a robe, I will not come back", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary, he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. He gets that robe-material made up; when that robe is made up, he, thinking again and again, "I will come back", spends the time outside (the boundary) until the *kaṭhina* (privileges) are removed. That monk's *kaṭhina* (privileges) are removed because of his having crossed the boundary.

A monk, after *kaṭhina*-cloth has been made, goes away with the expectation of a robe, thinking, "I will come back". When he has gone outside the boundary he attends to that expectation of a robe; he obtains one in accordance with his expectation, he does not obtain one contrary to his expectation. He gets that robe-material made up; when that robe is made up, he, thinking again and again, "I will come back", (his return) coincides with the removal of the *kaṭhina* (privileges). That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks. ‖ 3 ‖ 9 ‖

Told are the twelve cases on In accordance with Expectation [261]

A monk, after *kaṭhina*-cloth has been made, goes away on some business. When he has gone outside the boundary there arises[1] the expectation of a robe. He attends to that expectation of a robe; he obtains one contrary to his expectation,

[1] *uppajjati.*

he does not obtain one in accordance with his expectation. It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robe) being settled.

A monk. . . . It occurs to him, " I will not get this robe-material made up, nor will I come back ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away on some business. When he has gone outside the boundary there arises the expectation of a robe. It occurs to him, " I will attend to this expectation of a robe here, I will not come back ", and he attends to that expectation of a robe, but that expectation ot a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 1 ||

A monk, after *kaṭhina*-cloth has been made, goes away on some business, thinking, " I will not come back ". When he has gone outside the boundary there arises the expectation of a robe. He attends to that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, " I will get this robe-material made up here ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him, " I will not get this robe-material made up ". That monk's *kaṭhina* (privileges) are removed because of his resolve.

A monk. . . . It occurs to him, " I will get this robe-material made up here ", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away on

some business, thinking, " I will not come back ". When he has gone outside the boundary there arises the expectation of a robe. It occurs to him, " I will attend to this expectation of a robe here ", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 2 ||

A monk, after *kaṭhina*-cloth has been made, goes away on some business, (but) without having determined, for it neither occurs to him, " I will come back ", nor does it occur to him, " I will not come back ". When he has gone outside the boundary there arises the expectation of a robe. He attends to that expectation of a robe; he obtains one contrary to his expectation, he does not obtain one in accordance with his expectation. It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him, " I will not get this robe-material made up, nor will I come back ". That monk's [262] *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . It occurs to him, " I will get this robe-material made up here, I will not come back ", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk, after *kaṭhina*-cloth has been made, goes away on some business, (but) without having determined, for it neither occurs to him, " I will come back ", nor does it occur to him, " I will not come back ". When he has gone back outside the boundary there arises the expectation of a robe. It occurs to him, " I will attend to this expectation of a robe here, I will not come back ", and he attends to that expectation of a robe, but that expectation of a robe is disappointed for him. That monk's *kaṭhina* (privileges) are removed because of the disappointment of his expectation. || 3 || 10 ||

Told are the twelve cases on Business.

A monk, after *kaṭhina*-cloth has been made, goes away,

travelling to distant parts,[1] without collecting[2] his share of the robe-material. While he is thus travelling to distant parts, monks ask him, "Where have you, your reverence, spent the rains, and where is your share of the robe-material?"

He speaks thus, "I spent the rains in such and such a residence, and my share of the robe-material is there".

These speak thus, "Go, your reverence, fetch that robe-material. We will make up that robe-material for you here."

He, going to that residence, asks the monks: "Where, your reverences,[3] is my share of the robe-material?"

These speak thus: "This, your reverence, is your share of the robe-material. Where are you going?"

He speaks thus: "I am going to such and such a residence. The monks will make up the robe-material for me there."

These speak thus: "No, your reverence, do not go; we will make up the robe-material for you here."

It occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost. || 1 ||

A monk, after *kaṭhina*-cloth has been made, goes away, travelling to distant parts without collecting his share of the robe-material. . . .

"This, your reverence, is your share of the robe-material."

He, taking that robe-material, goes to that residence. On

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[1] *disaṁgamika*. *Cf. Vin.* i. 119.

[2] *apacinayamāno*. *P.E.D.*, *C.P.D.*, *Vin. Texts* ii. 166 all suggest "guarding his claim", as from *apacināti*. It would seem however to be the negative of *pacinati*, "to take up, to collect". The monk, according to the context, leaves his robe-material behind, he then goes away without gathering it up and taking it with him. It is true however that in going away he does not renounce his claim to his share of the robe-material.

[3] This seems the only time that this monk uses a form of address, *āvuso*, in speaking to other monks.

the way (some) monks ask him: "Your reverence, where are you going?"

He speaks thus: "I am going to such and such a residence. The monks will make up the robe-material for me there."

These speak thus: "No, your reverence, do not go; we will make up the robe-material for you here."

It occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up. [263] That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him: "I will not get this robe-material made up, nor will I come back." That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . It occurs to him: "I will get this robe-material made up here, I will not come back," and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost. || 2 ||

A monk, after *kaṭhina*-cloth has been made, goes away, travelling to distant parts without collecting his share of the robe-material. . . .

"This, your reverence, is your share of the robe-material."

He, taking the robe-material, goes to that residence; while he is going to that residence, it occurs to him: "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . It occurs to him: "I will not get this robe-material made up, nor will I come back." That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . It occurs to him: "I will get this robe-material made up here, I will not come back", and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost. || 3 || **11** ||

Told are the nine cases on Without collecting.

A monk, one who lives in comfort,[1] after *kaṭhina*-cloth has been made, taking robe-material, goes away, thinking, " I will go to such and such a residence ; if there comes to be comfort for me there, I will stay, but if there does not come to be comfort for me, I will go to such and such a residence ; if there comes to be comfort for me there, I will stay, but if there does not come to be comfort for me, I will go to such and such a residence; if there comes to be comfort for me there, I will stay, but if there does not come to be comfort for me, I will come back ". When he has gone outside the boundary, it occurs to him : " I will get this robe-material made up here, I will not come back," and he gets that robe-material made up. That monk's *kaṭhina* (privileges) are removed because of (his robes) being settled.

A monk. . . . When he has gone outside the boundary, it occurs to him, " I will not get this robe-material made up, nor will I come back ". That monk's *kaṭhina* (privileges) are removed because of his resolves.

A monk. . . . When he has gone outside the boundary, it occurs to him : " I will get this robe-material made up here, I will not come back," and he gets that robe-material made up, but while that robe-material is being made up, it is lost. That monk's *kaṭhina* (privileges) are removed because of (his robe) being lost.

A monk. . . . When he has gone outside the boundary, he has that robe-material made up ; when that robe-material is made up, he, thinking again and again, " I will come back ", spends the time outside (the boundary) until the *kaṭhina* (privileges) are removed. That monk's [264] *kaṭhina* (privileges) are removed because of his having crossed the boundary.

A monk. . . . When he has gone outside the boundary, he has that robe-material made up ; when that robe-material is made up, he, thinking again and again, " I will come back ", (his return) coincides with the removal of the *kaṭhina*

[1] *phāsuvihārika*. " Intent on finding a comfortable place (to live in) " of *Vin. Texts* ii. 168, although justified by the context, ascribes both more and less to the compound, *phāsuvihārika*, than it actually contains. *Cf.* the jungle-dweller who, if he was thinking about *phāsuvihāra*, might live independently of guidance, at MV. I. 73. 4 (above p. 118).

(privileges). That monk's *kaṭhina* (privileges) are removed together with (those of the other) monks. || 1 || 12 ||

Told are the five cases on Living in comfort.

"Monks, there are these two impediments,[1] these two non-impediments to (the removal of) the *kaṭhina* (privileges). And what, monks, are the two impediments to (the removal of) the *kaṭhina* (privileges)? The residence-impediment and the robes-impediment. And how, monks, does the residence-impediment come to be? Monks, in this case a monk who is either staying in or who is longing for that residence, goes away, thinking, 'I will come back'.[2] Thus, monks, does the residence-impediment come to be. And how, monks, does the robes-impediment come to be? Monks, in this case, a monk's robe-material comes to be not made up or it is imperfectly executed or the expectation of a robe is not fulfilled. Thus, monks, does the robes-impediment come to be. Monks, these are the two impediments to (the removal of) the *kaṭhina* (privileges). || 1 ||

"And what, monks, are the two non-impediments to (the removal of) the *kaṭhina* (privileges)? The residence-non-impediment and the robes-non-impediment. And how, monks,

[1] *palibodha*, obstruction, hindrance, obstacle, impediment, drawback. Ten *palibodhas* are enumerated at *KhA.* 39, and explained in detail at *Vism.* 90 ff. But in its explanation of *āvāsap-*, the first on the list, the *Vism.* makes no reference to *kaṭhina*; *cīvarap-* does not occur here or in *KhA.*

The idea of the *palibodhas* and *apalibodhas* is somewhat difficult to follow. After *kaṭhina*-cloth is made, five privileges are allowable to monks (MV. VII. 1. 3), and there are eight grounds for the removal of these privileges (MV. VII. 1. 7). But then, it seems, these eight grounds are in turn subject to the two impediments and the two non-impediments. That is to say, the *kaṭhina* privileges cannot be removed if there is present an impediment to the grounds for removing them, but only if there is no impediment to these grounds. *VA.* 1114 says, "Having shown the removal of the *kaṭhina* (privileges), now whatever are impediments are said to be cut off in regard to these *kaṭhina* (privileges)." See *Vin. Texts* ii. 149, n. and 157, n. 2.

[2] The first of the grounds for removing the *kaṭhina* privileges is that depending on a monk having gone away. But here, although he goes away, he intends to come back. Thus the ground for removing the privilege meets with an obstruction.

Text here reads, *idha bhikkhave bhikkhu vassati vātasmiṃ āvāse sāpekkho vā pakkamati* (with v. l. *vesati*) which has led translator at *Vin. Texts* ii. 169 to render, "A Bhikkhu, O Bhikkhus, goes away (for a time), when it is raining or storming, with the intention of returning to that residence." But Cing. edn. 1933, vol. ii, 322 and Siam. edn. both read, *idha bhikkhave bhikkhu vassāti vā tasmiṃ āvāse sapekho vā pakkamati*, which I follow as making more sense.

does the residence-non-impediment come to be? In this case, monks, a monk goes away from that residence because of giving up, because of renunciation, because of sacrifice, because of indifference, thinking, 'I will not come back'.[1] Thus, monks, does the residence-non-impediment come to be. And how, monks, does the robes-non-impediment come to be? In this case, monks, a monk's robe-material comes to be made up or it is lost or destroyed or burnt or the expectation of a robe is disappointed.[2] Thus, monks, does the robes-non-impediment come to be. These, monks, are the two non-impediments to (the removal of) the *kaṭhina* (privileges)." ‖ 2 ‖ **13** ‖

The Section on *Kaṭhina*[3]: the Seventh.

In this Section are twelve items, the words[4] of abridgment are one hundred and eighteen. This is its key:

Thirty monks of Pāvā stayed longing in Sāketa,
at the end of the rains they went with drenched (robes) to see the Conqueror. /
This item of *kaṭhina*-cloth, and the five things called allowable:[5]
Without asking permission, nor taking three robes, a joint-meal likewise, /
As much as is required, and one that accrues will be for the makers.
The motion, and just what is made and just what is not made. /
Marking, washing, and calculating, and cutting,
tacking, making lengths, using a piece of cloth, and strengthening, braiding, / [265]
Binding, patching, dyeing, talk with hints,[6]
temporary, postponement, abandonment, not (made) if it is not allowable, but for these three, /

[1] As he does not intend to return there is no reason why his *kaṭhina* privileges should not be removed. His intention provides the non-impediment.

[2] These are no impediments to the grounds for removing the *kaṭhina* privileges. They may be removed, as we have seen, because a monk's robe is made up, because he resolves not to have it made up, because it is lost, or because his expectation of a robe is disappointed. *Cf.* Nissag. I, definition of "when the robes are settled", and see *B.D.* ii. pp. 6, 15.

[3] *Kaṭhinakkhandhaka*. *Cf. Kaṭhinavagga*, Vin. iii. 195-223.

[4] *mukha*, the mouth, so what issues from it.

[5] *kappiyan ti*; Cing. edn. *kappissanti*, will be allowable.

[6] *nimitta-kathā* here. It may be a composite word for *nimittakata* and *parikathākata*; otherwise the latter is not included in this part of the "key", although it is mentioned lower down.

Unless five parts or more when they are cut out are hemmed together,
not (made) unless by an individual, if properly (made) he gives thanks standing outside the boundary : /
Kaṭhina-cloth comes to be not made, thus it is taught by the awakened one.
Unsoiled, when what is allowable (is unsoiled), pieces of cloth, rags, and bits near a shop, /
Not insinuation, nor roundabout talking, not temporary and no postponement,
not abandoned, made allowable, and inasmuch as it is for (a set of) three robes, /
If five parts or more are cut out and hemmed together,
if the making is by an individual, if properly (made) he gives thanks standing on the boundary : /
Thus the making of *kaṭhina*-cloth. Eight grounds for removal :
that depending on going away, on being settled, on resolve and on loss, /
On hearing, on disappointment of an expectation, over the boundary, and the eighth is with the removal (of other monks').
Taking a robe that is made up, he goes away, thinking, "I will not come back", /
His *kaṭhina* (privileges) become removed because of his going away.
Taking robe-material he goes away,[1] when he is outside the boundary, he thinks, /
"I will have it made up here, I will not come back"; his *kaṭhina* (privileges) are removed because of (his robes) being settled.
Taking it, when he is outside the boundary, he intends, thinking, "Neither that nor will I come back", /
His *kaṭhina* (privileges) become removed depending on that[2] of resolve.
Taking robe-material he goes away, when he is outside the boundary, he thinks, /
"I will have it made up here, I will not come back," but while it is being made up, it is lost ;

[1] *yāti*.
[2] *taṃ*, doubtless "ground" is to be understood.

his *kaṭhina* (privileges) become removed depending on that of loss. /

Taking it, he goes away, thinking, "I will come back", and has the robe-material made up outside,

when the robe has been made up, he hears that the *kaṭhina* (privileges) are removed there ; /

His *kaṭhina* (privileges) become removed depending on that of hearing.

Taking it, he goes away, thinking, "I will come back", and has the robe-material made up outside, /

When the robe has been made up, (staying) outside he does not go back[1] until the removal of the *kaṭhina* (privileges) ;

his *kaṭhina* (privileges) become removed depending on that of having crossed the boundary. /

Taking it, he goes away, thinking, "I will come back", and has the robe-material made up outside,

when the robe has been made up, thinking, "I will come back", (his return) coincides[2] with the removal of the *kaṭhina* (privileges) ; /

The removal of his *kaṭhina* (privileges) is because it occurs[3] with (that of) the other monks.

Taking and taking with him, the going away[4] is seven times sevenfold. /

There is no sixfold[5] going away, (the robes) imperfectly executed depending on "going away".

Taking it, this arises, "I will have it made up when I am outside the boundary" ; /

Settled and resolves and loss, these three.

Taking it, thinking, "I will not come back", "I am making it up outside the boundary" ; /

Settled, then resolves, then loss, this is three (fold).

Without having determined, for it does not (occur) to him, the threefold meaning below.[6] / [266]

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[1] *nāmeti*, *cf. Sn.* 1143, *nāpenti* with v. l. *nāmenti*.

[2] *sambhoti*.

[3] *jāyati*.

[4] *gati*.

[5] *chaccā*, Sinh. edn. *chaṭṭhe*.

[6] Pali has "below", referring to the leaves of the palm-leaf MSS., where we say "above".

Taking it, he goes away, thinking, " I will come back ", " I am making it up outside the boundary ",
thinking, " I will not come back ", he gets it made up; his *kaṭhina* (privileges) are removed because of (his robes) being settled. /
Resolves and loss, hearing, having crossed the boundary,
it may arise with (those of the other) monks; thus there is going away fifteen times. /
Taking with him, imperfectly executed, taking it with him likewise again,
these are four turns[1] where all is fifteen-fold. /
And contrary to expectation, in accordance with expectation, and business, these three.
One should understand this from what has been said:[2] there are three that are each twelve (-fold). /
Here are nine on " without collecting ", there is a set of five on comfort;
impediments, non-impediments; the key is made from what has been said.[2] [267]

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[1] *vārā*, i.e. for recitation.
[2] *Nayato*, perhaps " from the method ".

THE GREAT DIVISION (MAHĀVAGGA) VIII

At one time the awakened one, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time Vesālī was prosperous and flourishing, full of folk, thronged with people,[1] and it was well off for food; and there were seven thousand seven hundred and seven long houses,[2] and seven thousand seven hundred and seven gabled buildings, and seven thousand seven hundred and seven parks,[3] and seven thousand seven hundred and seven lotus-tanks. There was the courtesan Ambapālī,[4] beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion, was clever at dancing and singing and lute-playing, much visited by desirous people and she went for a night for fifty,[5] and through her Vesālī shone forth all the more. || 1 ||

Then the urban council[6] of Rājagaha went to Vesālī on some business. The urban council of Rājagaha saw that Vesālī was prosperous and flourishing, full of folk, thronged with people, and well off for food; and (they saw) the seven thousand seven hundred and seven long houses . . . seven thousand seven hundred and seven lotus-tanks, and Ambapālī, the courtesan, beautiful, good to look upon, charming . . . and (they saw) that through her Vesālī shone forth all the more. Then the urban council of Rājagaha, having transacted that business in Vesālī, came back again to Rājagaha; they approached King Seniya Bimbisāra of Magadha; having approached they spoke thus to King Seniya Bimbisāra of Magadha:

"Sire, Vesālī is prosperous and flourishing . . . and through her Vesālī shines forth all the more. It were good, sire, if we too might establish a courtesan."

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[1] *Cf. D.* i. 211, D. ii. 146, *M.* i. 377, A. iii. 215.
[2] *pāsāda*, *cf. B.D.* ii. 16, n. 5.
[3] *ārāma*, not "monasteries" here. See *B.D.* ii. 2, n. 2.
[4] Here called Ambapālikā. Mentioned above, p. 315.
[5] *VA.* 1114 says, "taking fifty *kahāpaṇas*, she goes night by night."
[6] *negama*. *VA.* 1114 calls this a *kuṭumbikagaṇa*, a group of leading men. *Cf. negama* at *Vin.* iii. 220.

"Well now, good sirs,[1] do find such a girl as you might establish as a courtesan." || 2 ||

Now at that time there was in Rājagaha a girl called Sālavatī, who was beautiful, good to look upon, charming, she was possessed of the utmost beauty of complexion. Then the urban council of Rājagaha established the girl, Sālavatī,[2] [268] as courtesan. And the courtesan Sālavatī soon came to be clever at dancing and singing and lute-playing; she was much visited by desirous people, and she went for a night for the fee of a hundred.[3] Then the courtesan Sālavatī soon became pregnant. Then it occurred to the courtesan Sālavatī: "Men do not like a pregnant woman. If anyone should find out concerning me that 'The courtesan Sālavatī is pregnant', all respect for me would dwindle. What now if I should make it known that I am ill?"

Then the courtesan Sālavatī enjoined the door-keeper, saying: "Good door-keeper, do not let any man come in, and if anyone asks for me, make it known that I am ill."

"Very well, lady," that door-keeper answered the courtesan Sālavatī in assent. || 3 ||

Then the courtesan Sālavatī when (the child of) her womb was mature, gave birth to a son. Then the courtesan Sālavatī enjoined a slave-woman, saying: "Now then, come along, having put this boy into a winnowing-basket,[4] having taken him out, throw him away on a rubbish-heap."[5]

"Very well, lady," and that slave-woman having answered the courtesan Sālavatī in assent, having put that boy into a winnowing-basket, having taken him out, threw him away on a rubbish-heap.

Now at that time the king's son, Abhaya[6] by name, going in the morning to the royal audience, saw that boy surrounded

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[1] *bhaṇe*, a form of address sometimes used by kings to their subjects.

[2] *Cf. SnA.* i. 244.

[3] *paṭisatena. Vin. Texts* ii. 172 takes this to mean that she asked for a hundred *kahāpaṇas* a night which undoubtedly balances Ambapālī's price of fifty *kahāpaṇas*, see *VA.* 1114, *VA.* in its exegesis of *paṭisatena* does not mention coinage or currency. *Paṭisatena* however probably means "for a hundred in return", "against a hundred".

[4] *VA.* 1114 calls this *jiṇṇasuppa*, an old winnowing-basket.

[5] *Cf. DhA.* i. 174.

[6] See *D.P.P.N.*

by crows; seeing this, he asked the people: "Good sirs, what is this that is surrounded by crows?"

"It is a boy, sire."

"Is he alive, good sirs?"

"He is alive, sire."

"Well now, good sirs, having brought that boy to our women's quarters, give him to foster-mothers to care for."

"Very well, sire," and these people having answered Abhaya, the king's son, in assent, having brought that boy to the women's quarters of Abhaya, the king's son, gave him to foster-mothers saying, "Care for him".

Because it was said of him, "He is alive",[1] they gave him the name of Jīvaka; because the prince[2] caused him to be cared for, they gave him the name of Komārabhacca.[3] || 4 ||

And before long Jīvaka Komārabhacca attained to years of discretion. Then Jīvaka Komārabhacca approached Abhaya, the king's son, and having approached he spoke thus to Abhaya, the king's son:

"Who, sire, is my mother? Who my father?"

"Not even I, good Jīvaka, know your mother, but I am your father, for I had you cared for."

Then it occurred to Jīvaka Komārabhacca:

"Without a craft, it is not easy to depend upon these royal families. Suppose I were to learn a craft?[4]" Now at that time there lived a world-famed[5] doctor at Taxilā. || 5 ||

Then Jīvaka Komārabhacca, without having asked (permission) of Abhaya, the king's son, set out for Taxilā; [269] in course of time he arrived at Taxilā and that doctor; having approached, he spoke thus to that doctor:

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[1] *jīvati.*

[2] *kumāra.*

[3] Meaning perhaps "the Prince-fed" (so *G.S.* i. 24). See note at *Vin. Texts* ii. 174, at end of which it is said, "We believe therefore, that this surname Komārabhacca really means 'master of the *kaumārabhṛtya* science'", i.e. a part of the medical science which comprises the treatment of infants. Short account of his history given at *AA.* i. 398 f. At *DA.* 133, where brief synopsis of his story also appears, he is called Komārabhaṇḍa, and at *Divy.* 506 ff. Kumārabhūta. At *A.* i 26 he is called chief of lay followers who are liked by people. *M.* Sta. 55 is addressed to him.

[4] *VA.* 1114 says that he thought of the doctor's craft for this is on the side of amity towards men and their welfare, whereas elephant-lore and horsemanship are connected with the injury of others.

[5] *disāpāmokkha.* Word occurs at *Jā.* i. 166.

"I want, teacher,[1] to train in the craft."

"Well then, good Jīvaka, train in it."

Then Jīvaka Komārabhacca learnt much and learnt it quickly, and he reflected upon it well, and he did not forget what he had learnt. Then at the end of seven years, it occurred to Jīvaka Komārabhacca: "I am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?" || 6 ||

Then Jīvaka Komārabhacca approached that doctor; having approached he spoke thus to that doctor:

"I, teacher, am learning much and learning it quickly, and I am reflecting upon it well, and I do not forget what I have learnt, but after studying for seven years the end of this craft is not visible to me. When will the end of this craft be visible?"

"Well now, good Jīvaka, taking a spade, touring a *yojana* all round Taxilā, bring whatever you should see that is not medicinal."

"Very well, teacher," and Jīvaka Komārabhacca having answered that doctor in assent, taking a spade, touring a *yojana* all round Taxilā, did not see anything that was not medicinal. Then Jīvaka Komārabhacca approached that doctor; having approached he spoke thus to that doctor:

"Teacher, while I was touring for a *yojana* all round Taxilā, I did not see anything that was not medicinal."

"You are trained, good Jīvaka, this much is enough for a livelihood for you," and he gave him trifling provisions for the journey. || 7 ||

Then Jīvaka Komārabhacca, taking those trifling provisions for the journey, set out for Rājagaha. Then Jīvaka Komārabhacca's trifling provisions for the journey became used up on the way, at Sāketa. Then it occurred to Jīvaka Komārabhacca:

"These wilderness roads have little water, little food; it is not easy to go along them without provisions for the journey.[2] Suppose I were to look about for provisions for the journey?"

Now at that time in Sāketa a merchant's wife had had a

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[1] *ācariya*.

[2] *Cf. Vin.* i. 244, above, p. 335–6.

disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure her; taking much gold,[1] they went away. Then Jīvaka Komārabhacca, entering Sāketa, asked the people: "Who, good sirs, is ill? Whom shall I attend?"[2]

"Teacher, this merchant's wife [270] has had a disease of the head for seven years; go, teacher, attend this merchant's wife." || 8 ||

Then Jīvaka Komārabhacca went up to the dwelling of that householder, the merchant, and having gone up, he enjoined the door-keeper, saying: "Go, good door-keeper, say to the merchant's wife, 'Lady, a doctor is come who wants to see you'".

"Very well, teacher," and that door-keeper having answered Jīvaka Komārabhacca in assent, approached that merchant's wife; having approached, he spoke thus to that merchant's wife: "Lady, a doctor is come who wants to see you."

"What sort of a doctor is he, good door-keeper?"

"He is young, lady."

"That's enough, good door-keeper. What could a young doctor do for me? Many very great, world-famed doctors who have come have not been able to cure me; they have gone away taking much gold." || 9 ||

Then that door-keeper went up to Jīvaka Komārabhacca; having gone up, he spoke thus to Jīvaka Komārabhacca: "Teacher, the merchant's wife speaks thus: 'That's enough, good door-keeper . . . taking much gold'."

"Go, good door-keeper, say to the merchant's wife: 'Lady, the doctor speaks thus: Do not, lady, give anything beforehand; when you become well, then you may give what you like'."

"Very well, teacher," and that door-keeper having answered Jīvaka Komārabhacca in assent, went up to that merchant's wife; having gone up, he spoke thus to that merchant's wife: "Lady, the doctor speaks thus . . . ' . . . then you may give what you like'."

"Well then, good door-keeper, let the doctor come."

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[1] *hirañña.*

[2] *tikicchati*, to treat medically, to cure.

"Very well, lady," and that door-keeper having answered the merchant's wife in assent, went up to Jīvaka Komārabhacca; having gone up, he spoke thus to Jīvaka Komārabhacca:

"The merchant's wife, teacher, summons you." || 10 ||

Then Jīvaka Komārabhacca went up to that merchant's wife; having gone up, having observed her uneasiness,[1] he spoke thus to the merchant's wife:

"Lady, a handful[2] of ghee is wanted."

Then that merchant's wife had a handful of ghee given to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, cooking up that handful of ghee with various medicines, made that merchant's wife lie down on her back on a couch and gave it (to her) through the nose. Then that ghee, given through the nose, came out through the mouth. Then that merchant's wife, spitting it into a receptacle, enjoined a slave-woman, saying:

"Come, now, take up this ghee with cotton."[3] || 11 ||

Then it occurred to Jīvaka Komārabhacca: "It is astonishing how stingy this housewife[4] is, in that she has this ghee, which ought to be thrown away, taken up with cotton; [271] many of my very precious medicines went into it, and what kind of a fee[5] will she give me?"

Then that merchant's wife, having observed Jīvaka Komārabhacca's uneasiness, spoke thus to Jīvaka Komārabhacca: "Teacher, why are you perturbed?"

"It occurred to me in this case: it is astonishing . . . will she give me?"

"But, teacher, we householders know about this economy[6]; this ghee is excellent for the servants or workmen for rubbing their feet, or poured out into a lamp. Do not you, teacher, be perturbed, your fee will not be lacking."[7] || 12 ||

Then Jīvaka Komārabhacca removed the merchant's wife's seven year old disease of the head by just the one treatment

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[1] *vikāra.*

[2] *pasata*, a small measure of capacity; explained at *VA.* 1116 as *ekahatthapūra*, what is contained in one hand. See n. at *Vin. Texts* ii. 178.

[3] *picu*, which *VA.* 1116 explains by *kappāsapaṭala*, a cotton covering.

[4] *gharaṇī*, see *B.D.* ii. 203, n. 1.

[5] *deyyadhamma.*

[6] *saṃyama.*

[7] *hāyati*, to waste away, to disappear, diminish, dwindle.

through the nose.[1] Then that merchant's wife, being well, gave four thousand[2] to Jīvaka Komārabhacca; her son, thinking, "My mother is well", gave four thousand; her daughter-in-law, thinking, "My mother-in-law is well", gave four thousand; the householder, the merchant, thinking, "My wife is well", gave four thousand and a slave and a slave-woman and a horse-chariot. Then Jīvaka Komārabhacca, taking these sixteen thousand and the slave and the slave-woman and the horse-chariot, set out for Rājagaha; in due course he approached Abhaya, the king's son, at Rājagaha; having approached he spoke thus to Abhaya, the king's son:

"Sire, this is for my first work: sixteen thousand and a slave and a slave-woman and a horse-chariot. May your highness[3] accept it as a tribute for having had me cared for."[4]

"No, good Jīvaka, let it be for you yourself; but do build a dwelling in our palace[5]."

"Very well, sire," and Jīvaka Komārabhacca having answered Abhaya, the king's son, in assent, built a dwelling in the palace of Abhaya, the king's son. || 13 ||

Now at that time King Seniya Bimbisāra of Magadha came to suffer from a fistula; his outer garments were stained with blood. The queens, seeing this, made fun of him, saying: "Now the king is in his courses, the king is having a period, soon the king will give birth." On account of this the king became ashamed. Then King Seniya Bimbisāra of Magadha spoke thus to Abhaya, the king's son:

"Good Abhaya, I have such a disease that my outer garments are stained with blood. The queens, seeing this, make fun of me, saying, '. . . the king will give birth'. Please, good Abhaya, do find a doctor such as could attend me."

"Sire, there is this Jīvaka of ours, a young doctor of high repute; he will attend your majesty."

"Very well, good Abhaya, [272] command the doctor, Jīvaka, so that he shall attend me." || 14 ||

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[1] *natthukamma*. Allowed to monks at *Vin*. i. 204. *Cf*. *Vin*. iii. 83 and *B.D*. i. 143, n. 2. At *D*. i. 12 called by some recluses and brahmans a low or worldly lore from which Gotama abstains.

[2] probably *kahāpaṇas*.

[3] *deva*, masc, sing. here.

[4] *posāvanika*.

[5] *antepura*, not women's quarters here.

Then Abhaya, the king's son, commanded Jīvaka Komārabhacca, saying: "Go, good Jīvaka, attend the king."

"Very well, sire," and Jīvaka Komārabhacca having answered Abhaya, the king's son, in assent, taking medicine under his nail, approached King Seniya Bimbisāra of Magadha; having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

"Sire, let me see the disease."

Then Jīvaka Komārabhacca removed King Seniya Bimbisāra of Magadha's fistula with just the one ointment. Then King Seniya Bimbisāra of Magadha, being well, having had five hundred women adorned with all kinds of ornaments, having made them take (these) off, having had them made into a pile, spoke thus to Jīvaka Komārabhacca: "Let all these ornaments of the five hundred women be yours, good Jīvaka."

"No, sire, may your majesty remember my office."

"Well then, good Jīvaka, may you tend me and the women[1] and the Order of monks with the awakened one at its head."

"Very well, sire," Jīvaka Komārabhacca answered King Seniya Bimbisāra of Magadha in assent. || 15 ||

Now at that time a merchant of Rājagaha had had a disease of the head for seven years. Many very great, world-famed doctors who had come had not been able to cure him. Taking much gold, they went away. Moreover he came to be given up by the doctors. Some doctors spoke thus: "The householder, the merchant will pass away[2] on the fifth day." Some doctors spoke thus: "The householder, the merchant will pass away on the seventh day." Then it occurred to the urban council of Rājagaha: "This householder, the merchant is very useful to the king as well as to the urban council, but yet he has been given up by the doctors. Some doctors speak thus: 'The householder, the merchant will pass away on the fifth day.' Some doctors speak thus: 'The householder, the merchant will pass away on the seventh day.' Now, this Jīvaka, the king's doctor, is young and of good repute. Suppose we should ask Jīvaka, the king's doctor, to attend the householder, the merchant?" || 16 ||

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[1] *itthāgāra*.

[2] *kālaṃ karissati*, will complete his time (here, in this birth), will die.

Then the urban council of Rājagaha approached King Seniya Bimbisāra of Magadha; having approached they spoke thus to King Seniya Bimbisāra of Magadha:

"Sire, this householder, the merchant is very useful to your majesty as well as to the citizens; but then he is given up by the doctors . . . ' . . . will die on the seventh day'. It were good if your majesty were to command Jīvaka, the doctor, to attend the householder, the merchant." [273]

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying: "Go, good Jīvaka, attend the householder, the merchant."

"Very well, sire," and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, approached that householder, the merchant; having approached, having observed the uneasiness of the householder, the merchant, he spoke thus to the householder, the merchant:

"If I, householder, should make you well, what would be my fee?"

"All my property shall become yours, teacher, and I will be your slave." || 17 ||

"Now, householder, are you able to lie down on one side for seven months?"

"I am able, teacher, to lie down on one side for seven months."

"Now, householder, are you able to lie down on the other side for seven months?"

"I am able, teacher, to lie down on the other side for seven months."

"Now, householder, are you able to lie down on your back for seven months?"

"I am able, teacher, to lie down on my back for seven months."

Then Jīvaka Komārabhacca, having made the householder, the merchant lie down on a couch, having strapped him to the couch, having cut open the skin of his head, having opened[1] a suture in the skull,[2] having drawn out two living creatures,[3] showed them to the people, saying:

"Do you see, masters, these two living creatures, the one small, the other large? This large living creature was seen

[1] *vināmetvā*, *VA*. 1117 explains by *vivaritvā*.
[2] *sibbinī*, *cf*. *Jā*. vi. 339, *sibbāni* (plural).
[3] *pāṇaka*.

by those teachers who spoke thus: 'The householder, the merchant will pass away on the fifth day'; on the fifth day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers. This small living creature was seen by those teachers who spoke thus: 'The householder, the merchant will pass away on the seventh day'; on the seventh day it would have destroyed the brain of the householder, the merchant, and when the brain had been destroyed the householder, the merchant would have passed away. It was rightly seen by those teachers." And having closed the suture of the skull, having sewn up the skin of the head, he applied an ointment. || 18 ||

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca:

"I am not able, teacher, to lie down on one side for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on one side for seven months'?"

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on one side for seven months."

"Well then, householder, you lie down on the other side for seven months."

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca: [274]

"I am not able, teacher, to lie down on the other side for seven months."

"But did you not, householder, answer me in assent, saying: 'I am able, teacher, to lie down on the other side for seven months'?"

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on the other side for seven months."

"Well then, householder, you lie down on your back for seven months."

Then the householder, the merchant, when seven days had passed, spoke thus to Jīvaka Komārabhacca:

"I am not able, teacher, to lie down on my back for seven months."

"But did you not, householder, answer me in assent, saying:

'I am able, teacher, to lie down on my back for seven months'?

"It is true, teacher, that I answered thus, but I will die, I am not able to lie down on my back for seven months." || 19 ||

"If I, householder, had not spoken to you thus, you would not have lain down so long (as this); but I knew beforehand that the householder, the merchant would become well in three times seven days. Rise up, householder, you are well; find what is my fee."

"All my property shall become yours, teacher, and I will be your slave."

"No, householder, do not give me all your property and do not be my slave; give a hundred thousand to the king and a hundred thousand to me."

Then the householder, the merchant, being well, gave a hundred thousand to the king and a hundred thousand to Jīvaka Komārabhacca. || 20 ||

Now at that time the son of a merchant of Benares,[1] while playing at turning somersaults,[2] came to suffer from a twist in the bowels, so that he did not properly digest the conjey that he drank nor did he properly digest the food that he ate or relieve himself regularly. Because of this he became thin, wretched, his colour bad, yellowish, the veins showing all over his body.[3] Then it occurred to the merchant of Benares:

"Now what kind of affliction has my son? He does not properly digest the conjey that he drinks and he does not properly digest the food that he eats and he does not relieve himself regularly. Because of this he is thin, wretched, of a bad colour, yellowish, the veins showing all over his body. What now if I, having gone to Rājagaha, should ask the king for Jīvaka, the doctor, to attend my son?"

Then the merchant of Benares, having gone to Rājagaha, approached King Seniya Bimbisāra of Magadha; having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

"Sire, my son has this kind of affliction: he does not

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[1] Bārāṇaseyyaka, an inhabitant of Benares, Bārāṇasī; on the analogy of Pāveyyaka, an inhabitant of Pāvā, see above, p. 31, n. 2.

[2] *mokkhacikāya kiḷantassa*. *Cf. B.D.* i. 316, n. 1, 12.

[3] stock-phrase.

properly digest . . . the veins showing all over his body. It were good if your majesty [275] were to command Jīvaka, the doctor, to attend my son." || 21 ||

Then King Seniya Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying: "Go, good Jīvaka, having gone to Benares, attend the son of the merchant of Benares."

"Very well, sire," and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, having gone to Benares, approached the son of the merchant of Benares; having approached, having observed the uneasiness of the son of the merchant of Benares, having caused the people to be turned away, having surrounded him with a curtain,[1] having tied him to a post, having placed his wife in front (of him), having cut open the skin of his stomach, having drawn out the twisted bowel, showed it to his wife, saying: "See, this was your husband's affliction; because of this he did not properly digest the conjey that he drank and did not properly digest the food that he ate and did not relieve himself regularly; because of this he is thin, wretched, his colour bad, yellowish, the veins showing all over his body." Having straightened out the twisted bowel, having put back the bowel again, having sewn up the skin of the stomach, he applied an ointment. Then the son of the merchant of Benares soon became well. Then the merchant of Benares, saying: "My son is well," gave sixteen thousand to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, taking those sixteen thousand, went back again to Rājagaha. || 22 ||

Now at that time King Pajjota[2] came to be suffering from jaundice.[3] Many very great, world-famed doctors, who had come had not been able to cure him; taking much gold, they went away. Then King Pajjota sent a messenger to King Seniya Bimbisāra of Magadha, saying: "I have this kind of disease; it would be good if your majesty were to command Jīvaka, the doctor, so that he should attend me." Then King Bimbisāra of Magadha commanded Jīvaka Komārabhacca, saying: "Go, good Jīvaka, having gone to Ujjenī, attend King Pajjota."

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[1] *tirokaraṇī*, as at *Vin.* ii. 152.

[2] King of Avantī, capital Ujjenī; *cf. DhA.* i. 192.

[3] *paṇḍurogābādha.* *Cf. Vin.* i. 206 where a monk had this disease. The cure "allowed" him was different from the one administered to Pajjota.

"Very well, sire," and Jīvaka Komārabhacca having answered King Seniya Bimbisāra of Magadha in assent, having gone to Ujjenī, approached King Pajjota, and having approached, having observed his uneasiness, he spoke thus to King Pajjota: ‖ 23 ‖

"Sire, I will cook up some ghee, and your majesty will drink it."

"No, good Jīvaka, do what you can to make (me) well without ghee; ghee is abhorrent to me, loathsome." Then it occurred to Jīvaka Komārabhacca: [276] "The king's disease is of such a kind that it is not possible to make him well without ghee. Suppose I should cook up the ghee (so that it has) the colour of an astringent decoction, the smell of an astringent decoction, the taste of an astringent decoction[1]?"

Then Jīvaka Komārabhacca cooked up the ghee with various medicines (so that it had) the colour of an astringent decoction, the smell of an astringent decoction, the taste of an astringent decoction. Then it occurred to Jīvaka Komārabhacca: "When the king has drunk and digested the ghee, it will make him sick. This king is violent,[2] he might have me killed. Suppose I should ask (for permission to go away) beforehand?" Then Jīvaka Komārabhacca approached King Pajjota; having approached he spoke thus to King Pajjota: ‖ 24 ‖

"Sire, we doctors at such a moment[3] as this are pulling up roots, gathering medicines. It were good if your majesty were to command at the stables[4] and at the gateways, saying: 'Let Jīvaka go out by means of whatever conveyance[5] he desires, let him go out by whatever gateway he desires, let

[1] *kasāvavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ*. *Vin. Texts* ii. 187 reads "so that it takes the colour, the smell and the taste of an astringent decoction". *P.E.D.* suggests "of reddish-yellow colour, having a pungent smell, having an astringent taste." Four kinds of *kasāva*, astringent decoctions, to be used as medicine in flavouring food, are allowed at *Vin.* i. 201, and *kasāvodaka*, a watery astringent decoction, at *Vin.* i. 205. At *Vin.* ii. 151 the *kasāva* allowed was an astringent liquid to be applied to the colouring matter given to walls so as to make the colouring stick on.

[2] *caṇḍa*. Pajjota's full name was Caṇḍapajjota.

[3] *muhutta* is a short period of time, its use here presumably implying that it was urgent for him to get away on his business.

[4] *vāhanāgāra*, the room for the conveyances, mounts, vehicles or beasts of burden, so stables, coach-house.

[5] *vāhana*, mount.

him go out at whatever time he desires, let him come in at whatever time he desires '." Then King Pajjota commanded at the stables and at the gateways, saying: "Let Jīvaka go out by means of whatever conveyance he desires, let him go out by whatever gateway he desires, let him go out at whatever time he desires, let him come in at whatever time he desires."

Now at that time King Pajjota had a she-elephant, called Bhaddavatikā, who could do fifty *yojanas*.[1] Then Jīvaka Komārabhacca offered the ghee to King Pajjota, saying: "Let your majesty drink an astringent decoction." Then Jīvaka Komārabhacca having made King Pajjota drink the ghee, having gone to the elephant stable, hastened out of the city on the she-elephant, Bhaddavatikā. || 25 ||

Then King Pajjota, when he had drunk and digested the ghee, was sick. Then King Pajjota spoke thus to the people: "Good sirs, the wicked Jīvaka has made me drink ghee. Well now, good sirs, look for the doctor, Jīvaka."

"Sire, he has hastened out of the city on the she-elephant, Bhaddavatikā."

Now at that time King Pajjota came to have a slave called Kāka,[2] who could do sixty *yojanas* and who was born of a non-human being. Then King Pajjota commanded the slave, Kāka, saying: "Go, good Kāka, make Jīvaka, the doctor, return, saying, 'The king, teacher, orders you to come back'.[3] Now, good Kāka, these doctors are full of cunning, so do not accept anything from him." || 26 ||

And the slave, Kāka, caught up Jīvaka Komārabhacca on the road to Kosambī as he was having breakfast. Then Kāka, the slave, spoke thus to Jīvaka Komārabhacca: [277] "The king, teacher, orders you to come back."

"Wait, good Kāka, until we have eaten; come, good Kāka, you eat."

"No, teacher, I am commanded by the king, saying: 'Now good Kāka, these doctors are full of cunning, so do not accept anything from him'."

Now at that time Jīvaka Komārabhacca, having stripped

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[1] *Vin. Texts* ii. 188 adds "(in one day)"; this information is given at *DhA.* i. 196: *ekadivasaṃ paññāsa yojanāni gacchati.* Above she is described as *paññāsayojanikā.*

[2] Mentioned at *DhA.* i. 196.

[3] *nivattāpeti*, "is having you sent back".

off[1] the medicinal (part) with his nail, was eating an emblic myrobalan[2] and drinking water. Then Jīvaka Komārabhacca spoke thus to Kāka, the slave: "Here, good Kāka, eat the emblic myrobalan and drink the water." || 27 ||

Then Kāka, the slave, thinking: "This doctor is eating the emblic myrobalan and drinking the water, there should not be anything harmful,"[3] ate half the emblic myrobalan and drank the water. But he ejected that half emblic myrobalan that he was eating, on the spot. Then Kāka, the slave, spoke thus to Jīvaka Komārabhacca:

"Is there life for me, teacher?"

"Do not be afraid, good Kāka, for you will get well; but the king is violent, that king might have me killed, so I am not coming back," and giving the she-elephant, Bhaddavatikā, into Kāka's charge, he set out for Rājagaha; in due course he approached Rājagaha, and King Seniya Bimbisāra of Magadha; having approached he told this matter to King Seniya Bimbisāra of Magadha.

"You did well, good Jīvaka, in not going back, that king is violent, he might have you killed." || 28 ||

Then King Pajjota, being well, sent a messenger to Jīvaka Komārabhacca, saying: "Let Jīvaka come, I will grant him a boon."

"No, master, let his majesty remember my office."

Now at that time there accrued to King Pajjota a pair of Siveyyaka cloths[4] which were the chief and best and foremost and most excellent and loveliest of many cloths, of many pairs

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[1] *olumpetvā*, with v.l. (see *Vin.* i. 390) *ulumpetvā*, *odametvā*, *olumpetvā*. *VA.* 1117 explains by *odahitvā pakkhipitvā*, having put in, having inserted.

[2] *āmalaka*, phyllanthus emblica. The fruit allowed as a medicine at *Vin.* i. 201.

[3] *na arahati kiñci pāpakaṃ hotuṃ.*

[4] *Siveyyaka dussayuga.* *VA.* 1117 gives two explanations of *Siveyyaka*: either it means the cloths used in the Uttarakuru country for covering the dead bodies brought to the cemeteries, *sivathika*, in which case a certain kind of bird taking a piece of flesh to the Himalayas, eats it and throws aside the cloth; then a forest-wanderer seeing the cloth brings it to the king; this cloth was obtained by Pajjota in this way. Or, *Siveyyaka* means that the good women of the Sivi kingdom think, 'thread is spun from these filicules' and they speak of a cloth woven of this thread by this name. "Because of this *siveyyaka* means cemetery-cloth in the Uttarakuru country, and cloth produced in the Sivi kingdom". *Vin. Texts* ii. 190 says "No doubt the latter explication is the right one". Cf. Pāva, Pāveyyaka, above, p. 31, n. 2. and Bārāṇasī, Bārāṇaseyyaka, above, p. 389 n. 1. *Dussayuga* means the two cloths, the loin-cloth or *dhoti*, and the upper cloth, which are usually worn by laymen.

of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths. Then King Pajjota sent this pair of Siveyyaka cloths to Jīvaka Komārabhacca. Then it occurred to Jīvaka Komārabhacca:

"This pair of Siveyyaka cloths, sent me by King Pajjota, is the most excellent and loveliest of many cloths . . .; no one else is worthy of it but the Lord, the perfected one, the wholly awakened one, or King Seniya Bimbisāra of Magadha." ‖ 29 ‖

Now at that time the Lord came to have a disturbance of the humours of his body.[1] Then the Lord addressed the venerable Ānanda, saying: [278] "Ānanda, the Truth-finder has a disturbance of the humours of his body; the Truth-finder desires to take[2] a purgative."[3] Then the venerable Ānanda approached Jīvaka Komārabhacca; having approached he spoke thus to Jīvaka Komārabhacca:

"Jīvaka, sir, the Truth-finder has a disturbance of the humours of his body; the Truth-finder desires to take a purgative."

"Well now, revered Ānanda, lubricate[4] the Truth-finder's body for a few days." Then the venerable Ānanda, having lubricated the Truth-finder's body for a few days, approached Jīvaka Komārabhacca; having approached he spoke thus to Jīvaka Komārabhacca:

"Jīvaka, sir, the Truth-finder's body has been lubricated; what do you think is right for him now?" ‖ 30 ‖

Then it occurred to Jīvaka Komārabhacca: "It is not suitable that I should give a strong purgative to the Lord," and having had three handfuls of lotuses[5] mixed[6] with various

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[1] *kāyo dosābhisanno.* *Cf.* *Vin.* i. 206 where a certain monk was *abhisannas kāya*, "had a superfluity of humours in his body"; various purgative. were allowed. At *Vin.* ii. 119 some monks also became *abhisannakāya*. *Vin. Texts* ii. 60, n. 6 says that *dosa* " is a disturbance of the so-called humours in the body." *Dosa* is used in sense of some kind of sickness at *Miln.* 43. At *Miln.* 172 we get *tikicchako abhisanne kāye kupite dose sinehaniyāni bhesajjāni deti*, "does a physician give softening medicines when the body is full of humours and afflicted by them?"

[2] *pātum*, lit. to drink; *cf.* same phrase at *Vin.* i. 206, where purging drinks are allowed.

[3] *virecana.* This and three other kinds are held (at *D.* i. 12) by some recluses and brahmans to be worldly lore—abstained from by Gotama.

[4] *sinehetha.* *Cf.* *sinehaniyāni bhesajjāni* at *Miln.* 172.

[5] *uppalahatthāni.*

[6] *paribhāvetvā*, or supplied with, treated with.

medicines, he approached the Lord; having approached he offered the Lord one handful of lotuses, saying: "Lord, may the Lord sniff up[1] (the scent of) this first handful of lotuses; this will purge the Lord ten times." Then he offered the Lord the second handful of lotuses, saying: "Lord, may the Lord sniff up (the scent of) this second handful of lotuses; this will purge the Lord ten times." Then he offered the Lord the third handful of lotuses, saying: "Lord, may the Lord sniff up (the scent of) this third handful of lotuses; this will purge the Lord ten times"; thus, he thought that the Lord would be purged all together thirty times.[2] Then Jīvaka Komārabhacca, having given the Lord a purgative for thirty times all together, having greeted the Lord, departed keeping his right side towards him. || 31 ||

Then it occurred to Jīvaka Komārabhacca when he had gone outside the porch: "A purgative has been given by me to the Lord for all together thirty times. The Lord has a disturbance of the humours of his body; it will not purge the Lord all together thirty times, it will purge the Lord twenty-nine times, but then the Lord, being purged, will bathe; when he has bathed, the Lord will purge once, thus the Lord will be purged all together thirty times." Then the Lord, knowing by mind the reasoning in the mind[3] of Jīvaka Komārabhacca, addressed the venerable Ānanda, saying:

"Now, Ānanda, it occurred to Jīvaka Komārabhacca when he had gone outside the porch: 'A purgative has been given by me to the Lord . . . thus the Lord will be purged all together thirty times.' Well now, Ānanda, prepare (some) hot water."

"Very well, Lord," and the venerable Ānanda having answered the Lord in assent, [279] prepared (some) hot water. || 32 ||

Then Jīvaka Komārabhacca approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: "Lord, is the Lord purged?"

"I am purged, Jīvaka."

"Now, Lord, it occurred to me after I had gone outside

[1] *upasinghatu*, *cf. S.* i. 204.

[2] passive construction lit.: thus will there be for the Lord a purge thirty times.

[3] *cetasā cetoparivitakkaṃ aññāya*, stock; *cf. S.* i. 103, 178.

the porch: 'A purgative has been given by me to the Lord . . . thus the Lord will be purged all together thirty times.' Lord, let the Lord bathe, let the well-farer bathe." Then the Lord bathed in the hot water; when he had bathed the Lord purged once; thus the Lord purged all together thirty times. Then Jīvaka Komārabhacca spoke thus to the Lord: "Lord, until the Lord's body comes to be normal, almsfood of juices will be enough."[1] And the Lord's body soon became normal. || 33 ||

Then Jīvaka Komārabhacca, taking that pair of Siveyyaka cloths, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: "Lord, I ask one boon of the Lord."

"Jīvaka, Truth-finders are beyond (granting) boons."[2]

"Lord, it is what is allowable and what is blameless."

"Speak on, Jīvaka."

"Lord, the Lord and the Order of monks are wearers of rag-robes.[3] Lord, this pair of Siveyyaka cloths was sent me by King Pajjota; of many cloths, of many pairs of cloths, of many hundred pairs of cloths, of many thousand pairs of cloths, of many hundred thousand pairs of cloths, it is the chief and best and foremost and most excellent and loveliest. Lord, may the Lord accept my pair of Siveyyaka cloths, and may he allow householders' robes[4] to the Order of monks." The Lord accepted the pair of Siveyyaka cloths. Then the Lord gladdened, rejoiced, roused, delighted Jīvaka Komārabhacca with *dhamma*-talk.[5] And when Jīvaka Komārabhacca had been gladdened . . . delighted by the Lord with *dhamma*-talk, rising from his seat, greeting the Lord, he departed keeping his right side towards him. || 34 ||

Then the Lord, on this occasion, having given *dhamma*-talk, addressed the monks, saying:

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[1] *alaṃ yūsapiṇḍapātena*. *Vin. Texts* ii. 193 translates "you had better abstain from liquid food". Natural juices, *akaṭayūsa*, are allowed at *Vin*. i. 206 as a purgative.

[2] *atikkantavarā*. *Cf.* *Vin*. i. 82, 292. See above, p. 104.

[3] *VA*. 1119 says that neither the Lord during the twenty years since his attainment of enlightenment until this event happened, nor any monk, had accepted householders' robes; all were rag-robe wearers.

[4] *VA*. 1119 makes the point that these were robes (or robe-material) given by householders.

[5] *VA*. 1119 says "with talk connected with the advantage of giving clothes."

"I allow you, monks, householders' robes. Whoever wishes may be a rag-robe wearer; whoever wishes may consent to (accept) householders' robes.[1] And I, monks, commend satisfaction with the one or the other."[2]

People in Rājagaha heard: [280] "Householders' robes are allowed to monks by the Lord," and these people became joyful, elated, thinking: "Now we will give gifts, we will work merit,[3] inasmuch as householders' robes are allowed to monks by the Lord." And in just one day many thousand robes were produced in Rājagaha.

Country-people heard: "Householders' robes are allowed to monks by the Lord," and these people became joyful and elated, thinking: "Now we will give gifts, we will work merit, inasmuch as householders' robes are allowed to monks by the Lord." And in just one day many thousand robes were produced in the country. ‖ 35 ‖

Now at that time a mantle[4] accrued to the Order. They told this matter to the Lord. He said: "I allow you, monks, a mantle." A silk mantle accrued. "I allow you, monks, a silk mantle," he said. A fleecy coverlet[5] accrued. "I allow you, monks, a fleecy coverlet," he said. ‖ 36 ‖ 1 ‖

Told is the First Portion for Repeating.

Now at that time the king of Kāsi[6] sent woollen stuff[7] that

[1] *Cf. Vin.* iii. 172 (*B.D.* i. 298).

[2] *itaritarena. Cf.* MV. VIII. 3. 2. *VA.* 1119 says "with one of little value, with one of great value, with whatever it is". Thus Childers is, I think, right in understanding the phrase as "whether the robes are good or bad", see *Vin. Texts* ii. 194, n. 2.

[3] *puññaṃ karissāma.* This literal translation best preserves the Indian notion of *karma, kamma,* deeds, actions, or working whose result is held to be either good or bad, meritorious or lacking in merit.

[4] *pāvāra,* or cloak. Word occurs at *Jā.* v. 409. *VA.* 1119 says *salomako kappāsikapāvāro,* a cotton *pāvāra* with something woolly—*loma* being the wool or hair of an animal.

[5] *kojava. P.E.D.* gives a "rug or cover with long hair, a fleecy counterpane", and Childers "a goat's hair coverlet of fine workmanshp," (*cf. Abhidhānapp.* 312). *VA.* 1119 distinguishes between the ordinary *kojava,* meant here, and *kojava* which is *mahāpiṭṭhiya,* large at the back (?), and says that like a *pāvāra* it is made of wool. Word occurs again at *DhA.* i. 177, transld. Burlingame, *Bud. Legends,* i. 259, "coverlet of goat's hair"; and at *DhA.* iii. 297, as *pāvārakojava,* transld. *Bud. Legends* iii. 96, "cloak and goats' hair coverlet". *Kojava* occurs in definition of *goṇaka,* a woollen cover with long fleece, at *VA.* 1086, *DA.* 86, *ThigA.* 253, *SA.* ii. 325.

[6] *Kāsi* was a *mahājanapada,* capital Benares. *VA.* 1119 says that the king was brother to Pasenadi by the same father.

[7] *kambala,* or a woollen blanket or garment.

was worth half a *kāsi*, being valued at half a *kāsi*,[1] to Jīvaka Komārabhacca. Then Jīvaka Komārabhacca, taking that woollen stuff that was worth half a *kāsi*, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord: "Lord, this woollen stuff that is worth half a *kāsi*, being valued at half a *kāsi*, was sent to me by the king of Kāsi. Lord, may the Lord accept the woollen stuff from me that it may be for me a blessing and a happiness for a long time." The Lord accepted the woollen stuff. Then the Lord gladdened, rejoiced, roused, delighted Jīvaka Komārabhacca with *dhamma*-talk. Jīvaka Komārabhacca, gladdened . . . with *dhamma*-talk, having greeted the Lord, departed keeping his right side towards him. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, woollen stuff." || 1 || 2 ||

At that time various kinds[2] of robe-material accrued to the Order. Then it occurred to the monks: "Now, what (kind of) robe-materials are allowed by the Lord, what are not allowed?" They told this matter to the Lord. He said: "Monks, I allow six (kinds of) robe-materials[3]: linen, cotton, silk, wool, coarse hempen cloth, canvas." || 1 ||

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[1] *aḍḍhakāsikaṃ kambalaṃ pahesi upaḍḍhakāsinaṃ khamamānaṃ*. *Vin. Texts* ii. 195 has "a woollen garment made half of Benares cloth . . ." with n. that "our translation of aḍḍhakāsikaṃ kambalaṃ is merely conjectural." *VA.* 1119 says "here *kāsi* means a thousand, a thing worth that is *kāsiya*, but this is worth five hundred, therefore it is called half-*kāsi*; for this same reason it is said *upaḍḍhakāsinaṃ khamamānaṃ*". The whole passage is obscure. Benares was famous for its silks and muslins, but the stuff sent by the king was of wool. I am therefore following the *Comy's* lead in taking *kāsi*, *kāsika* and *kāsinaṃ* as representing worth, cost or value in the above passage. *C.P.D.* under *aḍḍhakāsika* says that it "seems orig. to mean a sort of 'half-muslin' (cf. *kāsika*), but here taken in the sense of a piece of stuff sufficient for half the people of *Kāsi*". See *D.P.P.N.* under Aḍḍhakāsī, the courtesan, for suggestions that she derived her name from the fact that she charged her patrons "five hundred" (i.e. probably *kahāpaṇas*). *PugA.* 315 gives the value of brand new, neither new nor old, and worn Kāsi cloths. *Jā.* vi. 151, 450 says that a garment of Kāsi cloth is worth a hundred thousand.

[2] *uccāvacāni*. *VA.* 1119 says "nice and nasty."

[3] At *Vin.* i. 58, 96 these six are called benefits extra to rag-robes. At *A.* iv. 394 the first four are mentioned as forming part of a rich gift. See *B.D.* ii. 143 for notes. They are, naturally, identical with the six kinds of thread or yarn, *Vin.* iii. 256.

Now at that time these monks [281] consented to householders' robes; (but) being scrupulous, they did not consent to rag-robes, thinking: "Only one (kind of) robe is allowed by the Lord, not two (kinds)." They told this matter to the Lord. He said: "Monks, I allow him who consents to householders' robes to consent also to rag-robes. And I, monks, commend satisfaction with both."[1] || 2 || 3 ||

Now at that time several[2] monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes,[3] other monks did not wait. Those monks who went into the cemetery for rag-robes obtained rag-robes; those monks who did not wait spoke thus: "Your reverences, give us also a portion."

These spoke thus: "Your reverences, we will not give you a portion; why did you not wait?"

They told this matter to the Lord. He said: "I allow, you, monks, not to give a portion, if you are not willing, to those who do not wait." || 1 ||

Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes, other monks waited. Those monks who went into the cemetery for rag-robes obtained rag-robes; those monks who waited spoke thus: "Your reverences, give us also a portion."

These spoke thus: "Your reverences, we will not give you a portion; why did you not go in?"

They told this matter to the Lord. He said: "I allow you, monks, to give a portion, (even) if you are not willing, to those who wait." || 2 ||

Now at that time several monks came to be going along a high-road in the Kosala country. Some monks went into a cemetery for rag-robes first, other monks went in afterwards. Those monks who went into the cemetery for rag-robes first, obtained rag-robes. Those monks who went in afterwards

[1] *Cf.* MV. viii. 1. 35.

[2] *sambahulā.*

[3] At *Vism.* 62 cemetery-rags, *sosānika*, head the list of rags from which rag-robes can be made.

did not obtain them; these spoke thus: "Your reverences, give us also a portion."

These spoke thus: "Your reverences, we will not give you a portion; why did you go in afterwards?"

They told this matter to the Lord. He said: "I allow you, monks, not to give a portion, if you are not willing, to those who go in afterwards." || 3 ||

Now at that time several monks came to be going along a high-road in the Kosala country. These went into a cemetery together[1] for rag-robes; some monks obtained rag-robes, other monks did not [282] obtain them. Those monks who did not obtain them spoke thus: "Your reverences, give us also a portion."

These spoke thus: "Your reverences, we will not give you a portion; why did not you obtain (any)?"

They told this matter to the Lord. He said: "I allow you, monks, to give a portion, (even) if you are not willing, to those who go in together with (you)." || 4 ||

Now at that time several monks came to be going along a high-road in the Kosala country. These, having made an agreement,[2] went into a cemetery for rag-robes; some monks obtained rag-robes, other monks did not obtain them. Those monks who did not obtain them, spoke thus: "Your reverences, give us also a portion."

These spoke thus: "Your reverences, we will not give you a portion; why did you not obtain (any)?"

They told this matter to the Lord. He said: "I allow you, monks, having made an agreement, to give a portion, (even) if you are not willing, to those who go in." || 5 || 4 ||

Now at that time people, taking robe-material, came to a monastery; these, not finding an accepter,[3] conveyed it back; little robe-material accrued. They told this matter to the Lord. He said:

"I allow you, monks, to agree upon a monk endowed with

[1] *Sadisā okkamiṃsu*, *VA.* 1120 gives two explanations: either they all, *sabbe*, went in, or, they went in at one part (or quarter), *ekadisāya*.

[2] *VA.* 1120 says that "the rag-robes obtained having been distributed to all, they say, 'We will take them'".

[3] *paṭiggāhaka*, or distributor.

five qualities as accepter of robe-material[1]: one who would not follow a wrong course through partiality one who would not follow a wrong course through hatred, one who would not follow a wrong course through stupidity, one who would not follow a wrong course through fear, and one who would know what is taken and what is not taken.[2] ‖ 1 ‖

"And thus, monks, should he be agreed upon. First, a monk is to be requested. Having requested (him), the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon the monk so and so as accepter of robe-material. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the monk so and so as accepter of robe-material. If the agreement upon the monk so and so as accepter of robe-material is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. The monk so and so is agreed upon by the Order as accepter of robe-material. It is pleasing to the Order; therefore they are silent. Thus do I understand this'." ‖ 2 ‖ 5 ‖

Now at that time the monks who were accepters of robe-material, having accepted robe-material, leaving it just there, went away; the robe-material was lost. They told this matter to the Lord. He said: "I allow you [283], monks, to agree upon a monk endowed with five qualities as keeper of robe-material[3]: one who would not follow a wrong course through partiality . . . one who would not follow a wrong course through fear, and one who would know what is laid by and what is not laid by.[4] ‖ 1 ‖

"And thus, monks, should he be agreed upon . . ." (*as in*

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[1] At *Vin.* ii. 176 it is said that at that time there was no accepter of robe-material, *cīvarapaṭiggāhaka*. One is to be agreed upon by the monks in precisely the same way as above, which was indeed the regular manner for appointing all the functionaries of the Order. *VA.* 1120 says that the *cīvarapaṭiggāhaka* takes the robe-material which is being given to the Order by the householders. *Cf. A.* iii. 274.

[2] For *gahitāgahita cf. Vin.* ii. 167, 176, iii. 246.

[3] *cīvaranidāhaka*, the one who lays aside or puts away the robe-material, until it is wanted.

[4] *nihitānihita.*

5. 2 *reading* keeper of robe-material *instead of* accepter of robe-material). || 2 || 6 ||

Now at that time the monks who were keepers of robe-material kept the robe-material in a shed[1] and at the root of a tree and in the hollow of a nimb-tree[2]; it was eaten by rats and white ants. They told this matter to the Lord. He said:

"I allow you, monks, to agree upon a store-room that the Order desires: a dwelling-place or a curved house[3] or a long house[4] or a mansion[5] or a cave.[6] || 1 ||

"And thus, monks, should it be agreed upon. The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon such and such a dwelling-place as a store-room. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon such and such a dwelling-place as a store-room. If the agreement upon such and such a dwelling-place as a store-room is pleasing to the venerable ones let them be silent; he to whom it is not pleasing should speak. Such and such a dwelling-place is agreed upon by the Order as a store-room. It is pleasing to the Order; therefore it is silent. Thus do I understand this'." || 2 || 7 ||

Now at that time an Order's robe-material came to be unguarded[7] in the store-room. They told this matter to the Lord. He said:

"I allow you, monks, to agree upon a monk endowed with five qualities as guardian of the store-room[8]: one who would not follow a wrong course through partiality . . . one who would not follow a wrong course through fear, and one who

[1] *maṇḍapa.*
[2] *nimbakosa.* *Cf.* *Vin.* i. 152.
[3] *aḍḍhayoga.* See above, p. 75, n. 4.
[4] *pāsāda*, see *B.D.* ii. 16, n. 5.
[5] *hammiya*, see *B.D.* ii. 16, n. 6.
[6] *guha.* On these five, see above, p. 75.
[7] *VA.* 1121 says from rain, mice, white ants, crumbling walls.
[8] *bhaṇḍāgārika.* *Cf.* *A.* iii. 274. At *Vin.* ii. 176 it is said that there was no *bhaṇḍāgārika* at that time. The Lord allowed one to be appointed, as above.

would know what is guarded and what is not guarded.[1] And thus, monks, should he be agreed upon . . . ' . . . The monk so and so is agreed upon by the Order as guardian of the store-room. [284] It is pleasing to the Order; therefore it is silent. Thus do I understand this '." || 1 ||

Now at that time the group of six monks turned away[2] the guardian of a store-room. They told this matter to the Lord. He said: "Monks, a guardian of a store-room is not to be turned away.[3] Whoever should turn him away, there is an offence of wrong-doing." || 2 || 8 ||

Now at that time robe-material came to be heaped up in an Order's store-room. They told this matter to the Lord. He said: "I allow you, monks, to distribute it by means of the Order that is present."[4] Then the whole Order, distributing the robe-material, made a tumult.[5] They told this matter to the Lord. He said:

"I allow you, monks, to agree upon a monk endowed with five qualities as distributor of robe-material[6]: one who would not follow a wrong course through partiality . . . one who would not follow a wrong course through fear, and one who would know what is distributed and what is not distributed. And thus, monks, should he be agreed upon . . . ' . . . The monk so and so is agreed upon by the Order as distributor of robe-material. It is pleasing to the Order; therefore it is silent. Thus do I understand this '." || 1 ||

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[1] According to *VA.* 1122 he should guard against the pests (note before the last above), should close the doors and window-holes in the cold weather and open them in the hot weather to let the wind come in. The accepter of robe-material—whether accepted at the right time or the wrong time, whether given for urgent reasons, whether robes for the rains, rugs, sheets or towels—should give these things to the keeper of robe-material, who should give them to the guardian of the storeroom. Thus, put by in the storeroom, when the time comes, they can be given to a monk as a set of three robes, or as two robes or as one.

[2] *vuṭṭhāpenti*, made get up, removed; *cf. Vin.* iv. 42.

[3] *VA.* 1122 says that there are four kinds of persons not to be turned away: an older monk (older than the one who would turn him out), a guardian of a storeroom, an ill monk, one who has received lodgings from the Order.

[4] *sammukhībhūta. VA.* 1123 says "being within the precints and boundary."

[5] *VA.* 1123 says that they made a great noise, saying, 'Give for our teacher, give for our preceptor.'

[6] *cīvarabhājaka. Cf. Vin.* ii. 176 where it is said that at that time there was no distributor of robe-material; one was allowed to be appointed, as above.

Then it occurred to the monks who were the distributors of robe-material: "Now, how should we distribute the robe-material?" They told this matter to the Lord. He said: "I allow you, monks, having first examined[1] it, having estimated[2] it, having equalised[3] it, having counted the monks, having formed them into sections,[4] to arrange[5] a share of the robe-material (for each section)."

Then it occurred to the monks who were the distributors of robe-material: "Now, how should a share of the robe-material be given to novices?" They told this matter to the Lord. He said: "I allow you, monks, to give half a share to novices." || 2 ||

Now at that time a certain monk became desirous of crossing over[6] with his own portion. They told this matter to the Lord. He said: "I allow you, monks, to give his own portion to one who is crossing over." Now at that time a certain monk became desirous of crossing over with more than one portion. They told this matter to the Lord. He said: "I allow you, monk, to give more than one portion if he gives a compensation."[7] || 3 ||

Then it occurred to the monks who were the distributors

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[1] *uccinitvā*, *VA*. 1123 saying: examining the clothes thus, saying, "This is thick, this is fine, this is massive, this is small, this is used, this is not used, this is so much in length, this is so much across".

[2] *tulayitvā*, weighed or measured; estimated or assessed. *VA*. 1123 says, "thinking, 'this is worth so much, this so much', thus determining by value."

[3] *vaṇṇāvaṇṇaṃ katvā*, having made it fair. *VA*. 1123 says, "if each (monk) obtains one (robe or piece of material) worth ten (*kahāpaṇas*?), that is right; but if he does not obtain it, then taking what is worth nine or eight together with another (piece) worth one or two, thus the meaning is: in this way arranging (or establishing) equal shares."

[4] *vaggaṃ bandhitvā*. *VA*. 1123 says that in case the robe-material cannot be given to each one on one day, then counting the monks by tens, the portions of robe-material by tens, having formed a section one by one, having made one collection (or heap of the material), he says, "I allow you to arrange one portion of robe-material". When the portion of robe-material is arranged thus, lots should be cast, and when this is done the portion should be distributed among those monks who win the casting of the lots.

[5] *ṭhapetuṃ*, or to set aside.

[6] *uttaritukāma*. *VA*. 1124 says a river or the wilds.

[7] *anukkhepa*. Word apparently only occurs here. *VA*. 1125 says it means, "whatever goods are allowable may be delivered in return, may be handed over", i.e. by the monk receiving more than one portion. It seems like a system of barter.

of robe-material: "Now, how should a share of the robe-material be given: in the order in which they came in,[1] or according to seniority?" They told this matter to the Lord. He said: "I allow you, monks, having made good anything lacking,[2] to cast lots with *kusa*-grass."[3] ‖ 4 ‖ 9 ‖

Now at that time monks [285] dyed robe-material with dung[4] and with yellow clay[5]; the robe-material came to be a bad colour. They told this matter to the Lord. He said: "I allow you, monks, six (kinds of) dyes: dye from roots, dye from stems,[6] dye from bark, dye from leaves, dye from flowers, dye from fruits." ‖ 1 ‖

Now at that time monks dyed robe-material with cold water;[7] the robe-material came to smell nasty. They told this matter to the Lord. He said: "I allow you, monks, a little dye-pot in which to boil the dye."[8] The dye was spilt.[9] They told this matter to the Lord.[10] He said: "I allow, you, monks, to arrange a basin (to prevent the dye from) spilling."[11]

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[1] *āgatapaṭipāṭiya.*

[2] *vikalake tosetvā. VA.* 1125 mentions two kinds of deficiencies, that of robes and that of individuals. Deficiency of robes is met by cutting up the robes that are left over into strips, so that the insufficiency is remedied. Deficiency of individuals is when monks have been counted ten by ten into sections, *vagga*, and one *vagga* is not complete, consisting of only eight or nine monks. *Kusa* lots should then be cast.

[3] *kusapālaṃ kātuṃ.* If the deficiency of robes cannot be satisfied, lots may be cast for another requisite, *VA.* 1125. This would hardly get over the difficulty of inadequate clothing.

[4] *chakanenā ti gomayena, VA.* 1126. *Chakana* allowed at *Vin.* i. 202 to monks who are not ill for use on the body.

[5] *paṇḍumattikā. VA.* 1126 explains by *tambamattikā*, copper-coloured clay.

[6] *mūla* and *khandha* with *bīja* at *Vin.* iv. 34 f.

[7] *sītunnakāya*, see *Vin. Texts* ii. 390 for *v. ll*, also Cing. edn. vol. ii. 343, *sītundikāya. VA.* 1126 says *sītudakā ti apakkarajanaṃ vuccati*, cold water means that it is called unboiled dye.

[8] *rajanaṃ pacituṃ cullarajanakumbhin ti.*

[9] *uttariyati. Uttarati* is to flow over (of water), to boil over.

[10] Omitted in text, inserted in Cing. edn.

[11] *uttarāḷumpaṃ bandhituṃ, v. ll. uttarāḷumpakaṃ, uttarāḷavaṃ uttarāḷuvaṃ.* Passage is somewhat obscure. *Vin. Texts* ii. 205 has "I prescribe that you put basins (under the dye-pots) to catch the spilt (dye)". *VA.* 1126 reads *uttarāḷuvan ti vaṭṭādhārakaṃ rajanakumbhiyā majjhe ṭhapetvā taṃ ādhārakaṃ parikkhipitvā rajanaṃ pakkhipituṃ anujānāmi ti attho, evaṃ hi kate rajanaṃ na uttarati*, i.e. "*uttarāḷuva* means a round basin. The meaning is, 'I allow you to put in the dye, having placed it in the middle of the dye-pot, having enclosed that basin; having done this, the dye does not spill'."

Now at that time the monks did not know whether the dye had boiled or had not (fully) boiled. They told this matter to the Lord. He said: "I allow you, monks, to put a drop[1] into water or on to the back of your nail." || 2 ||

Now at that time monks, pouring out the dye, upset the pot; the pot was broken. They told this matter to the Lord. He said: "I allow you, monks, a ladle for the dye, a scoop with a handle." Now at that time the monks did not have a dye-vessel.[2] They told this matter to the Lord. He said "I allow you, monks, a pitcher for the dye,[3] a bowl for the dye."[4] Now at that time monks steeped robe-material in a dish[5] and also in a bowl, the robe-material was split. They told this matter to the Lord. He said: "I allow you, monks, a trough for the dye."[6] || 3 || 10 ||

Now at that time monks spread out robe-material on the ground; the robe-material became dusty. They told this matter to the Lord. He said: "I allow you, monks, a grass matting."[7] The grass matting was eaten by white ants. They told this matter to the Lord. He said: "I allow you, monks, a bamboo (for hanging up) robe-material, a cord for (hanging up) robe-material." They hung it up[8] by the middle; the dye dripped down[9] on both sides. They told this matter to the Lord. He said: "I allow you, monks, to fasten it at a corner."[10] The corner wore out. They told this matter to the Lord. He said: "I allow you, monks, a corner-

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[1] *thevakaṃ dātuṃ.*

[2] *rajanabhājana.*

[3] *rajanakolamba.*

[4] *rajanaghaṭa.*

[5] *pāti.*

[6] *rajanadoṇikā.* At *Vin.* ii. 120 *mattikādoṇikā* are allowed; *cf. udakadoṇikā* at *Vin.* ii. 220.

[7] *tiṇa-santhāraka*; also allowed at *Vin.* ii. 113 to protect bowls set down on the ground.

[8] *laggenti*, *cf. B.D.* ii. 130, n. 5.

[9] *galati*; *cf. B.D.* ii. 130, n. 6.

[10] *kaṇṇa.* See *Vin.* i. 51, where the way in which one who shares a cell is to hang up his preceptor's robe is briefly described.

thread."[1] The dye dripped down on one side. They told this matter to the Lord. He said: "I allow you, monks, to dye it, turning it and turning it, and not to go away if the drips have not ceased."[2] || 1 ||

Now at that time robe-material became stiff.[3] They told this matter to the Lord. He said: "I allow you, monks, to put it into water." Now at that time robe-material became harsh. They told this matter to the Lord. He said: "I allow you, monks, to beat it with the hands." [286]

Now at that time monks wore yellow robes, (the colour) of ivory,[4] not cut up.[5] People looked down, criticised, spread it about, saying: "Like the householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, robes that are not cut up are not to be worn. Whoever should wear one, there is an offence of wrong-doing." || 2 || 11 ||

Then the Lord, having stayed in Rājagaha for as long as he found suitable, set out on tour for Dakkhiṇāgiri.[6] The Lord saw the field of Magadha,[7] laid

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[1] *kaṇṇasuttaka*, a thread or line, "a string from corner to corner, a clothes line", so *P.E.D.* This must differ therefore from *rajju*, "a rope", above, so that possibly *rajju* there is in sense of "wicker", thus in substance not differing greatly from *vaṃsa*, bamboo. But more likely *kaṇṇasuttaka* means a thread put in at the corner of the robe to prevent the corner from wearing out; previously the monks had hung up the robe-material at the middle, i.e. they had hung it over the *rajju* and *vaṃsa*, so that the dye dripped down at both sides of these. If *kaṇṇasuttaka* were really a "clothes line," surely the dye would still run down at both sides; but hanging something up by its corner would cause dye to run down at one side only. These allowances seem to be framed so as to prevent drops and splashes of dye spoiling the appearance of the place.

[2] *na ca acchinne theve pakkamituṃ*. *VA*. 1126 says that he is not to go elsewhere until the dripping drops of dye have been cut off (ceased). *Cf.* the same expression at *Vin*. i. 50, 53, ii. 227, 230.

[3] *patthinna*. *VA*. 1126 says that it was hard from too much dye, too full (of dye).

[4] *dantakāsāvāni*. *VA*. 1127 says "dyeing them once or twice, they wore them the colour of ivory (*dantavaṇṇāni*)."

[5] *acchinnakāni*, or untorn. See above, p. 356, n. 4, and next par. below.

[6] *D.P.P.N.* says "a *janapada* (district) in India, the capital of which was Ujjeni . . . Dakkhiṇāgiri lay to the south of Rājagaha, beyond the hills that surrounded the city—hence its name". See *MA*. iii. 429, *SnA*. i. 136, *SA*. i. 242, ii. 176.

[7] *Magadhakhetta*. See *D.P.P.N.* for suggestion that this was "probably an extensive rice-field which at once caught the eye on account of its terraces," and size, one might add; see *Jā*. iii. 293.

out in strips,[1] laid out in lines,[2] laid out in embankments,[3] laid out in squares,[4] and seeing this, he addressed the venerable Ānanda, saying:

"Now, do you Ānanda, see the field of Magadha laid out in strips . . . laid out in squares?"

"Yes, Lord."

"Are you able, Ānanda, to provide[5] robes like this for the monks?"

"I am able, Lord."

Then the Lord, having stayed at Dakkhiṇāgiri for as long as he found suitable, went back again to Rājagaha. Then the venerable Ānanda, having provided robes for several monks, approached the Lord; having approached he spoke thus to the Lord:

"Lord, let the Lord see the robes provided by me." ‖ 1 ‖

Then the Lord, on that occasion, having given reasoned talk, addressed the monks, saying:

"Monks, clever is Ānanda; monks, of great intelligence is Ānanda, inasmuch as he can understand in detail the meaning of that which was spoken of by me in brief, and can make a cross-seam[6] and can make a short cross-seam[7] and can make a circular seam[8] and can make a short circular seam[9] and can

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[1] *accibandha*, as Siam. edn. Cing. edn. reads *accibaddha*, *VA.* 1127 *acchibaddha*. *Acci* is usually a "ray", but does not mean that here, see *Vin. Texts* ii. 207, n. 3. *P.E.D.* says "we should prefer the conjecture *acchibaddha*, 'in the shape of cubes or dice', i.e. with square fields". *VA.* 1127 says *acchibaddhan ti caturassakedārakabaddhaṃ*, which means "divided (or, set out) in square-shaped irrigated fields". *Bandha* is much more "set out, placed, formed, arranged, united or put together" than the "divided" of *Vin. Texts* ii. 207. The analogy is that the pieces of a monk's robe are to be arranged or put together (not "divided") like the parts of the field.

[2] *pālibandha*. *VA.* 1127 says "arranged (or linked, *baddha*) by boundaries that are long in length and breadth".

[3] *mariyādabandha*; perhaps terraces. The knowledge of terraced irrigation is very old. *Vin. Texts* ii. 208 gives (divided) "by outside boundaries (or ridges)". *VA.* 1127 says *mariyādabaddha* is so called because of a short *mariyāda* at intervals.

[4] *siṅghāṭakabandha*. *VA.* 1127 says that this is having pierced an embankment, *mariyāda*, with an embankment at the place where they meet, *gataṭṭhānena*; the meaning is, the form of a square, *catukkasaṇṭhāna*.

[5] *saṃvidahituṃ*. *VA.* 1127 gives *dātuṃ*; *Vin. Texts* ii. 208, n. 4, quoting Bu., reads *kātuṃ*.

[6] *kusi*. This and the following words recur at CV. vi. 21. 3.

[7] *aḍḍhakusi*. *C.P.D.* gives "an intermediate cross-seam" following *Vin. Texts* ii. 209.

[8] *maṇḍala*. *VA.* 1127 says *maṇḍalan ti pañcakhaṇḍikacīvarassa ekekasmiṃ khaṇḍe mahāmaṇḍalaṃ*, a *maṇḍala* means there is a large *maṇḍala* (seam) to each piece of a robe of five pieces. Cf. above, p. 356, n. 4.

[9] *aḍḍhamaṇḍalan ti khuddakamaṇḍalaṃ*, *VA.* 1127.

make a central piece[1] and can make side pieces[2] and can make a neck-piece[3] and can make a knee-piece[4] and can make an elbow-piece;[5] and what is cut up must be roughly darned together,[6] suitable for recluses and not coveted by opponents. I allow you, monks, an outer cloak that is cut up, an upper robe that is cut up, an inner robe that is cut up." || 2 || 12 ||

Then the Lord, having stayed at Rājagaha for as long as he found suitable, set out on tour for Vesālī. As the Lord was going along the high-road between Rājagaha and Vesālī he saw several monks coming along smothered up in robes, having put a mattress of robes[7] on their heads and a mattress of robes on their backs and a mattress of robes on their hips,

[1] *vivaṭṭan ti maṇḍalañ ca aḍḍhamaṇḍalañ ca ekato katvā sibbitaṃ majjhimakhaṇḍaṃ*, the middle piece is sewn putting together the circular seam and the short circular seam, *VA*. 1127.

[2] *anuvivaṭṭa*. *VA*. 1127 says *tassa ubhosu passesu dve khaṇḍāni . . . athavā vivaṭṭassa ekapassato dvinnaṃ ekapassato tiṇṇaṃ pi catunnaṃ pi khaṇḍānaṃ etaṃ nāmaṃ*, this is the name of the two or four pieces at each side of the *vivaṭṭa*, the central piece". *C.P.D.* adds another explanation: *ubhosu passesu ekapassato dvinnaṃ ekapassato dvinnan ti catunnaṃ pi khaṇḍānaṃ nāmaṃ*, with regard to both sides, if there are two at one side, two at the other side, it is called 'of four pieces'. *C.P.D.* says of *anuvivaṭṭa* that "according to Sp. designation of the (two or) four side-pieces of cloth in a monk's cowl (*cīvara*), (one or) two on each side of the two central pieces (*vivaṭṭa*, i.e. *maṇḍala* and *aḍḍhamaṇḍala*) ". One must understand that the central piece, *vivaṭṭa*, comes whole, or in two pieces at the back, and that on each side are the two side-pieces, *anuvivaṭṭa*, and that the pieces are all joined together by the *maṇḍala* and *aḍḍhamaṇḍala*. On these last see above, p. 408, n. 8, 9.

[3] *gīveyyakan ti gīvaveṭhanaṭṭhāne daḷhīkaraṇatthaṃ aññaṃ suttasaṃsibbitaṃ āgantukapaṭaṃ*, a *gīveyyaka* means an added (piece of) cloth sewn together with another thread for the sake of strengthening in the place going round the neck, *VA*. 1127.

[4] *jaṅgheyyakan ti jaṅghapāpuṇaṭṭhāne tath'eva saṃsibbitaṃ paṭaṃ*, it means a piece of cloth sewn together just in the place to which the knee reaches, *VA*. 1127.

[5] *bāhantan ti anuvivaṭṭānaṃ bahi ekekaṃ khaṇḍaṃ. iti pañcakhaṇḍikacīvaren' etaṃ vicāritan ti*, " a *bāhanta* means a piece outside each of the sidepieces. It is thought of thus in regard to the robe of five pieces ", so *VA*. 1127, to which it adds. *bāhantan ti suppamāṇacīvaraṃ pārupantena saṃharitvā bāhāya upari ṭhapitā ubho antā bahimukhā tiṭṭhanti tesaṃ tesaṃ nāmaṃ*, a *bāhanta* means, if one puts on a robe of good measure, folding it together and holding up the arms, both ends stand outside the face; it is the name of these (ends).

[6] Text reads *sattalūkha*; Sinh. and Siam. edns. *satthalūkha*, rough knife, possibly referring to it as the instrument with which monks cut up the robes; while *Vin. Texts* ii. 209, on analogy of *suttalūkha* in || 21. 1 || below, adopts "that reading here" (see *Vin. Texts* ii. 209, n. 10), and translates " roughly sewn together ".

[7] *cīvarabhisi*. For *bhisi* see *B.D.* ii. 47, n. 1. Mattresses made of five kinds of material are mentioned in Pāc. xiv. *Bhisi* is neither roll, bolster nor mat, see *Vin. Texts* ii. 210, n. 2.

and seeing (them) it occurred to the Lord: "These foolish men are turned too quickly to abundance of robes;[1] [287] suppose I were to set a limit, were to establish bounds[2] as to robes for the monks?" || 1 ||

Then the Lord, walking on tour, in due course arrived at Vesālī. The Lord stayed there in Vesālī in the Gotamaka shrine.[3] Now at that time on the cold winter nights between the "eights",[4] in a time of snowfall, the Lord sat down in the open air at night with (only) one robe; the Lord was not cold. As the first watch of the night was ending the Lord became cold. The Lord put on a second robe; the Lord was not cold. As the middle watch of the night was ending the Lord became cold. The Lord put on a third robe; the Lord was not cold. As the last watch of the night was ending, as the sun was rising, in the flush of dawn,[5] the Lord became cold. The Lord put on a fourth robe; the Lord was not cold. || 2 ||

Then it occurred to the Lord: "Even those who in this *dhamma* and discipline[6] are sons of respectable families,[7] susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks—were to allow three robes?" Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: || 3 ||

"Now as I, monks, was going along the high-road between Rājagaha and Vesālī, I saw several monks coming along smothered up in robes, having put a mattress of robes on

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[1] *Cf. Vin.* i. 59 (above, p. 77).

[2] *sīmaṃ bhandeyyaṃ mariyādaṃ ṭhapeyyaṃ.*

[3] *Cf. B.D.* ii. 1, n. 1.

[4] *antaraṭṭhakāsu.* *Cf. Vin.* i. 31, and see above, p. 41, n. 3.

[5] *nandimukhiyā rattiyā.* *Nandimukhī* is lit. "joy-faced"; cf. Homer's "rosy-fingered dawn". Same expression occurs at *Vin.* ii. 236. *Vin. Texts* iii. 299, n. 1 quotes Bu. as saying *nandimukhiyā rattiyā ti aruṇadhatakāle pītimukhā viya ratti khāyati ten' āha nandimukhiyā ti,* "when the night is joy-faced means, at the time of sunrise the night appears like a face of delight, because of this it is called: when the night is joy-faced". See also *Vin. Texts* ii. 211, n. 2.

[6] *Vin.* i. 391 says that "after *dhammavinaye* B inserts *pabbajitā*", gone forth, as does the Cing. edn. (B is of course a MS.)

[7] *ye pi kho te kulaputtā.* *Vin. Texts* ii. 211, n. 3 says "in the text read *ye pi kho kulaputtā*", but this is not borne out by either the Cing. or the Siam. edns.

their heads and a mattress of robes on their backs and a mattress of robes on their hips ; seeing them, it occurred to me : ' These foolish men have turned too quickly to abundance of robes ; suppose I were to set a limit, were to establish bounds as to robes for monks ? ' || 4 ||

" Then I, monks, on the cold winter nights between the ' eights ', in a time of snowfall, sat down in the open air at night with (only) one robe ; I was not cold. As the first watch of the night was ending I became cold. I put on a second robe ; I was not cold. As the middle watch of the night was ending I became cold. I put on a third robe ; I was not cold. As the last watch of the night was ending, as the sun was rising, in the flush of dawn, I became cold. I put on a fourth robe ; I was not cold. Then, monks, it occurred to me : ' Even those who in this *dhamma* and discipline are sons of respectable families, susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes. Suppose I were to set a limit, were to establish bounds as to robes for monks **[288]** and were to allow three robes ? ' I allow you, monks, three robes : a double outer cloak, a single upper robe, a single inner robe."[1] || 5 ||

Now at that time[2] the group of six monks, saying : " Three robes are allowed by the Lord," entered a village in one set of three robes, remained in the monastery in another set of three robes, went down to bathe in another set of three robes. Those who were modest monks looked down upon, criticised, spread it about, saying : " How can the group of six monks wear an extra robe ? " Then these monks told this matter to the Lord. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying :

" Monks, an extra robe should not be worn ; whoever should wear (one) should be dealt with according to the rule."[3] || 6 ||

Now at that time[4] an extra robe accrued to the venerable

[1] See *B.D.* ii. 1, n. 2. *VA.* 1128 says that as the Lord kept himself going with four robes, he allowed the outer cloth to be double, the others single ; thus there come to be four robes.

[2] = Nissag. I, where also the rule against wearing an extra robe and the penalty for doing so are laid down.

[3] i.e. Nissag. I, suggesting that this, or at least the first draft of the rule, had been formulated by the time that this MV. portion of the *Vin.*, was compiled.

[4] This par. = a portion of Nissag. I (*Vin.* iii. 195).

Ānanda; and the venerable Ānanda wanted to give this robe to the venerable Sāriputta, but the venerable Sāriputta was staying at Sāketa. Then it occurred to the venerable Ānanda: "It is laid down[1] by the Lord that an extra robe should not be worn. And this extra robe has accrued to me, and I want to give this robe to the venerable Sāriputta, but the venerable Sāriputta is staying at Sāketa. Now what line of conduct should be followed by me?" Then the venerable Ānanda told this matter to the Lord. He said:

"But how long, Ānanda, before Sāriputta will come (here)?"

"Lord, on the ninth or tenth day," he said.

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to wear an extra robe for at most ten days."[2] || 7 ||

Now at that time an extra robe accrued to monks. Then it occurred to these monks: "Now what line of conduct should be followed in regard to an extra robe?" They told this matter to the Lord. He said:

"I allow you, monks, to assign an extra robe."[3] || 8 || **13** ||

Then the Lord, having stayed at Vesālī for as long as he found suitable, set out on tour for Benares. Walking on tour, in due course he arrived at Benares. The Lord stayed there near Benares in the deer-park at Isipatana. Now at that time a certain monk's inner robe came to be torn. Then it occurred to that monk: "Three robes are allowed by the Lord: the double outer cloak, the single [289] upper robe, the single inner robe. But my inner robe is torn. Suppose I were to insert a patch,[4] so that it[5] will be double cloth all round, single in the middle?" || 1 ||

Then that monk inserted a patch. As the Lord was touring the lodgings he saw that monk inserting the patch; seeing

[1] *Vin.* iii. 195 inserts *sikkhāpadaṃ* (a rule for training) before *paññattaṃ* (laid down).

[2] *Cf.* second draft of rule in Nissag I, *Vin.* iii. 196.

[3] At *Vin.* iii. 196 an extra robe is defined as "one that is not allotted, not assigned". Presumably if it is either allotted, or assigned, it ceases to be an extra robe. At *Vin.* i. 297 the three robes (excluding any extra one) are allowed to be allotted but not assigned.

[4] *aggaḷaṃ acchupeyyaṃ.* On *aggaḷa* see *B.D.* ii. 409, n. 6.

[5] i.e. the robe.

(him) he approached that monk, having approached, he spoke thus to that monk :

" What are you doing, monk ? "

" I am inserting a patch, Lord."

" It is very good, monk, it is good that you, monk, insert a patch."

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying :

" I allow you, monks, when clothes[1] are unsoiled,[2] when what is allowable is unsoiled,[2] a double outer cloak, a single upper robe, a single inner robe ; when garments are thin from use[3] a fourfold outer cloak, a double upper robe, a double inner robe. As far as possible an effort[4] is to be made (to get patches) from a rag-robe, from (bits picked up near) a shop.[5] I allow, monks, a patch, a means of fastening,[6] a length,[7] a marking (with a piece of cloth),[7] a strengthening."[7] || 2 || **14** ||

Then the Lord, having stayed at Benares for as long as he found suitable, set out on tour for Sāvatthī. Walking on tour, in due course he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then Visākhā, Migāra's mother, approached the Lord ; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, the Lord gladdened . . . delighted Visākhā, Migāra's mother, with *dhamma*-talk. Then Visākhā, Migāra's mother, when she had been gladdened . . . delighted by the Lord with *dhamma*-talk, spoke thus to the Lord :

" Lord, may the Lord consent (to accept) from me a meal on the morrow together with the Order of monks."

The Lord consented by becoming silent. Then Visākhā, Migāra's mother, having understood the Lord's consent, rising

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[1] *dussānaṃ*. *DA*. ii. 403, citing this passage, reads *vatthānaṃ* (garments).

[2] *ahata* and *ahatakappa*, see above, p. 356, n. 9, 357, n. 1.

[3] *utuddhaṭa*, lit. drawn out by the seasons.

[4] *ussāha*, explained at *VA*. 1128 by *pariyesanā*, search.

[5] *pāpaṇika* ; see above, p. 357, n. 4.

[6] *tunna*. *VA*. 1128 says *suttakena saṃsibbanaṃ tunnaṃ*, " sewing together with threads is *tunna* " ; it is a means of fastening, hence perhaps a needle, although *sūci* is the more usual word. *Cf.* however *tunnavāya*, " needle-weaver ", tailor, at *Vin*. ii. 159.

[7] For these expressions *cf.* above p. 354, and notes.

from her seat, greeting the Lord, departed keeping her right side towards him. || 1 ||

Then towards the end of that night a great cloud rained down in the four continents.[1] Then the Lord addressed the monks, saying:

" Monks, even as it is raining in the Jeta Grove, so it is raining in the four continents. Let your bodies get wet with the rain,[2] monks, this is the last great cloud over the four continents."

" Very well, Lord," and these monks having answered the Lord [290] in assent, with their robes laid aside let their bodies get wet with the rain. || 2 ||

Then Visākhā, Migāra's mother, having had sumptuous food, solid and soft, prepared, commanded a woman-slave, saying:

" Go now,[3] having gone to the monastery, announce the time, saying, ' Lord,[4] it is time, the meal is ready '."

" Very well, lady," and this slave-woman, having answered Visākhā, Migāra's mother in assent, having gone to the monastery, saw the monks, their robes laid aside, letting their bodies get wet with the rain. Seeing them, she thought: " There are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain." She approached Visākhā, Migāra's mother; having approached, she spoke thus to Visākhā, Migāra's mother:

" Lady, there are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain." Then it occurred to Visākhā, Migāra's mother—she being clever, experienced, wise: " But undoubtedly it is the masters, their robes laid aside, who are letting their bodies get wet with the rain; this foolish woman thinks that there are no monks in the monastery, (but) that naked ascetics are letting their bodies get wet with the rain." She commanded the woman-slave, saying: " Go now, having gone to the monastery, announce the time, saying, ' Lord, it is time, the meal is ready '." || 3 ||

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[1] *cātuddīpiko.*

[2] As at this time cloths for the rains had not been " allowed " monks could not incur the offence of wrong-doing mentioned at *Vin.* iii. 253, for letting their naked bodies get wet with the rain although they had cloths for the rains.

[3] *je*, often used in speaking to female slaves.

[4] *bhante*, or perhaps here " honoured sir ".

Then these monks, having cooled their limbs, being refreshed in body, having taken up their robes, entered (each) his own dwelling-place.[1] Then that woman-slave, having gone to the monastery, not seeing the monks, thinking: "There are no monks in the monastery, the monastery is empty," approached Visākhā, Migāra's mother; having approached, she spoke thus to Visākhā, Migāra's mother:

"Lady, there are no monks in the monastery, the monastery is empty." Then it occurred to Visākhā, Migāra's mother—she being clever, experienced, wise: "But undoubtedly the masters, having cooled their limbs, being refreshed in body, having taken up their robes, have (each) entered his own dwelling-place; this foolish woman thinks that there are no monks in the monastery, that the monastery is empty." She commanded the woman-slave, saying: "Go now, having gone to the monastery, announce the time, saying, 'Lord, it is time, the meal is ready'." || 4 ||

Then the Lord addressed the monks, saying: "Monks, arrange your bowls and robes, it is time for the meal."

"Very well, Lord," these monks answered the Lord in assent.

Then the Lord, dressing in the morning, taking his bowl and robe, having vanished from the Jeta Grove, just as a strong man might stretch out his bent arm, or might bend back his outstretched arm, became visible in the porch belonging to Visākhā, Migāra's mother. Then the Lord sat down on an appointed seat together with the Order of monks. || 5 ||

Then Visākhā, Migāra's mother, saying: "Wonderful, good sirs, marvellous, good sirs, is the great psychic power, the great majesty of the Truth-finder, in that although the floods are rolling on knee-deep, and although the floods are rolling on waist-deep, yet neither [291] the feet nor the robes of a single monk have become wet," and joyful, exultant, having with her own hand served and satisfied the Order of monks with the awakened one at their head with sumptuous solid and soft food, she sat down at a respectful distance after the Lord had eaten and had removed his hand from the bowl. As she was sitting down at a respectful distance, Visākhā, Migāra's mother, spoke thus to the Lord:

[1] *yathāvihāra*, as at *Vin.* iv. 15.

"Lord, I ask eight boons of the Lord."

"Visākhā, Truth-finders are beyond (granting) boons."[1]

"Lord, they are those which are allowable and those which are blameless."

"Speak on, Visākhā." ||6||

"I, Lord, want to give for life to the Order cloths for the rains,[2] to give food for those coming in,[3] to give food for those going out, to give food for the sick,[4] to give food for those who tend the sick,[5] to give medicine for the sick, to give a constant supply of conjey, to give bathing-cloths for the Order of nuns."[6]

"But having what special reason in mind,[7] do you, Visākhā, ask the Truth-finder for eight boons?"

"Now I, Lord, commanded a slave-woman, saying, 'Go now, having gone to the monastery, announce the time, saying: Lord, it is time, the meal is ready'; but then, Lord, that slave-woman, having gone to the monastery, saw the monks, their robes laid aside, letting their bodies get wet with the rain; seeing them, she thought, 'There are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain'. She approached me, having approached, she spoke thus to me, 'Lady, there are no monks in the monastery, naked ascetics are letting their bodies get wet with the rain'.

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[1] *Cf.* above, p. 104, 396.

[2] Nissag. xxiv. and Pāc. xci. are both based on the assumption that an "allowance" to use cloths for the rains had already been given. The rule in Nissag. xxiv. is against putting on cloths for the rains during all but the last part of the hot weather, for these cloths had become worn out and monks had gone naked during the rains. See *B.D.* ii. 134, n. 1. Pāc. xci. is concerned with the right measurements for the rain-cloths.

[3] *Cf. Vin.* ii. 16 where the householder Citta invited in-coming monks who were elders to accept a meal with him. At *Vin.* ii. 209 ff. certain regulations are laid down for the behaviour to be observed by and towards in-coming monks.

[4] At *Vin.* i. 142 monks were allowed in the rains, as long as the business took no more than seven days, to visit ill monks; and they might look about for food for the sick, for food for those tending the sick, and for medicine for the sick.

[5] At *Vin.* i. 303 ff. qualities necessary in those who tend the sick are enumerated. Moreover they are "allowed" to receive the bowl and robes of ill monks who have died.

[6] In the instructions given at *Vin.* ii. 272 for teaching women who wish to receive the *upasampadā*, it is said that the bathing-cloth, together with the bowl, three robes and vest, should be pointed out to them. At *Vin.* iv. 279 the right measurements for nuns' bathing-cloths are prescribed.

[7] *atthavasaṃ sampassamānā.*

Impure, Lord, is nakedness,[1] it is objectionable' I, Lord, having this special reason in mind, want to give for life to the Order cloths for the rains. || 7 ||

"And again, Lord, an in-coming monk, not accustomed to[2] the roads, not accustomed to the resorts for alms[3] is (still) walking for alms (when he is) tired. But having eaten my food for those coming in, (then when) he is accustomed to the roads, accustomed to the resorts for alms, he will walk for alms without getting tired. I, Lord, having this special reason in mind, want to give for life to the Order food for those coming in.

"And again, Lord, an out-going monk, while looking about for food for himself, may be left behind by the caravan, or if he set out tired on a journey he may arrive at the wrong time[4] at the habitation to which he wishes to go. But having eaten my food for those going out, he will not be left behind by the caravan, nor will he set out tired on a journey (and so) he will arrive at the right time at the habitation to which he wishes to go. I, Lord, having this special reason in mind, want to give for life to the Order food for those going out. || 8 ||

"And again, Lord, if a monk who is ill does not obtain suitable meals, either his disease will grow very much worse, or he will pass away.[5] When he has eaten my food for the sick [292], the disease will not grow very much worse, he will not pass away. I, Lord, having this special reason in mind, want to give for life to the Order food for the sick.

"And again, Lord, a monk who tends the sick, looking about for food for himself, will bring back[6] food for the sick after the sun is right up[7] (and) he will miss his meal.[8] But having

[1] Nakedness was disparaged; see below, p. 418, and *Vin.* iii. 212, 252 f., iv. 278.

[2] *na kusala*, not expert in, clever, skilled.

[3] *gocara*, lit. a cow's grazing, a pasturage, thus a place where a monk can obtain food, the houses at which food is put into his bowl.

[4] *Cf.* Pac. lxxxv. where monks are forbidden to enter a village at the wrong time.

[5] As above, *Vin.* i. 120.

[6] i.e. to the monastery.

[7] *ussūre*, after sun-turn, mid-day. In Pāc. xxxvii. eating at the "wrong time", i.e. "after noon has passed until sunrise" (*Vin.* iv. 86 = 166) is an offence. *Cf.* at *A.* iii. 260 the five disadvantages to a family *ussūrabhatte*, who eat when the sun is right up.

[8] *bhattacchedaṃ karissati*, lit. he will make a 'cut' in his food. For, since eating at the wrong time was an offence, a monk who could not take his meal during the right time, would have to miss it altogether. *Cf.* *Jā.* i. 156, *bhattacchedaṃ katvā*.

eaten my food for those who tend the sick, he will bring back food for the sick during the right time (and) he will not miss his meal. I, Lord, having this special reason in mind, want to give for life to the Order food for those who tend the sick. || 9 ||

"And again, Lord, if a monk who is ill does not obtain suitable medicines, either his disease will grow very much worse or he will pass away. When he has made use of my medicines for the sick, the disease will not grow very much worse, he will not pass away. I, Lord, having this special reason in mind, want to give for life to the Order medicines for the sick.

"And again, Lord, conjey was allowed by the Lord at Andhakavinda when he had its ten advantages in mind.[1] I, Lord, having this special reason in mind, want to give for life to the Order a constant supply of conjey. || 10 ||

"There was a case[2] (where nuns bathed) naked together with prostitutes at the same ford of the river Aciravatī.[3] Lord, these prostitutes made fun of the nuns, saying: 'Why in the world, ladies, is the Brahma-faring led by you while you are young? Surely the pleasures of the senses should be enjoyed? When you become old, then you can fare the Brahma-faring; thus will both extremes be experienced by you.'[4] Lord, these nuns, being made fun of by these prostitutes, became ashamed. Impure, Lord, is nakedness for women, it is abhorrent, it is objectionable. I, Lord, having this special reason in mind, want to give for life bathing-cloths for the Order of nuns." || 11 ||

"But having what advantage in mind do you, Visākhā, ask the Truth-finder for eight boons?"

"Now, Lord, monks who have passed the rains in (various) places[5] will come to Sāvatthī so as to see the Lord; having approached the Lord, they will ask: 'Lord, such and such a monk has passed away; what is his bourn, what his future

[1] Enumerated at *Vin.* i. 221; conjey allowed at *Vin.* i. 222.

[2] *idha.*

[3] As in Nuns' Pāc. ii. xxi.

[4] This passage occurs again in Nuns' Pāc. xxi, where it is made an offence of expiation for nuns to bathe naked.

[5] *disāsu.*

state ?'[1] The Lord will explain this saying: 'It is in the fruit of stream-attaining or it is in the fruit of once-returning or it is in the fruit of not-returning or it is in the fruit of perfection.' I, having approached these, will ask: 'Honoured sirs, was Sāvatthī previously visited[2] by this master?' || 12 ||

"If they say to me: 'Sāvatthī was previously visited by this monk,' [293] I shall come to the conclusion that undoubtedly cloths for the rains or food for those coming in or food for those going out or food for the sick or food for those who tend the sick or medicines for the sick or a constant supply of conjey was enjoyed by this master. On my calling that to mind, delight will be born; from delight, joy will be born; because my mind is joyful my body will be calm; with the body calm I will experience ease; because I am at ease my mind will be contemplative; this will be for me growth as to the sense-organs, growth as to the powers, growth as to the factors of enlightenment. I, Lord, having this advantage in mind, am asking the Truth-finder for the eight boons." || 13 ||

"It is very good, Visākhā, it is good that you, Visākhā, having this advantage in mind, are asking the Truth-finder for the eight boons. I allow you, Visākhā, the eight boons." Then the Lord blessed Visākhā, Migāra's mother, with these verses:

"Whatever (woman), much delighted, endowed with virtue,
a disciple of the well-farer, food and drink
"Gives—having overcome avarice—the gift is heavenly,[3]
dispelling sorrow, bringing happiness; (and)
"She gains a *deva*-like span[4] owing to the spotless, stainless
way,
"She, desiring merit, at ease, healthy, delights long in a
heavenly company."[5]

Then the Lord, having blessed Visākhā, Migāra's mother, with these verses, rising from his seat, departed. || 14 ||

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

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[1] A conversation on these lines is recorded at *D.* ii. 91 ff. to have taken place at Nādika.
[2] *āgatapubbā.*
[3] *sovaggikaṃ.* *VA.* 1128 says "made for the sake of heaven".
[4] *dibba āyu.*
[5] *saggamhi kāyamhi.*

"I allow, monks, cloths for the rains, food for those coming in, food for those going out, food for the sick, food for those who tend the sick, medicines for the sick, a constant supply of conjey, bathing-cloths for the Order of nuns." || 15 || 15||

The Portion for Repeating on Visākhā.

Now at that time[1] monks, having eaten abundant food, fell asleep, thoughtless, careless. While they were sleeping, thoughtless, careless, impurity was emitted as the result of a dream; the lodging was stained by the impurity. Then the Lord, as he was touring the lodgings with the venerable Ānanda as his attendant,[2] saw the lodging stained by impurity; seeing it, he addressed the venerable Ānanda, saying "Why, Ānanda, is this lodging stained by impurity?"

"Now, Lord, monks [294] having eaten abundant food fell asleep, thoughtless, careless . . . as the result of a dream; that is why, Lord, the lodging is stained by impurity." || 1 ||

"Thus it is, Ānanda, thus it is, Ānanda, that when they fell asleep, thoughtless, careless, impurity was emitted as the result of a dream. Ānanda, those monks who fall asleep calling up mindfulness, careful, by these impurity is not emitted; and, Ānanda, those who are ordinary people, passionless in regard to pleasures of the senses, by these impurity is not emitted. It is impossible, it cannot come to pass, Ānanda, that impurity should be emitted by one perfected." Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"Now as I, monks, was touring the lodgings with Ānanda as my attendant, I saw a lodging stained by impurity, and seeing this I addressed Ānanda, saying: 'Why, Ānanda, . . . (= 16. 1, 2) . . . by one perfected.' || 2 ||

"Monks,[3] there are these five disadvantages to one who falls asleep, thoughtless, careless: badly he sleeps, badly he wakes, he sees an evil dream, *devatās* guard him not, impurity is emitted. Monks, these are the five disadvantages to one who falls asleep, thoughtless, careless. And, monks, there are these

[1] This introductory sentence = *Vin.* iii. 112.
[2] *pacchāsamaṇa*; this was Ānanda also at *Vin.* iii. 10, iv. 78, and below, p. 431.
[3] = *A.* iii. 251.

five advantages to one who falls asleep calling up mindfulness, careful: well he sleeps,[1] well he wakes, he does not see an evil dream, *devatās* guard him, impurity is not emitted. Monks, these are the five advantages to one who falls asleep, calling up mindfulness, careful. I allow you, monks, a (piece of cloth) to sit upon[2] for protecting the body, for protecting the robes, for protecting the lodgings." || 3 ||

Now at that time a (piece of cloth) to sit upon was too small,[3] it did not protect the whole lodging. They told this matter to the Lord. He said: "I allow you, monks, to make a sheet[4] as large as one desires." || 4 || **16** ||

Now at that time[5] the venerable Belaṭṭhasīsa, the venerable Ānanda's preceptor, came to have a disease of thick scabs. Because of its discharge his robes stuck to his body; monks having moistened these again and again with water, loosened them. The Lord, as he was touring the lodgings, saw these monks loosening these robes, having moistened them again and again with water; seeing them, he approached these monks; having approached, he spoke thus to these monks:

"Monks, what disease has this monk?"

"Lord, this [295] venerable one has a disease of thick scabs; because of its discharge his robes stick to his body, and we, having moistened these again and again with water, loosened them." Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"I allow, monks, an itch-cloth[6] to one who has an itch or a small boil or a running sore or a thick scab disease."[7] || 1 || **17** ||

Now at that time Visākhā, Migāra's mother, taking a cloth for wiping the face, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance.

[1] *Cf. A.* iv. 150; v. 342; *Jā.* ii. 61.
[2] *nisīdana.* Defined at *Vin.* iii. 232, iv. 123. See *B.D.* ii. 87, n. 2.
[3] Pāc. lxxxix. lays down a prescribed size.
[4] *paccattharaṇa.* See *B.D.* ii. 34, n. 1.
[5] = *Vin.* i. 202, where chunam was allowed as a medicine.
[6] Right measure prescribed in Pāc. xc.
[7] Bu's explanations of these words (*VA.* 884) are given at *B.D.* iii. 98, notes.

As she was sitting down at a respectful distance, Visākhā, Migāra's mother, spoke thus to the Lord:

"Lord, may the Lord accept from me a cloth for wiping the face, that it may be for a blessing, a happiness for a long time."

The Lord accepted the cloth for wiping the face. Then the Lord gladdened, rejoiced, roused, delighted Visākhā, Migāra's mother, with *dhamma*-talk. Then Visākhā, Migāra's mother, having been gladdened . . . delighted with *dhamma*-talk by the Lord, rising up from her seat, having greeted the Lord, departed keeping her right side towards him. Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"I allow, monks, a cloth for wiping the face." || 1 || **18** ||

Now at that time Roja, the Mallan, was a friend of the venerable Ānanda.[1] A linen cloth belonging to Roja, the Mallan, was placed in the venerable Ānanda's hand, and the venerable Ānanda had need of a linen cloth. They told this matter to the Lord. He said:

"I allow you, monks, to take something on trust when it belongs to one endowed with five qualities: if he is an acquaintance and if he is a companion and if he has spoken about[2] it and if he is alive and if he knows, 'When it is taken he will be pleased with me'. I allow you, monks, to take something on trust when it belongs to one endowed with these five qualities." || 1 || **19** ||

Now at that time monks had complete sets of the three robes but they had need both of water-strainers[3] and bags. They told this matter to the Lord. He said: "I allow you, monks, a cloth for the requisites."[4] || 1 ||

Then it occurred to the monks: "Those things that are allowed by the Lord—the three robes or the cloths for the rains or the piece of cloth to sit upon or the sheet or the [**296**] itch-cloth or the cloth for wiping the face or the cloth for the

[1] Mentioned as a friend of Ānanda's also at *Vin.* i. 247.

[2] *ālapita.* *VA.* 1129 says, "If he has said this, 'whatever property of mine you may wish for, that you may take'".

[3] *parissāvana.* Allowed at *Vin.* ii. 118.

[4] *parikkhāracolaka.* *Cf. Vin.* ii. 118, where the *colaka* did not suffice.

requisites (of water-strainers and bags)—are all these things to be allotted[1] or are they to be assigned ?"[2] They told this matter to the Lord. He said :

" I allow you, monks, to allot the three robes, not to assign them ;[3] to allot the cloths for the rains during the four months of the rains, after that (time) to assign them ; to allot a piece of cloth to sit upon, not to assign it ; to allot a sheet, not to assign it ; to allot an itch-cloth while the disease lasts, after that (time) to assign it ; to allot a cloth for wiping the face, not to assign it ; to allot a cloth for the requisites (of water-strainers and bowls), not to assign it." ‖ 2 ‖ 20 ‖

Then it occurred to the monks : " Now what is the least robe to be assigned ? "[4] They told this matter to the Lord. He said :

" I allow you, monks, to assign as the least robe one that is eight finger-breadths in length and four finger-breadths wide according to the accepted finger-breadth." Now at that time the made-up rag-robes of the venerable Kassapa the Great became heavy.[5] They told this matter to the Lord. He said : " I allow you, monks, to make a rough darn."[6] It became misshapen at the corner.[7] They told this matter to the Lord. He said : " I allow you, monks, to pull off the misshapen corner."[8] The threads were frayed out.[9] They told this matter to the Lord. He said : " I allow you, monks, to insert

[1] *adhiṭṭhātabbāni*. See notes on *an-adhiṭṭhita* at *B.D.* ii. 7, 121.

[2] *vikappetabbāni*. See note on *a-vikappita* at *B.D.* ii. 7. *Vikappana*, assignment, is defined at *Vin.* iv. 122.

[3] *Cf. Vin.* iii. 196 where an extra robe is defined as one that is " not allotted, not assigned ".

[4] See definition of robe (-material) at *Vin.* iii. 196 = *B.D.* ii. 7.

[5] According to *VA.* 1129 because of the patches sewn on to the worn places. Kassapa the Great always wore rag-robes.

[6] *suttalūkhaṃ kātuṃ*. *VA.* 1129 *sutten' eva aggaḷaṃ kātun ti attho*, " to make a patch only of thread ", so perhaps *suttalūkha* is a rough darn ; *cf.* MV. VIII. 12. 2.

[7] *vikaṇṇa*. *VA.* 1129 says that when they had cut off the thread as they were sewing, one corner of the outer cloak became long. At *Vin.* ii. 116 *cīvaraṃ vikaṇṇaṃ hoti*, the robe-material became misshapen. See *Vin. Texts* iii. 92, n. 7.

[8] *vikaṇṇam uddharituṃ*. *VA.* 1129 says that this means to cut off the long corner.

[9] *okiriyanti*. *VA.* 1129 mentions that the robe fell down, or hung down, at the cut corner.

a braiding,[1] a binding.[1] Now at that time the cotton cloth of the outer cloaks gave way.[2] They told this matter to the Lord. He said: "I allow you, monks, to make a net-work."[3] || 1 ||

Now at that time when a set of three robes was being made by a certain monk, there was not enough for all (three) to be cut up (into pieces).

"I allow you, monks, two (robes that are) cut up, one that is not cut up." There was not enough for two to be cut up and one not cut up.

"I allow you, monks, two (robes that are) not cut up, one that is cut up." There was not enough for two to be not cut up and one cut up.

"I allow you, monks, to insert an extra supply.[4] But, monks, the whole (set of three robes) should not be worn not cut up. Whoever should so wear it, there is an offence of wrong-doing."[5] || 2 || 21 ||

Now at that time much robe-material accrued to a certain monk, and he was desirous of giving that robe-material to his parents. They told this matter to the Lord. He said: "Because he is himself giving to his parents, monks, what can we say? I allow [297] you, monks, to give to parents.[7] But, monks, a gift of faith should not be brought to ruin.[6]

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[1] See *B.D.* ii. 409, n. 7, 8; and above, p. 354.

[2] As at CV. V. 28. 2. The word translated as "cotton cloth" is *pattā*. *Vin. Texts* ii. 231, n. 3 says "we probably ought to read *paṭṭā*, not *pattā*," and *cf. Vin. Texts* iii. 141, n. 6. *Paṭṭā* are perhaps strips of cloth used as braidings and bindings. *VA.* 1129 says *pattā lujjanti* means that the threads put in front of the large *pattā* fall out, and thus the *pattā* give way.

[3] *aṭṭhapadaka*, perhaps a "patch", *PED.* "Net-work" tentatively suggested in *CPD. VA.* simply says that *aṭṭhapadakaṃ kātuṃ* means to sew the front of a piece of cloth with an *aṭṭhapadaka*-covering (*aṭṭhapada-kacchannena*). The word occurs at *Vin.* ii. 150 with *vetuṃ*, and is translated at *Vin. Texts* iii. 167 as "to weave the string across and across"; see *loc. cit.* n. 1.

[4] *anvādhikaṃ pi āropetuṃ*. *VA.* 1129 says "to give an added (or extra, *āgantuka*) piece of cloth. This may be put in if there is not enough; if there is enough there must not be an added piece of cloth, (for then, what there is) should be cut up".

[5] See above, MV. VIII. 11.

[6] *Cf. Vin.* iv. 286, where it is "no offence" for a nun to give recluses' robe-material to her parents.

[7] *vinipātetabbaṃ*. *VA.* 1129, "if the parents stand begging in the dust it should be given". The point is that the robe-material had been given to the monk, and should therefore, unless there is strong reason to the contrary, be retained by him. At all events it was not to be wasted.

Whoever should bring (one) to ruin, there is an offence of wrong-doing." || 1 || 22 ||

Now at that time a certain monk, laying aside a robe[1] in the Blind Men's Grove,[2] entered a village for almsfood with (only) his upper and inner robes.[3] Thieves carried off that robe. That monk became badly dressed, wearing shabby robes. Monks spoke thus :

" Why are you, your reverence, badly dressed, wearing shabby robes ? "

" Now I, your reverences, laying aside a robe in the Blind Men's Grove, entered a village for almsfood with (only) the upper and inner robes. Thieves carried off that robe ; that is why I am badly dressed, wearing shabby robes."

They told this matter to the Lord. He said :

" Monks, a village should not be entered by (a monk wearing only) the upper and inner robes ; whoever should so enter (one), there is an offence of wrong-doing."[4] || 1 ||

Now at that time the venerable Ānanda, through unmindfulness, entered a village for almsfood with (only) his upper and inner robes. Monks spoke thus to the venerable Ānanda :

" Reverend Ānanda, has it not been laid down by the Lord that a village should not be entered (by a monk wearing only) the upper and inner robes ? Why do you, your reverence, enter a village with (only) your upper and inner robes ? "

" It is true, your reverences, that it was laid down by the Lord that a village should not be entered (by a monk wearing only) the upper and inner robes, but I entered through unmindfulness."

They told this matter to the Lord. || 2 ||

He said : " Monks, there are five reasons for laying aside

[1] " *cīvara* (robe) must here be used for *saṁghāṭi*. See . . . section 2, below, where *saṁghāṭi* occurs ", *Vin. Texts* ii. 232, n. 3. See Nissag. xxix. on the laying aside of robes.

[2] *Cf. B.D.* ii. 36, n. 3.

[3] *santaruttara*. See *B.D.* ii. 12, n. 1. At Nissag. ii. it is an offence for a monk to be away from his three robes, even for one night, unless there is the agreement of the monks.

[4] *Cf. Sekhiyas*, 1-4. At MV. VII. 1. 3, above, among the five *kaṭhina* privileges is included that of going for alms without wearing the three robes.

the outer cloak: if one becomes ill,[1] or if he comes to be spending the rains,[2] or if he comes to go to the other side of a river, or if the dwelling-place comes to be secured with a bolt,[3] or if the *kaṭhina*-cloth has been made.[4] These, monks, are the five reasons for laying aside the outer cloak. And, monks, there are five reasons for laying aside the upper robe, the inner robe: if one becomes ill . . . or if the *kaṭhina*-cloth has been made. These, monks, are the five reasons for laying aside the upper robe, the inner robe. And, monks, there are five reasons for laying aside a cloth for the rains: if one becomes ill, or if he comes to go outside the boundary,[5] or if he comes to go to the other side of a river, or if the dwelling-place comes to be secured with a bolt, or if a cloth for the rains comes to be not made or imperfectly executed.[6] These, monks, are the five reasons for laying aside a cloth for the rains." || 3 || **23** ||

Now at that time a certain monk spent the rains alone. People there, saying, "We are giving for an Order," gave robes. Then it occurred to that monk: "It is laid down by the Lord that the least Order is fourfold,[7] but I am solitary, and these [298] people, saying, 'We are giving for an Order', gave robes. What now if I should convey these robes belonging to an Order to Sāvatthī?" Then that monk, taking those robes, having gone to Sāvatthī, told this matter to the Lord. He said: "These robes, monk, are for you yourself[8] until the removal

[1] Then, according to Nissag. II (*Vin.* iii. 199) he has to get the agreement of the monks to be regarded as not away, separated from his three robes, although he is in actual fact separated from them, since he does not feel well enough to go on a journey taking all of them with him.

[2] *vassikasaṁketa*, at the rendezvous for the rains. During the rains monks are allowed to wear cloths for the rains instead of their usual three robes, in order to save these from the damp and wet.

[3] *aggaḷagutti*. *Aggaḷa* here in sense of "bolt", not "patch".

[4] See Nissag. II and above, MV. VII. **1**. 3.

[5] When, presumably he must put on his set of three robes. Travelling in the rains was allowed only if the business was urgent and if the monk was not absent from the rains-residence for more than seven days. See MV. III.

[6] *Cf. Vin.* iii. 155, 225, 229, etc., for *vippakata*, imperfectly executed. Cloths for the rains allowed at MV. VIII. **15**. 15.

[7] At *Vin.* i. 319 five kinds of *saṁghas*, classified by the number of their members, are given together with the official acts that each might perform.

[8] *tuyh' eva*, just for you.

of the *kaṭhina* (privileges).[1] || 1 ||

"This is a case, monks,[2] where a monk is spending the rains alone. People there, saying, 'We are giving for an Order', give robes. I allow, monks, those robes (to be) for him himself until the removal of the *kaṭhina* (privileges)." || 2 ||

Now at that time a certain monk spent a favourable time of year[3] alone. People there, saying: "We are giving for an Order," gave robes. Then it occurred to that monk: "It is laid down by the Lord that the least Order is fourfold, but I am solitary, and these people, saying, 'We are giving for an Order', gave robes. What now if I should convey these robes belonging to an Order to Sāvatthī?" Then that monk, taking those robes, having gone to Sāvatthī, told this matter to the monks. The monks told this matter to the Lord. He said: "I allow you, monks, to distribute (these robes) to the Order that is present. || 3 ||

"This is a case, monks, where a monk is spending a favourable time (of year) alone. People there, saying, 'We are giving for an Order', give robes. I allow, monks, that monk to allot[4] those robes, saying: 'These robes are for me.' If, monks, that monk does not allot that robe-material[5] (and) another monk comes, an equal portion should be given (to him). If, monks, the *kusa*-lot was not cast while that robe-material was being distributed by those monks (and) another monk comes, an equal portion should be given (to him). If monks, the *kusa*-lot was cast while that robe-material was being distributed by those monks (and) another monk comes, a portion need not be given (to him) if they are not willing."[6] || 4 ||

Now at that time two brothers who were elders, the venerable Isidāsa[7] and the venerable Isibhatta[7], having spent the rains

[1] See Nissag. I, II, III.

[2] Although the preceding sentence ends with *iti*, it appears from the vocative *bhikkhave*, no less than from the *anujānāmi*, just below, that Gotama is regarded as still addressing the monks.

[3] *utukāla*. *VA*. 1130 says "another time than the rains". At *Vin*. ii. 167 *utukāla* stands in opposition to "the three months of the rains". *A*. iv. 138 discriminates between three seasons: *gimha*, the hot weather, *vassa*, the rains, and *hemanta*, the cold weather. *Utukāla* above doubtless means a time of year that was not the rains, thus balancing the preceding paragraphs.

[4] See above, MV. VIII. 20. 2.

[5] Sing. here; plural above.

[6] *Cf*. CV. VI. 11. 3.

[7] Mentioned apparently nowhere but here, see *D.P.P.N.*

at Sāvatthī, went to a certain village-residence. People, saying: "It is long since the elders came (here)," gave food with robes. The resident monks asked the elders:

"Honoured sirs, thanks to the elders, these robes belonging to the Order, have accrued. Let the elders consent (to accept) a portion." The elders spoke thus:

"In so far as we, your reverences, understand *dhamma* as taught by the Lord, these robes are for you yourselves until the removal of the *kaṭhina* (privileges)." || 5 ||

Now at that time three monks were spending the rains in Rājagaha. People there, saying: "We are giving for an Order," gave robes. Then it occurred to these monks: [299] "It is laid down by the Lord that the least Order is fourfold, but we are three persons, and these people, saying, 'We are giving for an Order', gave robes. Now what line of conduct should be followed by us?" Now at that time several elders, the venerable Nilavāsin[1] and the venerable Sāṇavāsin[2] and the venerable Gopaka[1] and the venerable Bhagu[3] and the venerable Phalikasandāna,[1] were staying at Pāṭaliputta[4] in the Cock's monastery.[5] Then these monks, having gone to Pāṭaliputta, asked the elders. The elders spoke thus: "In so far as we understand *dhamma* as taught by the Lord, it is that these robes are for you yourselves until the removal of the *kaṭhina* (privileges)." || 6 || 24 ||

Now at that time the venerable Upananda,[6] the son of the Sakyans, having spent the rains at Sāvatthī, went to a certain village-residence. And there the monks assembled, wishing to

[1] Mentioned apparently nowhere but here, see *D.P.P.N.*

[2] *D.P.P.N.* says "an epithet of Sambhūta Thera". *Vin. Texts* ii. 238, n. 1 thinks he is probably the same as the Sāṇavāsī who took part in the Council of Vesālī.

[3] *D.P.P.N.* in its account of a Bhagu Thera thinks that this one "is probably a different person" from the Bhagu of *Vin.* i. 350, etc.

[4] Or Patna, the capital of Magadha before Asoka's time. See above, p. 312; *D.* ii. 87; *Buddh. India*, p. 262; B. C. Law, *Geog. of Early Buddhism*, pp. 10, 11; *C.H.I.* i. 189.

[5] Kukkuṭārāma. Referred to at *S.* v. 15 ff., 171; *A.* iii. 57; v. 342 = *M.* i. 349. There was another *ārāma* of the same name at Kosambī, built by a *seṭṭhi*. It would have been an odd coincidence if the Pāṭaliputta one had also been built by a *seṭṭhi*, as Bu. says at *MA.* iii. 13 and also in Comy. on *A.* v. 342 (see *G.S.* v. 220, n. 2). *C.H.I.* i. 189 observes that Asoka is said to have built a monastery on the site of the Kukkaṭārāma; *cf. C.H.I.* i. 501, 518.

[6] See *B.D.* ii, 42, n. 1.

distribute robe-material. These spoke thus: "These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?"

"Yes, your reverences, I will consent," and taking up a portion of the robe-material from there, he went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus: "These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?"

"Yes, your reverences, I will consent," and taking up a portion of the robe-material from there too, he went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus: "These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?"

"Yes, your reverences, I will consent," and taking up a portion of the robe-material from there too, taking a great bundle of robe-material, he came back again to Sāvatthī. || 1 ||

Monks spoke thus: "You, reverend Upananda, are of great merit;[1] much robe-material has accrued to you."

"Whence, your reverences, is there merit for me? Now I, your reverences, having spent the rains at Sāvatthī, went to a certain village-residence. The monks were there assembled, wishing to distribute robe-material. They spoke thus to me: 'These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?' 'Yes, your reverences, I will consent,' and taking up a portion of the robe-material from there, I went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus to me: 'These robes, your reverence, belonging to the Order, will be distributed. Will you consent (to accept) a portion?' 'Yes, your reverences, I will consent,' and taking up a portion of the robe-material from there too [300], I went to another residence. The monks there also assembled, wishing to distribute robe-material. These also spoke thus to me: 'These robes . . . a portion?' 'Yes, your reverences, I will consent,' and I

[1] Same thing said to him at *Vin.* iii. 215.

took up a portion of robe-material from there too. Thus much robe-material accrued to me." || 2 ||

"But is it that you, reverend Upananda, having spent the rains somewhere else, will consent (to accept) a portion of robe-material elsewhere?"[1]

"Yes, your reverences," he said. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can the venerable Upananda, the son of the Sakyans, having spent the rains somewhere else, consent (to accept) robe-material elsewhere?" They told this matter to the Lord. He said:

"Is it true, as is said, that you, Upananda, having spent the rains somewhere else, consented (to accept) a portion of robe-material elsewhere?"

"It is true, Lord." The awakened one, the Lord rebuked him saying:

"How can you, foolish man, having spent the rains somewhere else, consent (to accept) a portion of robe-material elsewhere? It is not, foolish man, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased."

Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, a portion of robe-material is not to be consented to elsewhere by one who has spent the rains somewhere else. Whoever should consent (to accept), there is an offence of wrong-doing." || 3 ||

Now at that time the venerable Upananda, the son of the Sakyans, spent the rains alone in two residences, thinking: "Thus will much robe-material accrue to me." Then it occurred to these monks: "Now, how should a share of robe-material be given to the venerable Upananda, the son of the Sakyans?" They told this matter to the Lord. He said:

"Monks, give one share[2] to the foolish man. For this is a case, monks, where a monk is spending the rains alone in two residences, thinking, 'Thus will much robe-material accrue me'. If he stays half (the time) at one, half (the time) at the

[1] *Cf. Vin.* iii. 66, iv. 76 f., 81 f.

[2] *ekādhippāya*, of which *VA.* 1132 says *ekapuggalapaṭiviṃsa*, one man's share.

other, half a share of robe-material should be given (to him) at the one, half at the other; or where he spends the more (time), from there is the share of the robe-material to be given (to him)." ‖ 4 ‖ **25** ‖

Now at that time a certain monk was suffering from dysentery; he lay fallen in his own excrements. Then the Lord, as he was touring the lodgings with the venerable Ānanda as his attendant,[1] approached that monk's dwelling-place. The Lord saw that monk lying fallen in his own excrements; seeing him he approached that monk, and having approached he spoke thus to that monk:

"What is your disease, monk?"

"Lord, I have dysentery."

"But, monk, have you anyone who tends you?"

"I have not, Lord," [**301**] he said.

"Why do not the monks tend you?"

"I, Lord, am of no use to the monks, therefore the monks do not tend me." ‖ 1 ‖

Then the Lord addressed the venerable Ānanda, saying: "Go, Ānanda, bring water, we will bathe this monk."

"Very well, Lord," and the venerable Ānanda, having answered the Lord in assent, when he had brought the water, the Lord sprinkled on the water, the venerable Ānanda washed him over; the Lord took him by the head, the venerable Ānanda by the feet, and having raised him up, they laid him down on a couch. ‖ 2 ‖

Then the Lord, on that occasion, in that connection, having had the Order of monks convened, asked the monks:

"Is there, monks, in such and such a dwelling-place a monk who is ill?"

"There is, Lord."

"What, monks, is that monk's disease?"

"Lord, the venerable one has dysentery."

"But, monks, is there anyone who is tending that monk?"

"There is not, Lord."

"Why do not the monks tend him?"

[1] *Cf.* above, p. 420.

"Lord, this monk is of no use to the monks, therefore the monks do not tend that monk."

"Monks, you have not a mother, you have not a father who might tend you. If you, monks, do not tend one another, then who is there who will tend you? Whoever, monks, would tend me, he should tend the sick. ‖ 3 ‖

"If he has a preceptor he should be tended for life by the preceptor, who should wait for his recovery.[1] If he has a teacher he should be tended for life by the teacher, who should wait for his recovery. If he has one who shares a dwelling-place . . . If he has a pupil. . . . If he has a fellow-preceptor. . . . If he has a fellow-teacher he should be tended for life by the fellow-teacher, who should wait for his recovery. If he has neither a preceptor nor a teacher nor one who shares a dwelling-place nor a pupil nor a fellow-preceptor nor a fellow-teacher, he should be tended by the Order. If it should not tend him, there is an offence of wrong-doing. ‖ 4 ‖

"Endowed with five qualities,[2] monks, does one who is ill become difficult to tend: he becomes one who does not do what is beneficial;[3] he does not know moderation in what is beneficial; he becomes one who does not take medicine;[4] he becomes one who does not make clear the disease just as it comes to be to one who tends the sick and who wishes him well, saying as it is getting worse, 'It is getting worse', or as it is getting better, 'It is getting better', or as it is stationary, 'It is stationary'; he becomes not the kind (of man) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly.[5] Endowed with

[1] At *Vin.* i. 50 it is said that a preceptor should be tended by the one who shares his cell; one who shares the cell by his preceptor (*Vin.* i. 53); a teacher by his pupil and a pupil by his teacher (*Vin.* i. 61).

[2] From here to end of ‖ 26 ‖ = *A.* iii. 143. The five qualities, *aṅgā* here, are called *dhammā* there.

[3] *asappāyakārin*, a doer of what is not beneficial. *P.E.D.* gives for *Miln.* 215, *sappāyakiriyā*, "giving a drug". *G.S.* iii. 110 translates "he treats not himself with physic", and doubtless that which is beneficial has come to have the sense of medicine, drug. But at *Vin.* i. 292 *sappāyāni bhojanāni* must mean suitable or beneficial meals, and not meals that are medicines, for it comes under Visākhā's boon called "food for the sick". There is also *sappāyāni bhesajjāni*, suitable, beneficial medicines, when she is asking to give medicines for the sick.

[4] *bhesajjaṃ na paṭisevitā hoti.*

[5] Stock. For references see *B.D.* iii. 12, n. 2.

these five qualities, monks, does one who is ill become difficult to tend. ‖ 5 ‖ [302]

"Endowed with five qualities, monks, does one who is ill become easy to tend: he becomes one who does what is beneficial; he knows moderation in what is beneficial; he becomes one who takes medicine; he makes clear the disease just as it comes to be to one who tends the sick and who wishes him well, saying as it is getting worse, 'It is getting worse', or as it is getting better, 'It is getting better', or as it is stationary, 'It is stationary'; he becomes the kind (of man) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly. Endowed with these five qualities, monks, does one who is ill become easy to tend. ‖ 6 ‖

"Endowed with five qualities, monks, is one who tends the sick not fit to tend the sick: he comes to be not competent to provide the medicine; he does not know what is beneficial and what is not beneficial; he brings forward what is not beneficial, he takes away what is beneficial; he tends the sick in the hope of gain,[1] not (from) amity of mind;[2] he becomes one who loathes to remove excrement or urine or sweat or vomit; he does not come to be competent to gladden, rejoice, rouse, delight the sick from time to time with *dhamma*-talk. Endowed with these five qualities, monks, one who tends the sick is not fit to tend the sick. ‖ 7 ‖

"Endowed with five qualities, monks, is one who tends the sick fit to tend the sick: he comes to be competent to provide the medicine; he knows what is beneficial and what is not beneficial; he takes away what is not beneficial, he brings forward what is beneficial; he tends the sick (from) amity of mind, not in the hope of gain; he does not become one who loathes to remove excrement or urine or sweat or vomit; he comes to be competent to gladden . . . delight the sick from time to time with *dhamma*-talk. Endowed with these

[1] *āmisantaro*. *Comy.* on *A.* iii. 144 says "expecting (gifts of) robes, etc." *VA.* 1133 mentions that *antara* means *kāraṇa*, and that *āmisantara* means *āmisaṃ assa antaraṃ*, gain is his motive.

[2] *no mettacitto*, the mind, or heart, not in amity. *Mettā* at some time came to be one of the four *brahmavihāras*, Brahma-abidings; See Mrs. Rhys Davids, *Sakya*, p. 216 ff.

five qualities, monks, is one who tends the sick fit to tend the sick." || 8 || 26 ||

Now at that time two monks came to be going along a high-road in the Kosala country. They arrived at a certain residence where a certain monk was ill. Then it occurred to these monks: "Your reverences, tending the sick is praised by the Lord. Come, let us tend this monk," and they tended him. While he was being tended by them he passed away. Then these monks, taking that monk's bowl and robes, having gone to Sāvatthī, told this matter to the Lord. || 1 ||

He said: "Monks, the Order is the owner of the bowl and robes of a monk who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through the Order the three robes [303] and the bowl to those who tended the sick. And thus, monks, should they be given: that monk who tended the sick, having approached the Order, should say to it: 'Honoured sirs, the monk so and so has passed away; these three robes and the bowl were his.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. The monk so and so has passed away; these three robes and the bowl were his. If it seems right to the Order let the Order give these three robes and the bowl to those who tended the sick. This is the motion. Honoured sirs, let the Order listen to me. The monk so and so has passed away; these three robes and the bowl were his. The Order is giving these three robes and the bowl to those who tended the sick. If the giving of these three robes and the bowl to those who tended the sick is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. These three robes and the bowl are given through the Order to those who tended the sick. It is pleasing to the Order, therefore it is silent. Thus do I understand this'." || 2 ||

Now at that time a certain novice came to pass away. They told this matter to the Lord. He said: "Monks, the Order is the owner of the bowl and robes of a novice who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through

the Order the robe and the bowl to those who tended the sick. And thus, monks, should they be given: That monk who tended the sick, having approached the Order, should say to it: 'Honoured sirs, the novice so and so has passed away; this robe and the bowl were his.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. The novice so and so has passed away; this robe and bowl were his. If it seems right to the Order let the Order give this robe and bowl to those who tended the sick. This is the motion. Honoured sirs, let the Order listen to me. The novice so and so has passed away; this robe and bowl were his. The Order is giving this robe and bowl to those who tended the sick. If the giving of this robe and bowl to those who tended the sick is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. This robe and bowl are given through the Order to those who tended the sick. It is pleasing to the Order, therefore it is silent. Thus do I understand this'." || 3 ||

Now at that time a certain monk and a novice tended one who was ill. While he was being tended by these he passed away. Then it occurred to that monk who had tended the one who was ill: [304] "Now what share of the robes is to be given to the novice who tended the one who was ill?" They told this matter to the Lord. He said: "I allow you, monks, to give an equal share to a novice who tended the sick." || 4 ||

Now at that time a certain monk who had many goods, many requisites, came to pass away. They told this matter to the Lord. He said: "Monks, the Order is the owner of the bowl and robes of a monk who has passed away. But truly those who tend the sick are of great service. I allow you, monks, to give through the Order the three robes and the bowl to those who tended the sick; to distribute through the Order that is present whatever few goods, few requisites are there; but whatever many goods, many requisites are there, these are for the Order of the four quarters[1]—those who have

[1] *cātuddisa saṁgha.* For discussion on this see S. Dutt, *Early Buddhist Monachism*, 1924, p. 83 ff. *Cf.* same expression at *Vin.* ii. 147.

come in, those who have not come in—they are not to be disposed of,[1] not to be divided up."[2] ‖ 5 ‖ 27 ‖

Now at that time a certain monk, having become naked, approached the Lord; having approached he spoke thus to the Lord: "Lord, in many a figure is the Lord a speaker in praise of desiring little, of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions), of putting forth energy.[3] Lord, this nakedness is, in many a figure, useful for desiring little, for contentment, for expunging (evil), for punctiliousness, for graciousness, for decreasing (the obstructions), for putting forth energy. It were good, Lord, if the Lord were to allow nakedness for monks."

The awakened one, the Lord rebuked him, saying: "It is not becoming, it is not suitable, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How can you, foolish man, observe nakedness, an observance of members of other sects?[4] It is not, foolish man, for pleasing those who are not (yet) pleased. . . ."

Having rebuked him, having given reasoned talk, he addressed the monks saying: "Monks, nakedness, an observance of members of other sects, is not to be observed.[5] Whoever should observe it, there is a grave offence." ‖ 1 ‖

Now at that time a certain monk, having put on a *kusa*-grass garment . . . a bark garment . . . a garment of wood-shavings[6] . . . a hair-blanket . . . a horsehair blanket . . . (a dress of) owls' wings . . . (a cloak made of strips of) black

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[1] *avissajjika*. Five classes of things that are *avissajjiyāni*, untransferable, not to be disposed of, are given at *Vin.* ii. 170.

[2] *avebhangika*. The same five classes of things that are *avebhangiyāni*, inalienable, are given at *Vin.* ii. 171. If a monk disposes of or divides up any of these things he incurs a *thullaccaya* offence, and the disposal or division is reckoned to be null and void.

[3] Stock in *Vin.* See *B.D.* i. 37 for notes and references.

[4] *titthiyasamādāna*. Word-play probably intended here; for *samādāna* means both going for alms without taking the three robes with one (*cf.* *asamādānacāra* at *Vin.* i. 254), and also adopting, undertaking, taking upon oneself. Here the latter must be meant, for *cf.* *Vin.* i. 159, where the same phrase is used with regard to the *titthiyas'* 'vow of silence', *mūgabbata*.

[5] *Cf.* MV. VIII. 15. 7, 11.

[6] *Phalaka* is usually a panel, board or plank. *Vin. Texts* ii. 246 and A. K. Coomaraswamy, *Indian Architectural Terms*, *J.A.O.S.* vol. 48, no. 3, p. 268 (referring to this passage) take it as a kind of cloth.

antelope hide,[1] approached the Lord; having approached he spoke thus to the Lord: "Lord, in many a figure is the Lord a speaker in praise of desiring little . . . of putting forth energy. Lord, this (cloak made of strips of) black antelope hide is, in many a figure, useful for desiring little . . . for putting forth energy. It were good [305], Lord, if the Lord were to allow (cloaks made of strips of) black antelope hide for the monks."

The awakened one, the Lord rebuked him, saying: "It is not becoming . . . it is not to be done. How can you, foolish man, wear (a cloak made of strips of) black antelope hide, an emblem of members of other sects?[2] Foolish man, it is not for pleasing those who are not (yet) pleased. . . ."

Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, (a cloak made of strips of) black antelope hide, an emblem of members of other sects, is not to be worn. Whoever should wear (one), there is a grave offence." || 2 ||

Now at that time a certain monk, having put on (a garment made of) stalks of swallow-wort[3] . . . having put on (a cloth of) fibre,[4] approached the Lord; having approached, he spoke thus to the Lord: "Lord, in many a figure is the Lord a speaker in praise of desiring little . . . of putting forth energy. Lord, this (cloth of) fibre is, in many a figure, useful for desiring little . . . for putting forth of energy. It were good, Lord, if the Lord were to allow (a cloth of) fibre for the monks."

The awakened one, the Lord rebuked him, saying: "It is

[1] See *B.D.* i. 52 f. for notes and references. The story at *Vin.* iii. 34 (= *B.D.* i. 52) preceding those of monks dressed in these kinds of garments, is about a naked monk; this itself is preceded by a story of a monk clothed in a layman's dress.

[2] *titthiyadhaja*. *Cf. Vin.* ii. 22, where it is said that *titthiyadhaja* is not to be worn by a monk who has been suspended for not seeing his offences. *VA.* says(see *Vin. Texts* ii. 373, n. 6)that *titthiyadhaja* means that garments of *kusa*-grass and the rest are not to be worn.; and *cf. arahaddhaja* at *Jā.* i. 65.

[3] *akkanāla*. *Akka* is the plant Calotropis gigantea. Word occurs at *M.* i. 429.

[4] *potthaka*. *VA.* 1135 says that it is made of *makaci*. This, according to *P.E.D.* is a "kind of cloth, material, fibre". *Potthaka* occurs in a simile at *A.* i. 246, and there is no indication that monks should not wear it; it is called painful to handle and of little worth. *AA.* ii. 359 describes it as *vākamayavattham*, "a cloth made of bark". Also see *Pug.* p. 33. *PugA.* 216 calls *potthaka*: *sāṇavākasāṭaka*, a cloak of bark and coarse hemp. On *sāṇa* see *B.D.* ii. 143, n. 3.

not becoming . . . it is not to be done. How can you, foolish man, put on (a cloth of) fibre? It is not, foolish man, for pleasing those who are not (yet) pleased. . . ." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, (a cloth of) fibre is not to be put on. Whoever should put (one) on, there is an offence of wrong-doing." || 3 || 28 ||

Now at that time the group of six monks wore robes that were all dark green,[1] they wore robes that were all yellow, they wore robes that were all red, they wore robes that were all crimson, they wore robes that were all black, they wore robes that were all dyed brownish-yellow,[2] they wore robes that were all dyed reddish-yellow,[3] they wore robes with borders that were not cut up, they wore robes with long borders, they wore robes with borders of flowers, they wore robes with borders of snakes' hoods, they wore jackets,[4] they wore (garments of) the Tirīṭa tree,[5] they wore turbans. People looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, robes that are all dark green are not to be worn, robes that are all yellow are not to be worn . . . a jacket is not to be worn, (a garment made from) the Tirīṭa tree is not to be worn, a turban is not to be worn. Whoever should wear (one), there is an offence of wrong-doing." || 1 || 29 ||

Now at that time monks, having spent the rains, and no robe-material having accrued, [306] went away and left the

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[1] *nīlaka*, or blue; see *B.D.* ii. 408, n. 1, 2. For this sequence of colours *cf. Vin.* i. 185 = ii. 267, and see Bu's explanations at *VA.* 1083. This passage, with the omission of the last item, recurs at *Vin.* ii. 267 for the group of six nuns.

[2] *mahāraṅgaratta*, *VA.* 1083 saying that it is the colour of a centipede's back.

[3] *mahānāmaratta*, *VA.* 1083 saying that it is the colour of withered leaves, a mixed colour.

[4] *kañcuka*, *cf. A.* i. 145.

[5] *tirīṭaka*. Symplocos racemosa. *VA.* 1135 explains by *rukkhachallimayaṃ taṃ pādapuñchanaṃ kātuṃ vaṭṭati*, made of the bark of a tree, one can make a foot-towel of it. *Cf. A.* i. 295 where the wearing of this comes among the practices of the "self-tormentors", or wasters-away.

Order[1] and passed away; and they pretended to be novices and they pretended to be disavowers of the training and they pretended to be committers of an extreme offence and they pretended to be mad and they pretended to be unhinged and they pretended to have bodily pains and they pretended to be suspended for not seeing an offence and they pretended to be suspended for not making amends for an offence and they pretended to be suspended for not giving up a wrong view and they pretended to be eunuchs and they pretended that they were living in communion, though it was by theft,[2] and they pretended that they had gone over to other sects[3] and they pretended to be animals[4] and they pretended to be matricides[4] and they pretended to be parricides[4] and they pretended to be slayers of men perfected[5] and they pretended to be seducers of nuns[5] and they pretended to be schismatics[5] and they pretended to be shedders of (a Truthfinder's) blood[5] and they pretended to be hermaphrodites.[5] They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where a monk, having spent the rains, no robe-material having accrued, goes away. If there is a suitable receiver,[6] (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, no robe-material having accrued, leaves the Order, passes away, pretends to be a novice, pretends to be a disavower of the training, pretends to be a committer of an extreme offence. The Order is the owner. This is a case, monks, where a monk, having spent the rains, no robe-material

[1] This sequence = *Vin.* i. 121 = ii. 173. *Cf.* also *Vin.* i. 135, 167, 320.

[2] *theyyasaṃvāsaka.* At *Vin.* i. 86 it is said that if such a one has not been ordained, he should not be ordained; if he has been ordained he should be expelled. This passage makes it clear that a monk, called a *theyyasaṃvāsaka* in the rule, took on himself the attributes of a monk without undergoing the training, and tried to become a *saṃvāsaka,* one in communion (see definition of *saṃvāsa* in the Pārājikas) by theft, *theyya,* of a monk's attributes. Explained at *VA.* 1016 ff.

[3] *titthiyapakkantaka.* At Vin. i. 86 same is said of this as of *theyyasaṃvāsaka.* Explanation given at *VA.* 1021.

[4] Same is said as of the two previous terms, *Vin.* i. 88. Explained at *VA.* 1022 f.

[5] Same is said as of previous terms at *Vin.* i. 89. Explained at *VA.* 1022f.

[6] *paṭirūpe gāhake.* *VA.* 1135 says "if there is some monk who takes (robe-material), thinking, 'I am taking as for that monk', the meaning is that it should be given to him". *VA.* 1135 also points out that among these twenty-three types of men, sixteen do not receive the material and seven do.

having accrued, pretends to be mad . . . pretends to be suspended for not giving up a wrong view. If there is a suitable receiver, (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, no robe-material having accrued, pretends to be a eunuch . . . pretends to be a hermaphrodite. The Order is the owner. || 2 ||

"This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, goes away. If there is a suitable receiver, (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, leaves the Order . . . pretends to be a committer of an extreme offence. The Order is the owner. This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, pretends to be mad . . . pretends to be suspended for not giving up a wrong view. If there is a suitable receiver, (robe-material) should be given (to him). This is a case, monks, where a monk, having spent the rains, robe-material having accrued, but not having been distributed, pretends to be a eunuch . . . pretends to be a hermaphrodite. The Order is the owner. || 3 ||

"This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided.[1] People there saying: 'We are giving for an Order,' give water[2] to one part,[3] they give robe-material to the other part. This is for the Order.[4] This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided. People there saying: 'We are giving for an

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[1] *bhijjati*. *VA*. 1135 says that being divided, like the (quarrelsome) monks of Kosambī, there come to be two parts (or divisions).

[2] *udaka*. *VA*. 1135 saying that they give *dakkhiṇodakañ ca gandhādīni ca*, water that is *dakkhiṇa* (i.e. either ceremonial, or to wash in) and perfumes and so on.

[3] *pakkha*, side, party, faction. *Cf*. *pakkha* at *Vin*. iii. 173 in definition of "should go forward with a schism"; and at *Vin*. iii. 175 in definition of "take his part". See also *B.D.* iii. 190, n. 3.

[4] *VA*. 1135 says that "this, *etaṃ*, is for the two divisions of the whole Order. It should be distributed among the two sides after a gong has been beaten". By "whole Order" Bu. means that part of it which spent the rains together in the same residence.

Order,' giving water to one part, they give robe-material to the same part. [307] This is for the Order. || 4 ||

"This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided. People there saying: 'We are giving for a part,' give water to one part, they give robe-material to the other part. This is for a part. This is a case, monks, where monks, having spent the rains, robe-material not having accrued, the Order is divided. People there saying: 'We are giving for a part,' give water to one part, they give robe-material to the same part. This is for the part. || 5 ||

"This is a case, monks, where monks, having spent the rains, robe-material having accrued (but) not being distributed, the Order is divided. It should be equally distributed among all." || 6 || 30 ||

Now at that time the venerable Revata sent robe-material for the venerable Sāriputta by the hand of a certain monk, saying: "Give this robe-material to the elder." Then on the way that monk took that robe-material on trust[1] for the venerable Revata. Then the venerable Revata, having met the venerable Sāriputta, asked:

"I, honoured sir, sent robe-material for the elder. Has that robe-material arrived?"

"I have not seen that robe-material, your reverence."

Then the venerable Revata spoke thus to that monk:

"I, your reverence, sent robe-material by the venerable one's hand for the elder. Where is that robe-material?"

"I, honoured sir, took that robe-material on trust for the venerable one." They told this matter to the Lord. || 1 ||

He said: "This is a case, monks, where a monk is sending robe-material by a monk's hand, saying: 'Give this robe-material to so and so.' If he, while on the way, takes it on trust for him who sends it, it is rightly taken. If he takes it on trust for him to whom it was being sent, it is wrongly taken. This is a case, monks, where a monk is sending robe-material by a monk's hand, saying, 'Give this robe-material to so and so'. If he, while on the way, takes it on trust for him to whom

[1] I.e. he used it himself. On *vissāsaṃ gaṇhāti*, see MV. VIII. 19. and *B.D.* ii. 10, n. 5.

it was being sent, it is wrongly taken. If he takes it on trust for him who sent it, it is rightly taken. This is a case, monks, where a monk . . . ' . . . to so and so '. While he is on the way he hears that he who sent it has passed away. If he allots to him[1] the robe-material of the one who is deceased, it is rightly allotted. If he takes it on trust for him to whom it was being sent, it is wrongly taken. This is a case, monks, where a monk . . . ' . . . to so and so '. While he is on the way he hears that he to whom it was being sent has passed away. If he allots to him the robe-material of the one who is deceased, it is wrongly allotted. If he takes it on trust for him who sent it, it is rightly taken. This is a case, monks, where a a monk . . . ' . . . to so and so '. [308] While he is on the way he hears that both have passed away. If he allots to him the robe-material of the one who is deceased—of him who sent it—it is rightly allotted. If he allots to him the robe-material of the one who is deceased—of him to whom it was being sent—it is wrongly allotted. || 2 ||

" This is a case, monks, where a monk sends robe-material by the hand of a monk, saying, ' I am giving this robe-material to so and so '. If he, while on the way, takes it on trust for him who sends it, it is wrongly taken. If he takes it on trust for him to whom it is being sent, it is rightly taken. This is a case, monks, where a monk . . . ' . . . to so and so '. If he, while on the way, takes it on trust for him to whom it was being sent, it is rightly taken. If he takes it on trust for him who sends it, it is wrongly taken. This is a case, monks, where a monk . . . ' . . . to so and so '. While he is on the way, he hears that he who sent it has passed away. If he allots to him the robe-material of the one who is deceased, it is wrongly allotted. If he takes it on trust for him to whom it was being sent, it is rightly taken. This is a case, monks, where a monk . . . ' . . . to so and so '. While he is on the way, he hears that he to whom it was being sent has passed away. If he allots to him the robe-material of the one who is deceased, it is rightly allotted. If he takes it on trust for him who sent it, it is wrongly taken. This is a case, monks, where a monk . . . ' . . . to so and so '. While he is on the

[1] *tassa*.

way, he hears that both have passed away. If he allots to him the robe-material of the one who is deceased—of him who sent it—it is wrongly allotted. If he allots to him the robe-material of the one who is deceased—of him to whom it was being sent—it is rightly allotted."[1] ‖ 3 ‖ 31 ‖

"There are, monks, these eight channels[2] for the accruing of robe-material:[3] if he gives on a boundary,[4] if he gives on agreement, if he gives with an announcement of almsfood, if he gives for an Order, if he gives for both Orders, if he gives for an Order which has spent the rains, if he gives having offered,[5] if he gives to an individual.

"He gives on a boundary: it should be distributed to as many monks as are within the boundary.

"He gives on agreement: several residences come to be equal receivers; what is given in each residence is given for all.

"He gives with an announcement of almsfood: they say, 'We give it there where the Order's constant services are done'.

"He gives for an Order: it should be distributed among the Order that is present.

"He gives for both Orders: even if there are many monks (but only) one nun, a half should be given; even if there are many nuns (but only) one monk, a half should be given.

"He gives for an Order which has spent the rains: it should be distributed to as many monks as have spent the rains in that residence.

"He gives, having offered: conjeys or rice or solid foods or robes or lodgings or medicines. [309]

"He gives to an individual: he says, 'I am giving this robe-material to so and so[6]'." ‖ 1 ‖ 32 ‖

The Section on Robe-material: The Eighth

[1] *Vin. Texts* ii. 253, n. 1 says "The reason of all this is, that if the sendor (A) says to the messenger (B), 'Give this robe to the sendee (C)', the property in the robe does not pass; if A says to B, 'I give this robe to C', it does pass."

[2] *mātikā*, as in MV. VII. 1. 7.

[3] *cīvarassa uppādāya*.

[4] *sīmāya*. Bu. at *VA*. 1136 enumerates fifteen kinds of boundaries.

[5] *ādissa*. Bu. at *VA*. 1144 explains as *ādisitvā paricchinditvā*, having dedicated, having decided.

[6] *VA*. 1145, "he may say, 'I am giving this to you, honoured sir', or 'I am giving this to you and to your pupils'".

There are ninety-six items in this Section. This is its key:

Urban council of Rājagaha having seen the courtesan at Vesālī,
having gone back to Rājagaha made this known to the king. /
Indeed Sālavatikā's child was Abhaya's son,[1]
known as Jīvaka because the prince asked, "Is he alive?" /
Then he, having gone to Taxilā, having studied, very famous,[2]
dispelled a seven year old disease by treatment through the nose, /
He removed the king's fistula with an ointment
(the king saying), "Tend me and the women and the awakened one's Order".[3] /
And the merchant of Rājagaha, the tending on the twist in the bowels.
He dispelled Pajjota's great disease by a drink of clarified butter. /
And office, Siveyya(ka cloths), he lubricated the humours,
the purging thirty times all together with three handfuls of lotuses. /
He asked for the boon of good behaviour,[4] and he accepted Siveyya(ka cloths),
and the Truth-finder allowed the gift of householders' robes. /
Many robes accrued in Rājagaha (and) in the country.
A mantle, and likewise a silken one,[5] a fleecy coverlet, worth half a *kāsi*, /
And various kinds, satisfaction, they did not wait and they waited,
first, afterwards, together, and an agreement, they conveyed it back, /
Store-room, and unguarded, and likewise they turned away,
heaped up, and a tumult. How is it to be divided? How is it to be given? /
About his own and more than one portion. How is a share to be given?

[1] *atraja*, usually meaning "own son".

[2] *mahābhisa*, v.l. *mahābhañña*.

[3] *buddhasaṁgha*, in place of text's (*MV*. VIII. 1. 15) *buddhapamukha bhikkhusaṁgha*. It is not clear to me whether the king was enjoining Jīvaka to tend the Buddha himself or only the Order.

[4] *pakatatta vara*.

[5] *kosika*, replacing *koseyyapāvāra* of MV. VIII. 1. 36.

With dung and with cold water, to overflow, they did not know, /
Pouring out, and a vessel, and in a dish, and on the ground,
white ants, in the middle, they wore out, on one side, and about being stiff, /
Harsh, not cut up, laid out in strips, he saw the bundles,
having thought it over the Sakyan sage allowed three robes. /
About another that is extra, it accrued, and then it was torn,
the four quarters, she asked for the boon to give cloths for the rains, /
(Food for) the incoming, the outgoing, the sick, those who tend the sick and medicine,
constant supply, and bathing cloths, abundant, too small, /
Thick scabs, for the face, linen, complete, what is allotted,
the least, it was made heavy, the corner, the thread frayed out, / **[310]**
They gave way, and they were not enough, extra supply, and many,
in the Blind Men's Grove, through thoughtlessness, the rains alone, and during a favourable time, /
Two brothers, in Rājagaha, Upananda, again in two,
dysentery, the ill one and the two, on what belongs to the sick,[1] /
Naked one, *kusa*-grass, bark garment, wood shavings, hair blanket,
horse-hair, and owls' wings, black antelope, and stalks of swallow-wort, /
Fibre, green and yellow, red, and about crimson,
black, brownish-reddish-yellow, then borders not cut up, /
Long, flowers, snakes' hoods, jackets, Tirīṭa-tree, turbans,
not having accrued, he went away,[2] the Order is divided at all the times, /
They give to a part, for the Order, the venerable Revata sent,
he takes on trust, if he allots, eight channels for robe-material. **[311]**

[1] Text and Siam. edn. read *gilāyanā*. Cing. edn. reads *gilānakā*, which I follow.

[2] *pakkamati*; text, *Vin.* I. 307, *pakkamanti*.

THE GREAT DIVISION (MAHĀVAGGA) IX

At one time the awakened one, the Lord was staying at Campā[1] on the bank of the Gaggarā lotus-pool.[2] Now at that time in the Kāsi country there was a village named Vāsabha;[3] a monk called Kassapagotta[4] was a resident there, he was attached to the tradition,[5] he had made an effort[6] so that well behaved monks who had not come should come, and so that well behaved monks who had come should live in comfort,[7] and so that that residence should attain growth, expansion, maturity. Now at that time several monks walking on tour among the Kāsi people arrived at the village of Vāsabha. The monk Kassapagotta saw these monks coming in the distance; seeing them he made ready a seat,[8] he put out water for washing the feet, a foot-stool, a foot-stand, having gone out to meet them he received their bowls and robes, he offered them drinking water, he made an effort in the matter of bathing (for them), he also made an effort in the matter of conjey, solid food, rice. Then it occurred to these incoming monks: "Good indeed is this resident monk, your reverences, he makes an effort in the matter of bathing (for us), he also makes an effort in the matter of conjey, solid food, rice (for us). Come now, let us, your reverences, settle down just here at Vāsabha

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[1] Capital of Anga. Called Campā according to *MA*. iii. 1 because of its number of *campaka* (white jasmine) trees.

[2] *MA*. iii. 1 = *DA*. i. 279 say that it was excavated by a chief consort (*VA*. 1145 by a woman) called Gaggarā.

[3] Mentioned also at *Pv*. iii. 1. 2.

[4] This as the name of a monk occurs at *A*. i. 236 and *S*. i. 198. *D.P.P.N.* suggests that the *S*. one is to be identified with either the *Vin*. or the *A*. Kassapagotta. *N.B.* that here and at *A*. i. 236 he is called "a (the) monk called K.", while at *S*. i. 198 he is called "the venerable K." The name may be a clan name or a personal one.

[5] *tantibaddha*, *VA*. 1145 saying "he was fettered by the *tanti* (tradition, sacred text, thread, string) of things to be done (duties, obligations) in that residence". *Cf*. *tantimagga* at *Vin*. i. 156 (see above, p. 206).

[6] *ussukkaṃ āpanno*, *cf*. *ussukkaṃ akāsi* below and *ussukkaṃ karoti* at *Vin*. iv. 280, 301.

[7] *phāsu vihareyyuṃ*. *Phāsuvihāra* is perhaps a technical expression, see *Vin*. i. 92 (above p. 118, n. 2).

[8] As at *Vin*. iv. 231, 310.

village." Then these incoming monks settled down just there at Vāsabha village. || 1 ||

Then it occurred to the monk Kassapagotta: "What was travel-weariness in these incoming monks has abated; further they, who did not know which alms-resorts[1] were appointed,[2] now know these alms-resorts which were appointed. It is indeed arduous to make an effort all one's life among strangers,[3] and hinting is not liked by the people.[4] Suppose I were to make no effort in the matter of conjey, solid food, rice?" He made no effort in the matter of conjey, solid food, rice. Then it occurred to those incoming monks: [312]

"Formerly, your reverences, this resident monk made an effort in the matter of bathing (for us), he also made an effort in the matter of conjey, solid food, rice (for us), but now he makes no effort in the matter of conjey, solid food, rice (for us). This resident monk, your reverences, is now corrupt. Come now, your reverences, let us suspend[5] the resident monk." || 2 ||

Then these incoming monks, having assembled together, spoke thus to the monk Kassapagotta: "Now, formerly you, your reverence, used to make an effort in the matter of bathing (for us), you also used to make an effort in the matter of conjey, solid food, rice (for us), but now you make no effort in the matter of conjey, solid food, rice (for us). You, your reverence, have fallen into an offence; do you see this offence?"

"There is no offence of mine, your reverences, that I can see."

Then these incoming monks suspended the monk Kassapagotta for not seeing the offence.[6] Then it occurred to the monk Kassapagotta: "Indeed I do not know this: whether this is an offence or is no offence, and whether I have fallen or have not fallen, and whether I am suspended or am not

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[1] *gocara*, *cf. Vin.* i. 292 (above, p. 417).

[2] *appakataññu*, *cf. B.D.* ii. 390, n. 3.

[3] *parakulesu*. Probably "strangers" because they were not the families who supported Kassapagotta himself, but he went to them for alms for the "incoming monks".

[4] *Cf. Vin.* iii. 144 (*B.D.* i. 246), *Vin.* iii. 227 (*B.D.* ii. 79).

[5] *ukkhipāma*. *Ukkhipati* is not to "pronounce expulsion" as translated at *Vin. Texts* ii. 257. See *B.D.* iii. 28, n. 4.

[6] *Cf.* CV. I. 25-30.

suspended, or whether it is by (an act) that is legitimate[1] or that is not legitimate, or by (one) that is reversible[2] or that is irreversible, or by (one) that is fit to stand[3] or that is not fit to stand. Suppose that I, having gone to Campā, were to ask the Lord about this matter ?" ‖ 3 ‖

Then the monk Kassapagotta, having packed away his lodging, taking his bowl and robe, set out for Campā; in due course he approached Campā and the Lord. Having approached, having greeted the Lord, he sat down at a respectful distance. Now it is the custom for awakened ones, for lords to exchange friendly greetings with incoming monks. So the Lord spoke thus to the monk Kassapagotta: "I hope, monk, that things went well with you, I hope you had enough to support life, I hope you have come on the journey with but little fatigue. But where, monk, have you come from ?"

"Things did go well with me, Lord, I had enough to support life, Lord, and I, Lord, came on the journey with but little fatigue. ‖ 4 ‖

"There is, Lord, in the Kāsi country a village called Vāsabha. I, Lord, a resident there, attached to the tradition, had made an effort so that well behaved monks who had not come should come, and so that well behaved monks who had come should live in comfort, and so that that residence should attain growth, expansion, maturity. Then, Lord, several monks walking on tour among the people of Kāsi arrived at the village of Vāsabha. I, Lord, saw those monks coming in the distance; seeing them I made ready a seat. . . . Then, Lord, it occurred to these incoming monks: 'Good indeed is this resident monk. . . .' [313] . . . Then, Lord, these incoming monks settled down, just there in Vāsabha village. Then, Lord, it occurred to me: '. . . Suppose I were to make no effort in . . . the matter of conjey, solid food, rice (for them) ?' So then I made no effort. . . . Then, Lord, these incoming monks, having assembled together, spoke thus to me: 'Now, formerly, your reverence. . . . Do you see this offence ?' Then, Lord,

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[1] *dhammika*; *cf.* *Vin.* iv. 284-5; *cf.* "definition" of *dhammikakamma* at *Vin.* iv. 152; and see below, p. 453 (*adhammikakamma*). Possibly *kamma* is omitted above unintentionally.

[2] *kuppa*; *cf.* *Vin.* iv. 153.

[3] *ṭhānāraha*. These three expressions, and their opposites occur at *Vin.* i. 111 (above, p. 146).

these incoming monks suspended me for not seeing the offence. Then, Lord, it occurred to me: 'Indeed I do not know. . . . Suppose that I, having gone to Campā, were to ask the Lord about this matter?' That is why, Lord, I have come." ‖ 5 ‖

"This is no offence, monk, this is not an offence; you are unfallen, you have not fallen; you are unsuspended, you were not suspended; you were suspended by a (formal) act that was not legitimate, that was reversible, that was not fit to stand. Go you, monk, settle down there at Vāsabha village."

"Very well, Lord," and the monk Kassapagotta having answered the Lord in assent, rising from his seat, having greeted the Lord, keeping his right side towards him, set out for Vāsabha village. ‖ 6 ‖

Then these incoming monks became doubtful, they became remorseful. They thought: "Indeed it was unprofitable for us, indeed it was not profitable for us, indeed it was ill-gotten by us, indeed it was not well-gotten by us, that we suspended a pure[1] monk, not an offender, without cause, without reason. Come now, your reverences, having gone to Campā, let us confess the transgression as a transgression to the Lord." Then these incoming monks, having packed away their lodgings, taking their bowls and robes, set out for Campā; in due course they approached Campā and the Lord. Having approached, having greeted the Lord, they sat down at a respectful distance. Now it is the custom for awakened ones, for lords to exchange friendly greetings with incoming monks. So the Lord spoke thus to those monks: "I hope, monks, that things went well with you, I hope you had enough to support life, I hope you have come on the journey with but little fatigue. But where, monks, have you come from?"

"Things have gone well with us, Lord, we had enough to support life, Lord, and we came on the journey, Lord, with but little fatigue. There is, Lord, in the Kāsi country a village called Vāsabha. We come from there, Lord." ‖ 7 ‖

"Did you, monks, suspend a resident monk?"

"Yes, Lord."

"For what cause, monks, for what reason?"

[1] *suddha* in such a connection means that a monk has committed no offences, or that if he has he has confessed them, and so is "pure" to take his place at the Pātimokkha recitation; *Cf. Vin.* i. 114 (above, p. 151), and epilogue to each class of rules in the Vibhaṅgas.

"There was no cause, Lord, no reason." The awakened one, the Lord rebuked them, saying:

"It is not fitting, monks, it is not becoming [314], it is not suitable, it is not worthy of a recluse, it is not allowable, it is not to be done. How can you, foolish men, suspend a pure monk, not an offender, without cause, without reason? It is not, foolish men, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, a pure monk, not an offender, is not to be suspended without cause, without reason. Whoever should suspend one, there is an offence of wrong-doing." || 8 ||

Then these monks, rising from their seats, having arranged their upper robes over one shoulder, having inclined their heads towards the Lord's feet, spoke thus to the Lord: "Lord, a transgression has overcome us,[1] in that we, foolish, misguided, wrong that we were, suspended a pure monk, not an offender, without cause, without reason. Lord, let the Lord acknowledge our transgression as a transgression for the sake of restraint in the future."

"Truly, monks, a transgression has overcome you, in that you, foolish, misguided, wrong that you were, suspended a pure monk, not an offender, without cause, without reason. But if you, monks, having seen the transgression as a transgression, confess according to the rule, we acknowledge it for you; for, monks, in the discipline for an ariyan this is growth: whoever having seen a transgression as a transgression confesses it according to the rule, he attains restraint in the future." || 9 || **1** ||

Now at that time at Campā monks carried out (formal) acts like these: they carried out a (formal) act not by rule, in an incomplete assembly, they carried out a (formal) act not by rule, in a complete assembly, they carried out a (formal) act by a rule, in an incomplete assembly, they carried out a (formal) act, by what had the appearance of a rule, in an incomplete assembly, they carried out a (formal) act by what had the appearance of a rule, in a complete assembly; and one[2]

[1] *Cf. Vin.* iv. 18-19, and see *B.D.* ii. 200, notes.
[2] I.e. an individual monk.

suspended one and one suspended two and one suspended several and one suspended an Order, and two suspended one and two suspended two and two suspended several and two suspended an Order, and several suspended one and several suspended two and several suspended several and several suspended an Order, and an Order suspended an Order.[1] || 1 ||

Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks at Campā carry out (formal) acts like these? How can they carry out a (formal) act by rule, in an incomplete assembly? . . . How can they carry out a (formal) act by what has the appearance of a rule, in a complete assembly? And how can one suspend one . . . and how can an Order suspend an Order?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that monks at Campā carry out (formal) acts like these? [315] Do they carry out a (formal) act not by rule, in an incomplete assembly . . . and does an Order suspend an Order?"

"It is true, Lord." The awakened one, the Lord rebuked them, saying:

"Monks, it is not fitting in these foolish men, it is not becoming, it is not suitable, it is unworthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men carry out (formal) acts like these? How can they carry out a (formal) act not by rule, in an incomplete assembly? . . . and how can an Order suspend an Order? It is not, monks, for pleasing those who are not (yet) pleased. . . ." Having rebuked them, having given reasoned talk, he addressed the monks, saying: || 2 ||

"If, monks, a (formal) act is carried out not by rule, in an incomplete assembly, it is not a (formal) act and ought not to be carried out. A (formal) act carried out not by rule, in a complete assembly, is not a formal act and ought not to be carried out. . . . A (formal) act carried out by what has the appearance of rule, in a complete assembly, is not a (formal) act and ought not to be carried out; and if one suspends one it is not a (formal) act and ought not to be carried out . . .

[1] See *Vin. Texts* ii. 262, n.

and if an Order suspends an Order it is not a (formal) act and ought not to be carried out. || 3 ||

"Monks, there are these four (formal) acts: a (formal) act (carried out) not by rule, in an incomplete assembly; a (formal) act (carried out) not by rule in a complete assembly; a (formal) act (carried out) by rule in an incomplete assembly; a (formal) act (carried out) by rule in a complete assembly. Herein, monks, that which is a (formal) act (carried out) not by rule, in an incomplete assembly, this (formal) act, monks, because it lacks reference to rule,[1] because of the incompleteness[2] (of the assembly), is reversible, is not fit to stand. Monks, a (formal) act like this should not be carried out, and a (formal) act like this is not allowed by me. Herein, monks, that which is a (formal) act (carried out) not by rule, in a complete assembly, this (formal) act, monks, because it lacks reference to rule, is reversible, is not fit to stand . . . and a (formal) act like this is not allowed by me. Herein, monks, that which is a (formal) act (carried out) by rule, in an incomplete assembly, this (formal) act, monks, because of the incompleteness (of the assembly), is reversible . . . is not allowed by me. Herein, monks, that which is a (formal) act (carried out) by rule, in a complete assembly, this (formal) act, monks, because it has reference to rule, because of the completeness (of the assembly), is irreversible, it is fit to stand. Monks, a (formal) act like this may be carried out and a (formal) act like this is allowed by me. Therefore, monks, thinking: 'We will carry out a (formal) act like this, that is to say by rule, in a complete assembly'—it is thus that you must train yourselves." || 4 || 2 ||

Now at that time the group of six monks carried out (formal) acts like these: they carried out a (formal) act not by rule in an incomplete assembly; they carried out a (formal) act not by rule in a complete assembly; they carried out a (formal) act by rule in an incomplete assembly; they carried out a (formal) act by what had the appearance of a rule in an incomplete assembly; they carried out a (formal) act by what had the appearance of a rule in a complete assembly; they also carried out a (formal) act for which a motion had not been

[1] *adhammattā*, not "wickedness" as *CPD* gives.
[2] *vaggattā*.

furnished[1] although a proclamation had been furnished;[2] they also carried out a (formal) act for which a proclamation had not been furnished although a motion had been furnished; [316] they also carried out a (formal) act for which a motion had not been furnished and for which a proclamation had not been furnished; they also carried out a (formal) act that was against the rule; they also carried out a (formal) act that was against discipline;[3] they also carried out a (formal) act that was against the Teacher's instruction;[4] they also carried out a (formal) act that had been protested against,[5] that was not legitimate, reversible, not fit to stand. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can this group of six monks carry out (formal) acts like these? How can they carry out a (formal) act not by rule in an incomplete assembly? . . . How can they carry out a (formal) act that has been protested against, that is not legitimate,[6] reversible, not fit to stand?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks carried out (formal) acts like these; that they carried out a (formal) act not by rule, in an incomplete assembly . . . a (formal) act that has been protested against, that is not legitimate, reversible, not fit to stand?"

"It is true, Lord." . . . Having rebuked them, having given reasoned talk, he addressed the monks, saying: || 1 ||

"Monks, a (formal) act (carried out) not by rule, in an incomplete assembly, is not a (formal) act and ought not to be carried out. . . . A (formal) act (carried out) by what has the appearance of a rule in a complete assembly is not a (formal) act and ought not to be carried out. Monks, a (formal) act for which a motion is not furnished, although a proclamation

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[1] *ñattivipanna.*

[2] *anussāvanasampanna*, i.e. a proclamation of a *kammavācā*, the resolution. See S. Dutt, *Early Bud. Monachism*, p. 150.

[3] *VA.* 1146 says that discipline here means "reproving, making (someone) remember", i.e. giving the person aganist whom one is about to carry out a formal act a chance to confess his offence.

[4] *VA.* 1146 says that this provides for a motion and a proclamation.

[5] *paṭikuṭṭhakata.* *VA.* 1146 says that it was protested against (*paṭikuṭṭha*) but was also carried out (*kata*)—it was carried out in spite of the protests of others. See *paṭikkosati* at beginning of Pāc. 79, where the monks protest when a formal act is being carried out.

[6] Omitted in Oldenberg's text, but contained in the Sinh. edition.

is furnished, is not a (formal) act and ought not to be carried out. Monks, a (formal) act for which a proclamation is furnished, although a motion is not furnished, is not a (formal) act and ought not to be carried out. Monks, a (formal) act for which a motion is not furnished and for which a proclamation is not furnished, is not a (formal) act and ought not to be carried out. Monks, a (formal) act carried out against the rule . . . against the discipline . . . against the Teacher's instruction is not a (formal) act and ought not to be carried out. Monks, a (formal) act that has been protested against, that is not legitimate, reversible, not fit to stand, is not a (formal) act and ought not to be carried out. || 2 ||

"Monks, there are these six (formal) acts: a (formal) act (carried out) not by rule, a (formal) act (carried out) in an incomplete assembly, a (formal) act (carried out) in a complete assembly, a (formal) act (carried out) by what has the appearance of rule in an incomplete assembly, a (formal) act (carried out) by what has the appearance of rule in a complete assembly, a (formal) act (carried out) by rule in a complete assembly.

"And what, monks, is a (formal) act (carried out) not by rule? If, monks, when it is a (formal) act with a motion and a resolution,[1] one carries out the (formal) act by means of the one motion but does not proclaim the resolution, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution, one carries out the (formal) act by means of two motions but does not proclaim the resolution, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution, one carries out the (formal) act by means of the one resolution but does not propose the motion, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution, one carries out the (formal) act by means of two resolutions but does not propose the motion, it is a (formal) act carried out not by rule. || 3 ||

"If, monks, when it is a (formal) act with a motion and

[1] *ñattidutiya*. This is a formal act in two parts, the motion, *ñatti*, being the first; the second part, *dutiya*, which consists of one proclamation, has to be made before the decision of an Order can be arrived at.

a resolution to be put three times,[1] one carries out the (formal) act by means of one motion but does not proclaim the resolution [**317**], then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution to be put three times, one carries out the (formal) act by means of two motions . . . three motions . . . four motions, but does not proclaim the resolution, then it is a (formal) act (carried out) not by rule. If, monks, when it is a (formal) act with a motion and a resolution to be put three times, one carries out the (formal) act by means of one proclamation . . . two proclamations . . . three proclamations . . . four proclamations, but does not propose the motion, then it is a (formal) act carried out not by rule. This, monks, is called a (formal) act (carried out) not by rule. ‖ 4 ‖

"And what, monks, is a (formal) act (carried out) in an incomplete assembly? If, monks, it is a (formal) act with a motion and a resolution, and as many monks as are entitled (to take part in the formal) act[2] are not come, if the leave for absence of those fit (to declare their) leave of absence is not sent, if those who are present protest, it is a (formal) act in an incomplete assembly. If, monks, . . . as many monks as are entitled (to take part in the formal) act are come, if the leave for absence . . . is not sent, if those who are present protest, it is a (formal) act in an incomplete assembly. If, monks, . . . as many monks as are entitled (to take part in the formal) act are come, if the leave for absence of those fit (to declare their) leave for absence is sent, if those who are present protest, it is a (formal) act (carried out) in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution put three times . . . (*the same three cases as above are repeated here*) . . . it is a (formal) act in an incomplete assembly. This, monks, is called a (formal) act (carried out) in an incomplete assembly. ‖ 5 ‖

"And what, monks, is a (formal) act (carried out) in a complete assembly? If, monks, it is a (formal) act with a

[1] *ñatticatuttha*, a formal act in four parts: the motion, and then the resolution, but this has to be proclaimed not once, but three times. We have no neat expressions for such procedure.

[2] *kammappatta*.

motion and a resolution, and as many monks as are (entitled to take part in the formal) act are come, if the leave for absence of those fit (to declare their) leave for absence is sent, if those who are present do not protest, it is a (formal) act (carried out) in a complete assembly.

"If, monks, it is a (formal) act with a motion and a resolution to be put three times . . . (*the same three cases as above are repeated here*) . . . it is a (formal) act (carried out) in a complete assembly. This, monks, is called a (formal) act (carried out) in a complete assembly. || 6 ||

"And what, monks, is a (formal) act (carried out) by what has the appearance of rule, in an incomplete assembly? If, monks, it is a (formal) act with a motion and a resolution, and one first proclaims the resolution and afterwards proposes the motion, if as many monks as are entitled (to take part in a formal) act have not come, if the leave for absence of those fit (to declare their) leave for absence is not sent, if those who are present protest, then it is a (formal) act (carried out) by what has the appearance of rule, in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution, and one first proclaims the resolution and afterwards proposes the motion, if as many monks as are entitled (to take part in the formal) act have come, if the leave of absence . . . is not sent, if those who are present protest, then it is a (formal) act (carried out) by what has the appearance of rule, in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution, and one first proclaims the resolution and afterwards proposes the motion, if as many monks as are entitled (to take part in the formal) act have come, if the leave for absence of those (fit to declare) leave for absence is sent [**318**], if those who are present protest, then it is a (formal) act (carried out) by what has the appearance of rule, in an incomplete assembly.

"If, monks, it is a (formal) act with a motion and a resolution to be put three times . . . (*the same three cases as above are repeated here*). . . . This, monks, is called a (formal) act (carried out) by what has the appearance of rule, in an incomplete assembly. || 7 ||

"And what, monks, is a (formal) act (carried out) by what has the appearance of rule, in a complete assembly? If, monks,

it is a (formal) act with a motion and a resolution, and one first proclaims the resolution and afterwards proposes the motion, if as many monks as are entitled (to take part in the formal) act have come, if the leave of absence of those fit (to declare their) leave of absence is sent, if those who are present do not protest, then it is a (formal) act (carried out) by what has the appearance of rule, in a complete assembly.

" If, monks, it is a (formal) act with a motion and a resolution to be put three times . . . (*the same as above is repeated here*) . . . it is a (formal) act (carried out) by what has the appearance of the rule in a complete assembly. This, monks, is called a (formal) act (carried out) by what has the appearance of rule in a complete assembly. || 8 ||

"And what, monks, is a (formal) act (carried out) by rule in a complete assembly ? If, monks, it is a (formal) act with a motion and a resolution, and if one first proposes the motion and after one resolution carries out the (formal) act, if as many monks are entitled (to take part in the formal) act have come, if the leave of absence of those fit (to declare their) leave of absence is sent, if those who are present do not protest, then it is a (formal) act (carried out) by rule in a complete assembly.

" If, monks, it is a (formal) act with a motion and a resolution to be put three times, and if one first proposes the motion and after (having put) the resolution three times, carries out the (formal) act, if as many monks as are entitled (to take part in the formal) act have come, if the leave of absence of those who are fit (to declare their) leave of absence is sent, if those who are present do not protest, then it is a (formal) act (carried out) by rule, in a complete assembly. This, monks, is called a (formal) act (carried out) by rule, in a complete assembly.[1] || 9 || 3 ||

" Five (kinds of) Orders : a fourfold Order of monks, a fivefold Order of monks, a tenfold Order of monks, a twentyfold Order of monks, an Order of monks that is more than twenty-fold. In the case, monks, of an Order of monks being fourfold, it is entitled (to take part) in all (formal) acts, if by rule, if it is

[1] Oldenberg's edition omits this last sentence. It is contained, rightly, in the Sinhalese edition.

complete, excepting three (formal) acts: ordination,[1] invitation,[2] rehabilitation.[3] In the case, monks, of an Order of monks being fivefold, it is entitled (to take part) in all (formal) acts, if by rule, if it is complete, excepting two (formal) acts: ordination in the middle districts,[4] rehabilitation. In the case, monks, of an Order of monks being tenfold, it is entitled (to take part) in all (formal) acts, if by rule, if it is complete, excepting one (formal) act: rehabilitation. In the case, monks of an Order of monks being twentyfold, it is entitled (to take part) in all (formal) acts, if by rule, if it is complete. In the case, monks, of an Order of monks being more than twentyfold, [319] it is entitled (to take part) in all (formal) acts, if by rule, if it is complete. || 1 ||

"If, monks, a fourfold Order, carrying out a (formal) act, should carry out the (formal) act with a nun as the fourth (member), then it is not a (formal) act and ought not to be carried out. If, monks, a fourfold Order, carrying out a (formal) act, should carry out the (formal) act with a probationer as the fourth (member) . . . with a novice . . . with a woman novice . . . with a disavower of the training[5] . . . with one who has committed an extreme offence . . . with one who is suspended for not seeing an offence . . . with one who is suspended for not making amends for an offence . . . with one who is suspended for not giving up a wrong view . . . with a eunuch . . . with one living in communion as it were by theft[6] . . . with one who has gone over to a sect[6] . . . with an animal . . . with a matricide . . . with a parricide . . . with a slayer of ones perfected . . . with a seducer of a nun . . . with a schismatic . . . with a shedder of (a *tathāgata's*) blood . . . with a hermaphrodite . . . with one belonging to a different communion . . . with one staying in a different boundary . . . with one standing above the

[1] See *Vin.* i. 58. At *Vin.* iv. 130 if a monk wants to ordain an individual and looks about for a group, he incurs an offence of wrong-doing.

[2] See MV. IV. 5. 2 where monks, if they number only four, are allowed to invite one another, but where they are five (MV. IV. 5. 1) they should invite in an Order.

[3] See *B.D.* iii. 28, n. 4, and also *B.D.* i. 328.

[4] In bordering districts a "group" (i.e. here four monks) may ordain with an expert on *Vinaya* as the fifth officiating monk, *Vin.* i. 197.

[5] For the following sequence of terms, down to hermaphrodite, *cf. Vin.* i. 121, 135, 167, and above, p. 160.

[6] At *Vin.* i. 86 not to be ordained.

ground[1] by psychic potency . . . with one against whom an Order is carrying out a (formal) act as the fourth (member), it is not a (formal) act and ought not to be carried out. || 2 ||

Carrying out by a Fourfold (Order).

" If, monks, a fivefold (Order), carrying out a (formal) act, should carry out the (formal) act with a nun as the fifth (member) . . . with one against whom the Order is carrying out a (formal) act as the fifth (member), it is not a (formal) act and ought not to be carried out. || 3 ||

Carrying out by a Fivefold (Order)

" If, monks, a tenfold (Order), carrying out a (formal) act, should carry out the (formal) act with a nun as the tenth (member) . . . with one against whom the Order is carrying out a (formal) act as the tenth (member), it is not a (formal) act and ought not to be carried out. || 4 ||

Carrying out by a Tenfold (Order)

" If, monks, a twentyfold Order, carrying out a (formal) act, should carry out the (formal) act with a nun as the twentieth (member) . . . with one against whom the Order is carrying out a (formal) act as the twentieth (member), it is not a (formal) act and ought not to be carried out. || 5 ||

Carrying out by a Twentyfold (Order).

" If, monks, one on probation as the fourth (member) should grant probation,[2] should send back to the beginning, should inflict *mānatta*, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out.

" If, monks, one deserving to be sent back to the beginning as the fourth (member) should grant probation, should send back to the beginning, should inflict *mānatta*, if he, as the twentieth (member), should rehabilitate, it is not a (formal) and ought not to be carried out.

" If, monks, one deserving *mānatta* as the fourth (member) should grant probation, should send back to the beginning, should inflict *mānatta*, if he, as the twentieth (member) [**320**] should rehabilitate, it is not a (formal) act and ought not to be carried out.

[1] On *vehāsa*, as " above the ground ", see *B.D.* i. 79, n. 5.

[2] All these constitute part of the penalty for committing a Sāṅghadisesa offence. Those undergoing the penalty cannot inflict it on others, nor can they rehabilitate them when the penalty is duly over. *Cf.* CV. II. 1. 4.

"If, monks, one undergoing *mānatta* as the fourth (member) should grant probation, should send back to the beginning, should inflict *mānatta*, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out.

"If, monks, one deserving rehabilitation as the fourth (member) should grant probation, should send back to the beginning, should inflict *mānatta*, if he, as the twentieth (member), should rehabilitate, it is not a (formal) act and ought not to be carried out. || 6 ||

"Monks, the protest of some (people) in the midst of an Order is valid, of others is not valid. And, monks, of whom is a protest in the midst of an Order not valid? Monks, the protest of a nun in the midst of an Order is not valid . . . of a probationer . . . of a novice . . . of a woman novice . . . of a disavower of the training . . . of one who has committed an extreme offence . . . of one who is mad . . . of one who is unhinged . . . of one who is in pain . . . of one who is suspended for not seeing an offence[1] . . . of one against whom an Order is carrying out a (formal) act. Monks, a protest of these in the midst of an Order is not valid. || 7 ||

"And, monks, of whom is a protest in the midst of an Order valid? Monks, a protest of a regular[2] monk in the midst of an Order is valid if he belongs to the same communion, if he is staying within the same boundary, even if he only informs the monk next (to him).[3] Monks, his protest in the midst of an Order is valid. || 8 ||

"There are, monks, these two (kinds of) being sent away.[4] There is, monks, the individual who has not arrived at the point of being sent away,[5] but if an Order sends him away he may be rightly sent away, or he may be wrongly sent away. And which, monks, is an individual who has not arrived at

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[1] Same list as that at MV. IX, 4. 2.

[2] *pakatatta*. *VA*. 1147 says he is one who has not fallen from moral habit and has not committed a *pārājika* offence. *Cf. Vin*. ii. 6, 32 f.

[3] *ānantarikassāpi bhikkhuno viññāpentassa*. *VA*. 1147 says, "if he immediately sits down himself" (in the assembly). *Cf.* the *anantarikā* nun at *Vin*. iv. 234, i.e. the next nun in an almsfood procession.

[4] *nissāraṇā*. *Cf.* Nuns' Saṅghādisesas, and see *B.D*. iii. Intr. xxxvi. *VA*. 1147 explains that the Order sends away, *nissāreti*, by an act of banishment, censure and so on.

[5] *appatto nissāraṇaṃ*; he is not guilty enough to be sent away.

the point of being sent away, but who, if an Order sends him away, is wrongly sent away? Now this is a case, monks, where there is a pure monk, not an offender; if the Order sends him away, he is wrongly sent away. This, monks, is called an individual who has not arrived at the point of being sent away, and who, if the Order sends him away, is wrongly sent away. And which, monks, is an individual who has not arrived at the point of being sent away, but who, if an Order sends him away, is rightly sent away? Now this is a case, monks, where there is an ignorant, inexperienced monk, full of offences, not rid of them,[1] [321] one who lives in company with householders in unbecoming association with householders; if an Order sends him away, he is rightly sent away. This, monks, is called an individual who has not arrived at the point of being sent away, but who, if the Order sends him away, is rightly sent away. || 9 ||

"There are, monks, these two (kinds of) restoration.[2] There is, monks, the individual who has not arrived at the point of restoration, but if an Order restores him, he may be rightly restored, or he may be wrongly restored. And which, monks, is the individual who has not arrived at the point of restoration, but who, if an Order restores him, is wrongly restored? A eunuch,[3] monks, does not arrive[4] at the point of restoration; if the Order restores him, he is wrongly restored. Monks, one living in communion, as it were by theft, . . . one gone over to a sect . . . an animal . . . a matricide . . . a parricide . . . a slayer of one perfected . . . a seducer of a nun . . . a schismatic . . . a shedder of (a Truthfinder's) blood . . . a hermaphrodite does not arrive at the point of restoration; if an Order restores him, he is wrongly restored. These, monks, are called individuals who do not arrive at the point of restoration, and who, if the Order restores them, are wrongly restored. || 10 ||

"And which, monks, is an individual who has not arrived

[1] *an-apadāna*. *VA*. 1148 explains *apadāna* by *pariccheda*, and says that the meaning of *anapadāna* is "without the *pariccheda* of offences". *Cf.* below, MV. IX. 7. 6.

[2] *osāraṇā*, see *B.D.* iii. 28. n. 4.

[3] Same list recurs above, MV. IX. 4. 2.

[4] Again, *appatta*; but none of these may be ordained, or, if ordained, they should be expelled, *nāseti*. They therefore cannot be restored, not being in a position to obtain restoration.

at the point of restoration, and who if an Order restores him, is rightly restored? One with his hands cut off,[1] monks, who has not arrived at the point of restoration, if an Order restores him, is rightly restored. Monks, one with his feet cut off . . . one with his hands and feet cut off . . . his ears cut off . . . his nose cut off . . . his ears and nose cut off . . . his fingers cut off . . . his nails cut off . . . one with his tendons cut . . . one who has webbed hands . . . a hunchback . . . a dwarf . . . one who had goitre . . . one who has been branded . . . one who has been scourged . . . one who has been written about . . . one who has elephantiasis . . . one who is badly ill . . . one who has disgraced an assembly (by some deformity) . . . one who is blind . . . one with a crooked limb . . . one who is lame . . . one paralysed down one side . . . a cripple . . . one weak through old age . . . one who is blind from birth . . . one who is dumb . . . one who is deaf . . . one who is blind and dumb . . . one who is blind and deaf . . . one who is deaf and dumb . . . one who is blind and deaf and dumb who has not arrived at the point of restoration, if an Order restores him, is rightly restored. These, monks, are called individuals who have not arrived at the point of restoration, and who, if an Order restores them, are rightly restored. || 11 || 4 ||

The First Portion for Repeating: that on Vāsabha village.

"This is a case, monks, where there is not an offence of a monk's that should be seen.[2] If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence?' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see,' [322] and if the Order suspends him for not seeing the offence,[3] it is not a legally valid (formal) act. This is a case, monks, where there is not an offence of a monk's for which amends should be made. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Make

[1] Same list at *Vin.* i. 91, where such people may not "go forth". See above, p. 116 for notes.
[2] I.e. by him.
[3] *Cf.* CV. I. 25-30.

amends for this offence,' and if he speaks thus: 'There is not, your reverences, an offence of mine for which I should make amends,' and if the Order suspends him for not making amends for the offence,[1] it is not a legally valid (formal) act. This is a case, monks, where there is not a wrong view of a monk's that should be given up.[2] If an Order or several (monks) or one individual reproves him for it, saying: 'This is a wrong view of yours, your reverence. Give up this wrong view,' and if he speaks thus: 'There is not, your reverence, a wrong view of mine that I should give up,' and if the Order suspends him for not giving up the wrong view,[3] it is not a legally valid (formal) act. ‖ 1 ‖

"This is a case, monks, where there is not an offence of a monk's that should be seen, not an offence for which amends should be made. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see; there is not, your reverence(s), an offence of mine for which I should make amends,' and if the Order suspends him for not seeing or for not making amends, it is not a legally valid (formal) act. ‖ 2 ‖

"This is a case, monks, where there is not an offence of a monk's that should be seen, not a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? This is a wrong view of yours; give up this wrong view'; and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see; there is not a wrong view of mine that I should give up,' and if the Order suspends him for not seeing or for not giving up, it is not a legally valid (formal) act. ‖ 3 ‖

"This is a case, monks, where there is not an offence of a monk's for which amends should be made, there is not a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your

[1] *Cf.* CV. I. 31.
[2] *paṭinissajjetā* = *paṭinissajjitabbā*, *VA.* 1147.
[3] *Cf.* CV. I. 32-35.

reverence, have fallen into an offence; make amends for this offence. This is a wrong view of yours, give up this wrong view,' and if he speaks thus: 'There is not, your reverence(s) an offence of mine for which I should make amends; there is not a wrong view of mine that I should give up,' and if the Order suspends him for not making amends or for not giving up, it is not a legally valid (formal) act. || 4 ||

"This is a case, monks, where there is not an offence of a monk's that should be seen, there is not an offence for which amends should be made, there is not a wrong view that should be given up. If an Order or several (monks) [323] or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence. This is a wrong view of yours; give up this wrong view,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see; there is not, your reverence(s), an offence of mine for which I should make amends; there is not a wrong view of mine that I should give up,' and if the Order suspends him for not seeing or for not making amends or for not giving up, it is not a legally valid (formal) act. || 5 ||

"This is a case, monks, where there is an offence of a monk's that should be seen. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence?' and if he speaks thus: 'Yes, your reverence(s), I see it,' and if the Order suspends him for not seeing the offence, it is not a legally valid (formal) act.

"This is a case, monks, where there is an offence of a monk's for which amends should be made. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Make amends for this offence,' and if he speaks thus: 'Yes, your reverence(s), I will make amends,' and if the Order suspends him for not making amends for the offence, it is not a legally valid (formal) act.

"This is a case, monks, where there is a wrong view of a monk's that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'This, your reverence, is a wrong view of yours. Give up this wrong

view,' and if he speaks thus: 'Yes, your reverence(s), I will give it up,' and if the Order suspends him for not giving up the wrong view, it is not a legally valid (formal) act. || 6 ||

"This is a case, monks, where there is an offence of a monk's that should be seen, where there is an offence for which amends should be made . . . where there is an offence of a monk's that should be seen, where there is a wrong view that should be given up . . . where there is an offence of a monk's for which amends should be made, where there is a wrong view that should be given up . . . where there is an offence of a monk's which should be seen, where there is an offence for which amends should be made, where there is a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence. This is a wrong view of yours; give up this wrong view,' and if he speaks thus: 'Yes, your reverence(s), I see, yes, I will make amends, yes, I will give it up,' and if the Order suspends him for not seeing or for not making amends or for not giving up, it is not a legally valid (formal) act. || 7 ||

"This is a case, monks, where there is an offence of a monk's that should be seen. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence?' and if he speaks thus: 'There is not, your reverence(s), an offence of mine that I can see,' [**324**] and if the Order suspends him for not seeing, it is a legally valid (formal) act.

"This is a case, monks, where there is an offence of a monk's for which amends should be made. . . . If he speaks thus: 'There is not, your reverence(s), an offence of mine for which I should make amends,' and if the Order suspends him for not making amends, it is a legally valid (formal) act.

"This is a case, monks, where there is a wrong view of a monk's that should be given up. . . . If he speaks thus: 'There is not, your reverence(s), a wrong view of mine, that should be given up,' and if the Order suspends him for not giving up the wrong view, it is a legally valid (formal) act. || 8 ||

"This is a case, monks, where there is an offence of a monk's

that should be seen, where there is an offence for which amends should be made . . . where there is an offence that should be seen, where there is a wrong view that should be given up . . . where there is an offence for which amends should be made, where there is a wrong view that should be given up . . . where there is an offence that should be seen, where there is an offence for which amends should be made, where there is a wrong view that should be given up. If an Order or several (monks) or one individual reproves him for it, saying: 'You, your reverence, have fallen into an offence. Do you see this offence? Make amends for this offence. This is a wrong view of yours; give up this wrong view,' and if he speaks thus: 'There is not, your reverence(s), an offence of mine which I should see, there is not, your reverence(s), an offence of mine for which I should make amends, there is not a wrong view of mine that I should give up,' and if the Order suspends him for not seeing or for not making amends or for not giving up, it is a legally valid (formal) act." || 9 || 5 ||

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: "Does an Order, Lord, that is complete carry out a (formal) act that should be carried out in the presence of[1] (an accused monk) if he is absent? Lord, is that a legally valid (formal) act, is it a disciplinarily valid (formal) act?"[2]

"This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act." || 1 ||

"Does an Order, Lord, that is complete carry out a (formal) act that should be carried out by the interrogation[3] (of an accused monk) if there is no interrogation? Does it carry out a (formal) act that should be carried out on the acknowledgment[4] (of an accused monk) if there is no acknowledgment?

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[1] *sammukhākaraṇīyaṃ*. *Cf. Vin.* ii. 93.

[2] *dhammakamma vinayakamma* and their opposites (*adhamma-*, *avinaya-*) occur at *A.* i. 74, 75. *AA.* ii. 149 explains *adhamma-* and *avinaya-* as *uddhamma* and *ubbinaya*, where *ud-* means "off" and therefore "wrong" as in *ummagga*.

[3] *paṭipucchākaraṇīyaṃ*.

[4] *paṭiññāya*. *Cf.* B.D. iii. 153, n. 5; *A.* i. 99; *M.* ii. 248.

Does it give a verdict of past insanity[1] to one who merits a verdict of innocence?[2] Does it carry out a (formal) act for specific depravity[3] against one who merits a verdict of past insanity? Does it carry out a (formal) act of censure[4] against one who merits a (formal) act for specific depravity? Does it carry out a (formal) act of placing under guidance for one who merits a (formal) act of censure? **[325]** Does it carry out a (formal) act of banishment against one who merits a (formal) act of placing under guidance? Does it carry out a (formal) act of reconciliation for one who merits a (formal) act of banishment? Does it carry out a (formal) act of suspension against one who merits a (formal) act of reconciliation? Does it grant probation[5] to one who merits a (formal) act of suspension? Does it send back to the beginning one who merits probation? Does it inflict *mānatta* on one who merits being sent back to the beginning? Does it rehabilitate one who merits *mānatta*? Does it ordain one who merits rehabilitation? Is this a legally valid (formal) act, Lord, is it a disciplinarily valid (formal) act?" || 2 ||

"This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete carries out a (formal) act that should be carried out in the presence of (an accused monk) if he is absent—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far.[6] Whatever Order, Upāli, that is complete carries out a (formal) act which should be carried out on the interrogation (of an accused monk) if there is no interrogation . . . carries out a (formal) act which should be carried out with the acknowledgment (of an accused monk) if there is no acknowledgment . . . ordains one meriting rehabilitation

[1] *amūḷhavinaya*. See *B.D.* iii. 153, n. 5; *A.* i. 99; *M.* ii. 248.

[2] *sativinayārahassa*. On *sativinaya* see *B.D.* iii. 153, n. 3.; *M.* ii. 247. Word occurs at *A.* i. 99; *G.S.* i. 85 translates "proceedings about mindfulness".

[3] *tassapāpiyyasikā*. *Cf. B.D.* iii. 154, n. 1; *A.* i. 99; *M.* ii. 249, *Vin.* ii. 85 f.

[4] For this and the four following formal acts, *cf. Vin.* i. 49 (above, p. 66) and *A.* i. 99.

[5] This and the next three (not ordination) occur at *A.* i. 99. They are each part of the penalty incurred for a Saṅghādisesa offence.

[6] *sātisāra*, as at *Vin.* i. 55 (above, p. 71).

—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far." ‖ 3 ‖

"If, Lord, an Order that is complete carries out a (formal) act that should be carried out in the presence of (an accused monk) when he is present, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?"

"This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act."

"If, Lord, an Order that is complete carries out a (formal) act that should be carried out on the interrogation (of an accused monk) when there is interrogation, if it carries out a (formal) act that should be carried out on the acknowledgment of (an accused monk) when there is his acknowledgment, if it gives a verdict of innocence to one who merits a verdict of innocence . . . if it rehabilitates one who merits rehabilitation, if it ordains one who merits ordination, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?"

"This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete carries out a (formal) act that should be carried out in the presence of (an accused monk) when he is present—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far. Whatever Order, Upāli, that is complete carries out a (formal) act that should be carried out on the interrogation (of an accused monk) when there is interrogation . . . ordains one meriting ordination—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far." ‖ 4 ‖

"If, Lord, an Order that is complete gives a verdict of past insanity to one meriting a verdict of innocence, gives a verdict of innocence to one meriting a verdict of past insanity, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?"

"This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act."

"If, Lord, an Order that is complete carries out a (formal) act for specific depravity against one meriting a verdict of past insanity, if it gives a verdict of past insanity to one meriting a (formal) act for specific depravity; if it carries out a (formal) act of censure against one meriting a (formal) act for specific depravity, [326] if it carries out a (formal) act for specific depravity against one meriting a (formal) act of censure; if it carries out a (formal) act of placing under guidance against one meriting a (formal) act of censure, if it carries out a (formal) act of censure against one meriting a (formal) act of placing under guidance; if it carries out a (formal) act of banishment against one meriting a (formal) act of placing under guidance, if it carries out a (formal) act of placing under guidance against one meriting a (formal) act of banishment; if it carries out a (formal) act of reconciliation against one meriting a (formal) act of banishment, if it carries out a (formal) act of banishment against one meriting a (formal) act of reconciliation; if it carries out a (formal) act of suspension against one meriting a (formal) act of reconciliation, if it carries out a (formal) act of reconciliation against one meriting a (formal) act of suspension; if it grants probation to one meriting a (formal) act of suspension, if it carries out a (formal) act of suspension against one meriting probation; if it sends back to the beginning one meriting probation, if it grants probation to one meriting being sent back to the beginning; if it inflicts *mānatta* on one meriting being sent back to the beginning, if it sends back to the beginning one meriting *mānatta*; if it rehabilitates one meriting *mānatta*, if it inflicts *mānatta* on one meriting rehabilitation; if it ordains one meriting rehabilitation, if it rehabilitates one meriting ordination, is that, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act?" || 5 ||

"This, Upāli, is not a legally valid (formal) act, it is not a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete gives a verdict of past insanity to one meriting a verdict of innocence, gives a verdict of innocence to one meriting a verdict of past insanity—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, Upāli, that is complete carries out a (formal)

act for specific depravity against one meriting a verdict of past insanity . . . that rehabilitates one meriting ordination—it thus comes to be, Upāli, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far." || 6 ||

"If, Lord, an Order that is complete gives a verdict of innocence to one meriting a verdict of innocence, if it gives a verdict of past insanity to one meriting a verdict of past insanity, is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act ;"

"This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act."

"If, Lord, an Order that is complete gives a verdict of past insanity to one meriting a verdict of past insanity, if it carries out a (formal) act for specific depravity against one meriting a (formal) act for specific depravity . . . if it rehabilitates one meriting rehabilitation, if it ordains one meriting ordination —is this, Lord, a legally valid (formal) act, is it a disciplinarily valid (formal) act ?" || 7 ||

"This, Upāli, is a legally valid (formal) act, it is a disciplinarily valid (formal) act. Whatever Order, Upāli, that is complete gives a verdict of innocence to one meriting a verdict of innocence, gives a verdict of past insanity to one meriting a verdict of past insanity—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far. Whatever Order, Upāli, that is complete gives a verdict of past insanity to one meriting a verdict of past insanity, [327] . . . ordains one meriting ordination—it thus comes to be, Upāli, a legally valid (formal) act, a disciplinarily valid (formal) act, and thus the Order comes to be one that does not go too far." || 8 ||

Then the Lord addressed the monks, saying: "Whatever Order, monks, that is complete gives a verdict of past insanity to one meriting a verdict of innocence—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, monks, that is complete, carries out a (formal) act for specific depravity against one meriting a verdict of innocence, carries out a (formal) act of censure

against one meriting a verdict of innocence[1] . . . ordains one meriting a verdict of innocence—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, monks, that is complete carries out a (formal) act for specific depravity against one meriting a verdict of past insanity . . . carries out a (formal) act of censure . . . ordains one meriting a verdict of past insanity, gives a verdict of innocence to one meriting a verdict of past insanity—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far. Whatever Order, monks, that is complete, carries out a (formal) act of censure against one meriting a (formal) act for specific depravity . . . rehabilitates one meriting ordination—it thus comes to be, monks, not a legally valid (formal) act, not a disciplinarily valid (formal) act, and thus the Order comes to be one that goes too far." || 9 || 6 ||

The Second Portion for Repeating: that on Upāli's Questions.

"This is a case, monks, where a monk is a maker of strife, a maker of dispute, a maker of contention, a maker of brawls, a maker of legal questions in an Order.[2] It then occurs to monks: 'This monk, your reverences, is a maker of strife . . . a maker of legal questions in the Order. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him, not by rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: 'A (formal) act of censure, your reverences, was carried out against this monk, not by rule, in an incomplete assembly. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him not by rule, in a complete assembly. He then goes from that residence to another residence. It occurs to the monks there: 'A

[1] As explained at *Vin. Texts* ii. 279, n. 2, in this paragraph all possible combinations of two different formal acts are arranged in this way: first, verdict of innocence is combined with verdict of past insanity and all the rest, down to ordination; then verdict of past insanity with all terms from specific depravity down to innocence, and so on; the whole series ends thus with the combination of meriting ordination with all terms from verdict of innocence down to rehabilitation.

[2] As at *Vin.* iv. 45, 230. See *B.D.* iii. 191, n. 3 for further references.

(formal) act of censure, your reverences, was carried out against this monk, not by rule, in a complete assembly. Come, let us [328] carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him, by rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: 'A (formal) act of censure, your reverences, was carried out against this monk, by rule, in an incomplete assembly. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him by what has the appearance of rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: 'A (formal) act of censure, your reverences, was carried out against this monk, by what has the appearance of rule, in an incomplete assembly. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him by what has the appearance of rule in a complete assembly. || 1 ||

"This is a case, monks, where a monk is a maker of strife . . . a maker of legal questions in an Order. It then occurs to monks: 'This monk, your reverences, is a maker of strife . . . a maker of legal questions in the Order. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him, not by rule, in a complete assembly. He goes from that residence to another residence. It occurs to the monks there: 'A (formal) act of censure, your reverences, was carried out against this monk, not by rule, in a complete assembly. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him, by rule, in an incomplete assembly. He then goes from that residence . . . they carry out a (formal) act of censure against him, by what has the appearance of rule, in an incomplete assembly. He then goes from that residence . . . they carry out a (formal) act of censure against him, by what has the appearance of a rule, in a complete assembly. He then goes from that residence . . . they carry out a (formal) act of censure against him, not by rule, in an incomplete assembly. || 2 ||

"This is a case, monks, . . . (*as above*) . . . they carry out a (formal) act of censure against him by rule, in an incomplete

assembly . . . by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule in a complete assembly . . . not by rule, in an incomplete assembly . . . not by rule, in a complete assembly. || 3 ||

"This is a case, monks, . . . (*as above*) . . . they carry out a (formal) act of censure against him, by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly . . . not by rule, in an incomplete assembly . . . not by rule, in a complete assembly, by rule, in an incomplete assembly. || 4 ||

"This is a case, monks, . . . (*as above*) . . . [**329**] they carry out a (formal) act of censure against him, by what has the appearance of rule, in a complete assembly . . . not by rule, in an incomplete assembly . . . not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of a rule, in an incomplete assembly. || 5 ||

"This is a case, monks, where an ignorant, inexperienced monk,[1] full of offences, not rid of them, lives in company with householders in unbecoming association with householders. It then occurs to monks: 'This monk, your reverences, ignorant, inexperienced, . . . in unbecoming association with householders. Come, let us carry out a (formal) act of guidance for him'; and these carry out a (formal) act of guidance for him, not by rule, in an incomplete assembly. He goes from that residence to another residence . . . (*as above in* || 1 ||) . . . not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out as it is below.[2] || 6 ||

"This is a case, monks, where a monk is one who brings families into disrepute and is of depraved conduct.[3] It then occurs to monks: 'This monk, your reverences, . . . is of

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[1] *Cf.* above, MV. IX. 4. 9.

[2] I.e. in || 1-5 ||. The "wheel", *cakka*, series, cycle, is the "arrangement of five categories on which this exposition is based . . ." (as said in note at *Vin. Texts* ii, 281). "Below" stands for our "above", from the fact that the palm-leaf manuscripts are arranged with the first leaf at the bottom of the pile of leaves of which any work or "book" is made up.

[3] As in Sangh. XIII, and see below, MV. IX. 7. 18.

depraved conduct. Come, let us carry out a (formal) act of banishment against him'; and they carry out a (formal) act of banishment against him, not by rule, in an incomplete assembly . . . (*as in* ‖ 6 ‖) . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. ‖ 7 ‖

"This is a case, monks, where a monk reviles, abuses[1] householders. It then occurs to monks: 'This monk, your reverences, reviles, abuses householders. Come, let us carry out a (formal) act of reconciliation for him'; and they carry out a (formal) act of reconciliation for him, not by rule, in an incomplete assembly . . . (*as in* ‖ 6 ‖) . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. ‖ 8 ‖

"This is a case, monks, where a monk, having fallen into an offence, does not want to see the offence.[2] It then occurs to monks: 'This monk, your reverences, having fallen into an offence, does not want to see the offence. Come, let us carry out a (formal) act of suspension against him for not seeing the offence'; and they carry out a (formal) act of suspension against him for not seeing the offence, not by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. ‖ 9 ‖

"This is a case, monks, where a monk, having fallen into an offence, does not want to make amends for the offence.[3] It then occurs to monks: 'This monk, your reverences, having fallen into an offence, does not want to make amends for the offence. Come, let us carry out a (formal) act of suspension against him for not making amends for the offence'; [330] and they carry out a (formal) act of suspension against him for not making amends for the offence, not by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. ‖ 10 ‖

"This is a case, monks, where a monk does not want to give up a wrong view. It then occurs to monks: 'This monk, your reverences, does not want to give up a wrong view.

[1] *Cf. Vin.* iii. 184; iv. 309; *B.D.* iii. 344.
[2] *Cf.* CV. I. 25. 1-30.
[3] *Cf.* CV. I. 31.

Come, let us carry out a (formal) act of suspension against him for not giving up a wrong view'; and they carry out a (formal) act of suspension against him for not giving up a wrong view, not by rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. The cycle should be worked out. || 11 ||

"This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by the Order, conducts himself properly,[1] is subdued, mends his ways,[2] and asks for the revocation of the (formal) act of censure. It then occurs to monks: 'This monk, your reverences, against whom a (formal) act of censure was carried out by the Order, is conducting himself properly, is subdued, is mending his ways. Come, let us revoke the (formal) act of censure[3] against him'; and they revoke the (formal) act of censure against him, not by rule, in an incomplete assembly. He goes from that residence to another residence. It occurs to the monks there: 'A (formal) act of censure, your reverences, against this monk was revoked by an Order, not by rule, in an incomplete assembly. Come, let us revoke the (formal) act of censure against him'; and they revoke the (formal) act of censure against him, not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. || 12 ||

"This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by an Order conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of censure. It then occurs to monks: 'This monk, your reverences, against whom a (formal) act of censure has been carried out by the Order, conducts himself properly . . . asks for the revocation of the (formal) act of censure. Come, let us revoke the (formal) act of censure against him', and they revoke the (formal) act of censure against him, not by rule, in a complete assembly . . . (*as in* || 2–5 ||) . . . by what has the appearance of rule, in an incomplete assembly. || 13 ||

[1] "Proper conduct" given at CV. I. 5. 1.
[2] *Cf. Vin.* i. 49 (above, p. 66).
[3] *Cf.* CV. I. 6. 2—8. 2.

"This is a case, monks, where a monk for whom a (formal) act of guidance[1] has been carried out by an Order, conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of guidance . . . (*as in* || 12, 13 ||). . . . This is a case, monks, where a monk against whom a (formal) act of banishment[2] . . . a (formal) act of reconciliation[3] . . . a (formal) act of suspension for not seeing an offence[4] . . . a (formal) act of suspension for not making amends for an offence[5] . . . **[331]** a (formal) act of suspension for not giving up a wrong view[6] has been carried out by an Order. . . . The cycle should be worked out. || 14 ||

"This is a case, monks, where a monk is a maker of strife, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal questions in the Order. It then occurs to monks: 'This monk, your reverences, is a maker of . . . legal questions in the Order. Come, let us carry out a (formal) act of censure against him'; and they carry out a (formal) act of censure against him, not by rule, in an incomplete assembly. In this case the Order disputes, saying: 'A (formal) act not by rule, in an incomplete assembly; a (formal) act not by rule, in a complete assembly; a (formal) act by rule, in an incomplete assembly; a (formal) act by what has the appearance of rule, in an incomplete assembly; a (formal) act by what has the appearance of rule, in a complete assembly; the (formal) act is not carried out, the (formal) act is badly carried out, the (formal) act should be carried out again.'[7] Herein, monks, those monks who speak thus: 'A (formal) act not by rule, in an incomplete assembly', and those monks who speak thus: 'The (formal) act is not carried out, the (formal) act is badly carried out, the (formal) act should be carried out again', these monks are here speakers of what is right.[8] || 15 ||

"This is a case, monks, where a monk is a maker of strife . . . and they carry out a (formal) act of censure against him, not by rule, in a complete assembly. In this case the Order

[1] See CV. I. 9. 1—12. 2.
[2] See CV. I. 13. 1.—17. 2.
[3] See CV. I. 18. 5.—24. 1.
[4] See CV. I. 25. 1—30.
[5] See CV. I. 31.
[6] See CV. I. 32—35.
[7] As at *Vin.* iv. 126 (*B.D.* iii. 5).
[8] *dhammavādino.*

disputes saying: . . . Herein, monks, those monks who speak thus: 'A (formal) act not by rule, in a complete assembly' and those monks who speak thus: 'The (formal) act is not carried out, the (formal) act is badly carried out, the (formal) act should be carried out again', these monks are here speakers of what is right. This is a case, monks, where a monk is a maker of strife . . . and they carry out a (formal) act of censure against him by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly . . . these monks are here speakers of what is right. || 16 ||

"This is a case, monks, where an ignorant, inexperienced monk, full of offences, not rid of them, lives in company with householders in unbecoming association with householders. It then occurs to monks: 'This monk, your reverences, ignorant, inexperienced, lives . . . with householders. Come, let us carry out a (formal) act of guidance for him'; and they carry out a (formal) act of guidance for him, not by rule, in an incomplete assembly . . . not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly . . . by what has the appearance of rule, in a complete assembly. In this case the Order disputes . . . these monks are here speakers of what is right. These five occasions in brief. || 17 ||

"This is a case, monks, where a monk brings families into disrepute and is of depraved conduct.[1] It then occurs to monks: ' . . . let us carry out a (formal) act of banishment against him'. . . . These five occasions in brief. This is a case, monks, where a monk reviles, abuses householders. It then occurs to monks: [332] ' . . . let us carry out a (formal) act of reconciliation for him' . . . These five occasions in brief. This is a case, monks, where a monk having fallen into an offence does not want to see the offence . . . having fallen into an offence does not want to make amends for the offence . . . does not want to give up a wrong view. It then occurs to monks: ' . . . let us carry out a (formal) act of suspension against him for not giving up the wrong view'. . . . These five occasions in brief. || 18 ||

[1] *Cf.* Sangh. XIII, and above MV. IX. 7. 7.

"This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by an Order conducts himself properly, is subdued, mends his ways, and asks for the revocation of the (formal) act of censure. It then occurs to monks: 'This monk, your reverences, against whom a (formal) act of censure has been carried out by the Order, conducts himself properly . . . and asks for the revocation of the (formal) act of censure. Come, let us revoke the (formal) act of censure against him', and these revoke the (formal) act of censure against him not by rule, in an incomplete assembly. In this case the Order disputes . . . these monks here are speakers of what is right. This is a case, monks, where a monk against whom a (formal) act of censure has been carried out by an Order, conducts himself properly . . . they revoke the (formal) act of censure against him, not by rule, in a complete assembly . . . by rule, in an incomplete assembly . . . by what has the appearance of rule, in an incomplete assembly . . . . by what has the appearance of rule, in a complete assembly . . . these monks are here speakers of what is right. || 19 ||

"This is a case, monks, where a monk for whom a (formal) act of guidance has been carried out by an Order . . . of banishment . . . of reconciliation . . . of suspension for not seeing an offence . . . of suspension for not making amends for an offence . . . of suspension for not giving up a wrong view, has been carried out by an Order, conducts himself properly . . . these monks are here speakers of what is right." || 20 || **7** ||

The Ninth Section: that on (the monks) at Campā.

In this Section there are thirty-six items. This is its key:

The Lord was at Campā, case at Vāsabha village,
he made an effort for in-coming monks in regard to what they wanted,[1] /
Having known "They are appointed" henceforth he made no effort,
thinking "Suspended, one does not carry out", he went to the Victor, / [**333**]

[1] Oldenberg's text *icchitabbake*; Cing. edn. *-ko*.

A (formal) act not by rule, in an incomplete assembly, by rule in a complete assembly,
and a (formal) act by rule in an incomplete assembly, by what has the appearance of rule in an incomplete assembly, /
By what has the appearance of rule in a complete assembly, one suspends one,
and one two, several, one suspends an Order, /
Then two, then several, and an Order suspends an Order,
the distinguished, omniscient one, having heard, objects, saying, " It is not the rule ", /
Whatever (formal) act for which the motion is not furnished (although) a proclamation is furnished
And that for which the proclamation is not furnished although it is furnished with a motion, /
If neither is furnished and it is also not by rule,
against the teacher's (instruction), protested against, reversible, not fit to stand, /
Not by rule, in an incomplete assembly,—these two,
but just this: by rule, in a complete assembly is allowed by the Truthfinder. /
Fourfold, fivefold, tenfold and twenty
and more than twentyfold—an Order is thus of five kinds. /
Having excluded ordination and whatever (formal) act for Invitation (there is)
together with the (formal) act of rehabilitation—the carrying out is by means of a fourfold Order, /
Excluding two (formal) acts: ordination in the middle districts
(and) rehabilitation—the carrying out is by means of a fivefold Order. /
Excluding rehabilitation alone—these monks are tenfold,
an Order of twenty carries out all (formal) acts, it is the carrier out of everything. /
Nun, probationer and novice, woman novice,
disavower, (one who has committed) an extreme offence, one suspended for not seeing an offence, /
For not making amends for, (for not giving up) a wrong view, eunuch, one living in communion as it were by theft,
(one gone over to) a sect, an animal, slayer of mother, of father, /
Of one perfected, seducer of a nun, schismatic, shedder of (a Truthfinder's) blood, hermaphrodite,

one belonging to a different communion, staying within a different boundary, (standing above the ground) by psychic power, /

One against whom an Order is carrying out a (formal) act—these come to be twenty-four (and)

they are objected to by the Awakened One for they are not completers of a group. /

If one undergoing probation should as the fourth member grant probation or

should rehabilitate one (sent back to) the beginning or (undergoing) *mānatta* it is not a (formal) act and should not be carried out. /

So too, if one deserving the beginning or *mānatta* (should rehabilitate) one deserving rehabilitation—

this is not in accordance with a (formal) act—the five are explained by the All-awakened One. /

Nun, probationer, novice, woman novice,

disavower, (one who has committed) an extreme (offence), who is mad, unhinged, in pain, (suspended) for not seeing, /

For not making amends for, for (not giving up) a wrong view, and a eunuch and a hermaphrodite,

one belonging to a different communion (or) boundary (or standing) above the ground (by psychic power) and one against whom a (formal) act is being carried out, / [**334**]

Of these eighteen the protest is not valid,

the protest is valid of a regular monk. /

A pure one may be wrongly sent away, and an ignorant one rightly sent away,

eunuch, one living in communion as it were by theft, going over (to a sect), an animal, /

(Slayer) of mother, of father, of one perfected, seducer (of a nun), schismatic of the Order,

shedder of (a Truth-finder's) blood and also a hermaphrodite and whichever /

Of these eleven is not meant for restoration.

Hands, feet, both these, ears, nose, both these, /

Fingers, nails, tendons, one who has webbed hands, hunchback, and dwarf,

one who has goitre, who has been branded, scourged, and who has been written about and one who has elephantiasis, /

One who is badly ill, who has disgraced an assembly, who is blind, and one with a crooked limb, lame, and also one who is paralysed,
a cripple, one weak through age, blind from birth, dumb, and deaf, /
Blind and dumb, (blind and) deaf, and dumb and deaf likewise,
and blind-deaf-dumb : all these thirty-two— /
Their restoration was explained by the all enlightened one.
(An offence) that should be seen, for which amends should be made, (a wrong view) to be given up does not exist, /
There are seven (formal) acts suspending him which are not legally valid,
And these seven that are not legally valid for one complying with his falling, /
Among (formal) acts there are seven that are legally valid for one not complying with his falling,
in the presence of, interrogation, and according as it is and on the acknowledgment, /
Innocence, past insanity, depravity,[1] and on account of censure,
banishment, reconciliation, and suspension, probation, /
The beginning, *mānatta*, rehabilitation, and thus ordination :
these sixteen[2] are not legally valid if it should carry out one for another,[3] /
These sixteen are quite legally valid if it should carry out the appropriate one for that one,[4]
reciprocally they should explain how these sixteen are not legally valid, /
When conditioned for it paired[5] : these sixteen are also legally valid,
when conditioned (for it) singly : the conqueror said the cycle[6] is not legal. /
One who makes strife[7] : the Order carries out a (formal) act of banishment

[1] Here *pāpikā* for *tassapāpiyyasikā*.
[2] Only fifteen listed above : *nissaya* (placing under) guidance, is omitted.
[3] " It " is an Order, see IX. 6. 2, but if it carries out a formal act that is not appropriate and does not fit the case, that formal act is not legally valid.
[4] *taṃ taṃ kareyya taṃ tassa soḷas' ete sudhammikā.*
[5] *dvedvetamūlakaṃ.*
[6] *cakka*, wheel, cycle, series.
[7] Oldenberg, at *Vin.* i. 394, notes that " all three MSS. read *bhaṇḍanakārako* ", where the accusative would have been expected.

not by rule, in an incomplete assembly; he goes to another residence, /
There they carried out a (formal) act of censure against him, not by rule,[1] in a complete assembly,
elsewhere they carried out a (formal) act of banishment against him by rule, in an incomplete assembly, /
And they likewise carried out one which in both cases had the appearance of rule, in an incomplete assembly, in a complete assembly,
and not by rule in a complete assembly, also by rule in an incomplete assembly, /
And by what had the appearance of rule in an incomplete assembly, and in a complete assembly: these cases,
having done what is conditioned singly, put the cycle together. /
Guidance for one who is ignorant, inexperienced, banishment for one who brings a family into disrepute,
And they carried out a (formal) act of reconciliation for a reviler, / [335]
And for whoever does not see, does not make amends for (an offence), does not give up a (wrong) view:
for these a (formal) act of suspension was decreed by the leader of the caravan. /
The wisdom of these (formal) acts of suspension should be applied to censure,
and if, being subdued, conducting himself properly, he has asked, /
The revocation of these or those (formal) acts is according to the (formal) acts below.[2]
And if in this or that case he disputes some (formal) act /
And says, "It was not carried out, it was badly carried out, it should be carried out again",
further, concerning the revocation of the (formal) act: these monks are speakers of what is right. /
The Great Sage, having seen falling away from shakiness[3] in one entitled (to take part in a formal) act
prescribed revocation, as a surgeon medicine. [336]

[1] Oldenberg's text reads *dhammena*; Cing. edn. *tatthādhammena* and see MV. IX. 7. 1.

[2] *heṭṭhā*, "below" is equivalent to our "above".

[3] *vipattivyādhite*. Cing. edn. *-dhitā*.

THE GREAT DIVISION (MAHĀVAGGA) X

At one time the awakened one, the Lord was staying at Kosambī in Ghosita's monastery. Now at that time a certain monk had fallen into an offence; he saw that offence as an offence but other monks saw that offence as no offence. After a time he saw that offence as no offence, while the other monks saw that offence as an offence. Then these monks spoke thus to that monk: "You, your reverence, have fallen into an offence. Do you see this offence?"

"There is not an offence of mine, your reverences, that I can see." Then these monks, having obtained unanimity, suspended that monk for not seeing the offence. || 1 ||

But that monk had heard much,[1] he was one to whom the tradition had been handed down; he was an expert on *dhamma*, an expert on discipline, an expert on the summaries; he was wise, experienced, clever; he was conscientious, scrupulous, desirous of training. Then that monk, having approached monks who were his comrades and intimates, spoke thus: "This is no offence,[2] your reverences, this is not an offence; I am unfallen, I have not fallen; I am unsuspended, I am not suspended; I was suspended by a (formal) act that was not legally valid, reversible, not fit to stand. Let the venerable ones be my partisans on account of the rule, on account of discipline." And that monk gained as partisans the monks who were his comrades and intimates. And he sent a messenger to monks in the country who were his comrades and intimates, saying: "This is no offence, your reverences . . . not fit to stand. Let the venerable ones be my partisans on account of the rule, on account of discipline." And that monk gained as partisans those monks in the country who were his comrades and intimates. || 2 ||

Then these monks who took the part of the suspended one approached those monks who had suspended him; having

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[1] *Cf. Vin.* i. 119 (above, p. 157).
[2] As above, p. 449.

approached, they spoke thus to the monks who had suspended him: "This is no offence, your reverences, this is not an offence; this monk is unfallen, this monk has not fallen; this monk is unsuspended, this monk [337] is not suspended; he was suspended by a (formal) act that was not legally valid, reversible, not fit to stand." When they had spoken thus, the monks who had suspended him spoke thus to the monks who took the part of the suspended one:

"This is an offence, your reverences, this is not no offence; this monk has fallen, this monk is not unfallen; this monk is suspended, this monk is not unsuspended; he was suspended by a (formal) act that was legally valid, irreversible, fit to stand. Do not you, your reverences, take the part of this suspended monk, do not side with him." But those monks who took the part of the suspended (monk), although being spoken to thus by the ones who had suspended him, still took the part of that suspended monk and sided with him. || 3 ||

Then a certain monk approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, that monk spoke thus to the Lord: "This is a case, Lord, where a certain monk has fallen into an offence. He saw that offence as an offence but other monks saw that offence as no offence. After a time he saw that offence as no offence, while the other monks saw that offence as an offence. Then, Lord, those monks spoke thus to that monk: . . . (*as in* || 1 ||) ' . . . Do you see this offence?' He said: 'There is not an offence of mine, your reverences, that I can see'. Then, Lord, these monks, having obtained unanimity, suspended that monk for not seeing the offence. But, Lord, that monk had heard much, he was one to whom the tradition had been handed down . . . desirous of training. Then, Lord, that monk, having approached monks who were his comrades and intimates . . . (*as in* || 2 ||). . . . And, Lord, that monk gained as partisans the monks who were his comrades and intimates. . . . And, Lord, that monk gained as partisans those monks in the country who were his comrades and intimates. Then, Lord, those monks who took the part of the suspended one . . . (*as in* || 3 ||). . . . When they had spoken thus, Lord, the monks who had suspended him spoke thus: . . . But those monks, Lord,

who took the part of the suspended (monk) although being spoken to thus by the ones who had suspended him, still took the part of that suspended monk and sided with him." || 4 ||

Then the Lord, thinking: "The Order of monks is divided, the Order of monks is divided", rising from his seat approached the monks who had suspended (that monk); having approached, he sat down on the appointed seat. As he was sitting down, the Lord spoke thus to the monks who had suspended (that monk): "Do not you, monks, thinking: 'It appears so to us, it appears so to us', deem that a monk should be suspended on every occasion. || 5 ||

"This is a case, monks, where a monk has fallen into an offence. He sees that offence as no offence; other monks see that offence as an offence. If, monks, those monks know concerning that monk: 'This venerable one has heard much, he is one to whom the tradition has been handed down . . . desirous of training. If we suspend this monk for not seeing the offence [338] we cannot carry out the Observance together with this monk, we will carry out the Observance without this monk—from this source there will be strife, dispute, contention, brawls, for the Order, there will be schism in the Order, dissension in the Order,[1] altercation in the Order, differences in the Order.' Monks, that monk should not be suspended for not seeing an offence by monks bent on a schism. || 6 ||

"This is a case, monks, where a monk has fallen into an offence. He sees that offence . . . (*as in* || 6 ||) ' . . . if we suspend this monk for not seeing the offence we cannot invite together with this monk, we will invite without this monk; we cannot carry out a (formal) act of the Order together with this monk, we will carry out a (formal) act of the Order without this monk; we cannot sit down on a seat together with this monk, we will sit down on a seat without this monk; we cannot sit down to drink conjey together with this monk, we will sit down to drink conjey without this monk; we cannot sit down in a refectory together with this monk, we will sit down in a refectory without this monk; we cannot stay under one roof together with this monk, we will stay under one roof

[1] For further references to *saṁghabheda saṁgharāji* see *B.D.* ii. 233, n. 3.

without this monk;[1] we cannot, according to seniority, carry out greeting together with this monk, rising up before (one another), saluting with joined palms, doing the proper duties, but we will, according to seniority, carry out greetings . . . doing the proper duties without this monk—from this source there will be strife . . . differences in the Order.' Monks, that monk should not be suspended for not seeing an offence by monks bent on a schism." ‖ 7 ‖

Then the Lord, having spoken on this matter with the monks who had suspended that monk, rising from his seat, approached those monks who were taking the part of the suspended (monk); having approached, he sat down on the appointed seat. As he was sitting down, the Lord spoke thus to the monks who were taking the part of the suspended (monk): "Do not you, monks, having fallen into an offence, deem that amends should not be made for the offence, thinking: 'We have not fallen'. This is a case, monks, where a monk has fallen into an offence; he sees that offence as no offence; other monks see that offence as an offence. If, monks, that monk knows concerning those monks: 'These venerable ones have heard much . . . (*as in* ‖ 2 ‖) . . . desirous of training. It is impossible for them, because of me or because of anyone else, to follow a wrong course through desire, through hatred, through stupidity, through fear. If these monks suspend me for not seeing the offence, [339] if they do not carry out the Observance together with me, if they carry out the Observance without me . . . if they do not invite together with me, if they invite without me . . . if they, according to seniority, carry out greetings without me, rising up before (one another), saluting with joined palms, doing the proper duties—from this source there will be for the Order strife . . . differences in the Order'. Monks, the offence should be confessed even out of faith[2] in others by a monk who is bent on a schism." Then the Lord, having spoken on this matter with the monks who took the part of the suspended (monk), rising from his seat, departed. ‖ 8 ‖

Now at that time monks taking the part of a suspended

[1] *Cf.* Pāc. lxix.

[2] Correct *sandhāya* of text to *saddhāya*, and *cf. Vin.* ii. 289 *api cāyasmantānaṃ saddhāya desemi.*

(monk) carried out the Observance just there within the boundary, and carried out a (formal) act of the Order; but the monks who had suspended (him), having gone outside the boundary, carried out the Observance and carried out a (formal) act of the Order (there). Then a certain monk who had suspended him, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, that monk spoke thus to the Lord: "Lord, these monks who are taking the part of a suspended (monk) are carrying out the Observance just there within the boundary, they are carrying out a (formal) act of the Order; but we, the monks who have suspended him, having gone outside the boundary, are carrying out the Observance, we are carrying out a (formal) act of the Order (there)."

"Monk, if these monks who are taking the part of the suspended (monk) are carrying out the Observance just there within the boundary and are carrying out a (formal) act of the Order, these (formal) acts of theirs will be legally valid, irreversible, fit to stand because a motion and a proclamation have been laid down by me. If, monk, you monks who suspended him, carry out the Observance just there within the boundary, if you carry out a (formal) act of the Order, these (formal) acts of yours are also legally valid, irreversible, fit to stand, because a motion and a proclamation have been laid down by me. || 9 ||

"What is the reason for this? These monks belong to a different communion from yours and you belong to a different communion from theirs. Monk, there are these two grounds for belonging to a different communion: either, of oneself one makes oneself belong to a different communion,[1] or a complete Order suspends one for not seeing or for not making amends for or for not giving up. Monk, there are these two grounds for belonging to a different communion. Monk, there are these two grounds for belonging to the same communion: either, of oneself one makes oneself belong to the same communion, or a complete Order restores one who was suspended for not seeing or for not making amends for or for not giving up.

[1] According to *VA.* 1149 he chooses to sit among those who speak *dhamma* and rather than among those who do not.

Monk, there are these two grounds for belonging to the same communion."[1] || 10 || 1 || [340]

Now at that time monks, causing quarrels, causing strife, falling into disputes in a refectory amidst the houses, behaved unsuitably towards one another in gesture, in speech; they came to blows.[2] People looked down upon, criticised, spread it about, saying: "How can these recluses, sons of the Sakyans, causing quarrels . . . come to blows?" Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can these monks . . . come to blows?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that monks . . . came to blows?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, if an Order is divided, if it is behaving not according to the rule, if there is unfriendliness, you should sit down on a seat thinking: 'At least we will not behave unsuitably to one another in gesture, in speech; we will not come to blows.' Monks, if an Order is divided but if it is behaving according to the rule, if there is friendliness, you may sit down on a seat next (to one another)." || 1 ||

Now at that time[3] monks, making quarrels, making strife, falling into disputes in the midst of an Order, wounded one another with the weapons of the tongue;[4] they were not able to settle that legal question. Then a certain monk approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, that monk spoke thus to the Lord: "This is a case, Lord, where monks, making quarrels . . . are not able to settle that legal question. It would be good, Lord, if the Lord out of compassion were to approach those monks." The Lord consented by becoming silent. The Lord approached those monks; having approached he sat down on the appointed

[1] End of this story given at X. 5. 11 ff.

[2] *Cf.* Pāc lxxiv, lxxv.

[3] || 2 || = *M.* iii. 152 f., with slight differences.

[4] *mukhasattihi* as at *Ud.* 67, *A.* i. 70, *Jā.* i. 341.

seat. As he was sitting down, the Lord spoke thus to those monks:

"Enough, monks; no strife, no quarrels, no contention, no disputing." When he had spoken thus, a certain monk who spoke what was not-*dhamma*[1] spoke thus to the Lord: "Lord, let the Lord, the *dhamma*-master[2] wait; Lord, let the Lord, unconcerned,[3] live intent on abiding in ease here and now;[4] *we* will be (held) accountable for this strife, quarrel, contention, disputing." And a second time the Lord spoke thus to these monks:[5] "Enough, monks; no strife . . . no disputing." And a second time the monks who spoke what was not-*dhamma* spoke thus to the Lord: [341] "Lord, let the Lord, the *dhamma*-master wait; . . . *we* will be (held) accountable for this . . . disputing." Then the Lord addressed the monks, saying: || 2 ||

"Once upon a time,[6] monks, at Benares Brahmadatta was king of Kāsi; he was rich, wealthy, opulent, of great strength, with many vehicles; he had large territories, full storehouses and granaries. Dīghīti was the name of the king of Kosala. He was poor, of little wealth, of few means, of little strength, with few vehicles, he had (only) small territories, storehouses and granaries that were not full. Then, monks, Brahmadatta, the King of Kāsi, having arrayed a fourfold army,[7] marched against Dīghīti, the King of Kosala. Then, monks, Dīghīti, the King of Kosala, heard: 'They say that Brahmadatta, the King of Kāsi, having arrayed a fourfold army, is marching against me.' Then, monks, it occurred to Dīghīti, the King of Kosala: 'Now Brahmadatta, King of Kāsi, is rich, wealthy, opulent . . . full storehouses and granaries. I am not competent to stand against even one attack of Brahmadatta, King of Kāsi.

[1] *adhammavādin*, or, one adhering to or professing what was not-*dhamma*. *VA.* 1150 says: one of those taking the part of the suspended (monk.) Word also occurs at *M.* i. 287 = iii. 48 = *A.* ii. 22 = v. 265 = 283, always in a formula with which *cf. A.* i. 202, *D.* i. 4. *Cf.* also the two assemblies, the *dhamma-* and the *adhamma-vādinī* at *A.* i. 75.

[2] *dhammassāmī*, as at *S.* iv. 94.

[3] *appossukka* as at *M.* i. 331, 459, *Vin.* ii. 188 in a similar sentence. *Cf. appossukkatā* above, *Vin.* i. 5.

[4] *diṭṭhadhammasukhavihāra*, as at *A.* ii. 23, *M.* i. 40, 331, 459, *Vin.* ii. 188, *S.* ii. 239.

[5] He spoke the "third time" in X. 2. 20, below.

[6] *Cf. Jā.* iii. 211, 487 ff.

[7] See *Vin.* iv. 105 (*B.D.* ii. 375 and notes).

Suppose I were to flee from the town beforehand?' Then, monks, Dīghīti, the King of Kosala, taking his chief consort, fled from the town beforehand. Then, monks, Brahmadatta, the King of Kāsi, conquering the troops[1] and vehicles and territory and storehouses and granaries of Dīghīti, the King of Kosala, lived as the master. Then, monks, Dīghīti, the King of Kosala, set out for Benares with his wife. In due course he arrived at Benares. Monks, Dīghīti, the King of Kosala, dwelt there with his wife in a certain place adjoining Benares in a potter's house, in disguise, clothed[2] as a wanderer. || 3 ||

"Then soon, monks, the chief consort of Dīghīti, the King of Kosala, became pregnant. She had a fancy of this kind: she wanted, at sunrise, to see a fourfold army arrayed, armoured, standing on level ground[3] and to drink at the washing of the swords.[4] Then, monks, the chief consort of Dīghīti, the King of Kosala, spoke thus to Dīghīti, the King of Kosala: 'Sire, I am pregnant; a fancy of this kind has risen in me: I want, at sunrise, to see a fourfold army . . . and to drink at the washing of the swords.' He said: 'Lady, whence is there for us who are in distress a fourfold army arrayed, armoured, standing on level ground and a washing of the swords?' She said: 'If I, sire, do not get a chance (to have my wish) I shall die.' || 4 ||

"Now at that time, monks, the brahman priest of Brahmadatta, the King of Kāsi, was a friend of Dīghīti, the King of Kosala. [342] Then, monks, Dīghīti, the King of Kosala, approached the brahman priest of Brahmadatta, the King of Kāsi; having approached, he spoke thus to the brahman priest

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[1] *bala*, as above where rendered "strength".

[2] *channa* can also mean concealed.

[3] *subhummiyaṃ ṭhitaṃ*. *Cf. MA*. ii. 97 *subhūmiyan ti samabhūmiyaṃ*.

[4] *khaggānaṃ dhovanaṃ pātum*, to drink the water with which swords were washed. *Cf. Mhvs*. xxii. 42-45 where another pregnant queen "longed to drink (the water) that had served to cleanse the sword with which the head of the first warrior among king Eḷāra's warriors had been cut off". (Geiger's translation.). F. L. Woodward refers me to J. Abbott, *Keys of Power*, O.U.P., p. 168, "The sword of the Marātha Sivaji, preserved at Satāra, has power, and water in which it has been washed is a cure for obstructed delivery". See also T. R. Glover, *Springs of Hellas*, C.U.P., 1945, p. 7, quoting Seneca, *Nat. Qu*. iii. 2, "'There are waters wholesome, useful, and waters deadly and putrid . . . some remove barrenness'—a belief found in other authors (Athenaeus, 41 f, quotes Theophrastus, *Hist. of Plants*, to this effect)."

of Brahmadatta, the King of Kāsi: 'A lady friend of yours, old dear,[1] is pregnant; a fancy of this kind has risen in her: she wants, at sunrise to see a fourfold army . . . and to drink at the washing of the swords.' He said: 'Well then, sire, let us see the queen too.' Then, monks, the chief consort of Dīghīti, the King of Kosala, approached the brahman priest of Brahmadatta, the King of Kāsi. Then, monks, that brahman priest of Brahmadatta, the King of Kāsi, saw the chief consort of Dīghīti, the King of Kosala, coming in the distance, and seeing her, rising from his seat, having arranged his upper robe over one shoulder, having with joined palms saluted the chief consort of Dīghīti, the King of Kosala, he three times uttered this utterance: 'Indeed, a king of Kosala is in your womb, indeed, a king of Kosala is in your womb.' And he said: 'Do not be distressed, queen, you will get the chance at the time of sunrise to see a fourfold army arrayed, armoured, standing on level ground and to drink at the washing of the swords.' || 5 ||

"Then, monks, the brahman priest of Brahmadatta, the King of Kāsi, approached Brahmadatta, the King of Kāsi; having approached, he spoke thus to Brahmadatta, the King of Kāsi: 'Sire, the signs that are visible are such that to-morrow at the time of sunrise a fourfold army arrayed, armoured, must stand on level ground and the swords must be washed.' Then, monks, Brahmadatta, the King of Kāsi, enjoined people, saying: 'Good sirs, do as the brahman priest says.' So, monks, the chief consort of Dīghīti, the King of Kosala, got the chance at the time of sunrise of seeing a fourfold army arrayed, armoured, standing on level ground, and of drinking at the washing of the swords. Then, monks, the chief consort of Dīghīti, the King of Kosala, when the child in her womb had reached maturity, gave birth to a son. They gave him the name of Dīghāvu.[2] Then, monks, soon afterwards Prince Dīghāvu attained years of discretion.[3] || 6 ||

[1] *samma*.

[2] Some MSS. spell Dīghāyu. The meaning, in both spellings, is longevity, "Longeval" (*Vin. Texts* ii. 297). Dīghāvu's story is given at *Jā.* iii. 211 f., 487 ff; at *Jā.* iii. 490 he is identified with the Bodhisatta. *Dhp.* 109 is said to have been spoken on his account, *DhA.* ii. 235.

[3] As at *Vin.* i. 269. In the *Jātaka* this age is usually reckoned to be about sixteen.

"Then, monks, it occurred to Dīghiti, the King of Kosala: 'This Brahmadatta, King of Kāsi, has done us much mischief; our troops and vehicles and territories and storehouses and granaries have been stolen by him. If he knew about us he would have all three of us put to death. Suppose I should make Prince Dīghāvu live outside the town?' Then, monks, Dīghiti, the King of Kosala, made Prince Dīghāvu live outside the town. Then, monks, [343] Prince Dīghāvu, while living outside the town, soon learnt every craft. || 7 ||

"Now at that time, monks, the barber of Dīghīti, the King of Kosala, dwelt at (the court of) Brahmadatta, the King of Kāsi. The barber of Dīghīti, the King of Kosala, saw Dīghīti, the King of Kosala, with his wife in a certain place adjoining Benares, dwelling in a potter's house, in disguise, clothed as a wanderer; seeing him, he approached Brahmadatta, the King of Kāsi; having approached, he spoke thus to Brahmadatta, the King of Kāsi: 'Sire, Dīghīti, the King of Kosala, is dwelling with his wife . . . clothed as a wanderer.' || 8 ||

"Then, monks, Brahmadatta, the King of Kāsi, enjoined the people, saying: 'Well then, good sirs, bring along Dīghīti, the King of Kosala, with his wife.' And, monks, these people having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, brought along Dīghīti, the King of Kosala, with his wife. Then, monks, Brahmadatta, the King of Kāsi, enjoined the people, saying: 'Well now, good sirs, having bound Dīghīti, the King of Kosala, and his wife with stout cord, their arms pinioned tightly behind their backs,[1] having shaved them bald,[2] having paraded them to a harsh-sounding kettle-drum from street to street, from cross-road to cross-road, having ejected them by the southern gate of the town, having at the south of the town[3] chopped them into four pieces, discard the pieces to the four quarters.' And these people, monks, having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, having bound Dīghīti, the King of Kosala, and his wife with stout cord, their arms pinioned tightly behind their backs, having shaved them bald, paraded them with a

[1] *Cf. D.* i. 245.
[2] *Cf. D.* i. 98.
[3] This whole passage is stock; *cf. A.* ii. 241, *S.* ii. 128, iv. 344.

harsh-sounding kettle-drum from street to street and from cross-road to cross-road. || 9 ||

"Then, monks, it occurred to Prince Dīghāvu: 'It is a long time since I have seen my parents. Suppose now I should see my parents?' Then, monks, Prince Dīghāvu, having entered Benares, saw his parents bound with stout cord, their arms pinioned tightly behind their backs, shaved bald, parading to a harsh-sounding kettle-drum from street to street, from cross-road to cross-road; and seeing them he approached his parents. Then, monks, Dīghīti, the King of Kosala, saw Prince Dīghāvu coming from afar, and seeing him he spoke thus to Prince Dīghāvu: 'Do not you, dear Dīghāvu, look far or close for, dear Dīghāvu, [344] wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath.'[1] || 10 ||

"When he had spoken thus, monks, these people spoke thus to Dīghīti, the King of Kosala: 'This Dīghīti, the King of Kosala, is mad, he is talking gibberish. Who is Dīghāvu to him that he should speak thus: "Do not you . . . by non-wrath"?' He said: 'I am not mad, good sirs, I am not talking gibberish; what is more, whoever is learned will understand.' And a second time, monks, . . . And a third time, monks, did Dīghīti, the King of Kosala, speak thus to Prince Dīghāvu: 'Do not you, dear Dīghāvu, look far or close . . . by non-wrath.' And a third time, monks, did these people speak thus to Dīghīti, the King of Kosala: 'This Dīghīti, the King of Kosala, is mad. . . .' And a third time, monks, did Dīghīti, the King of Kosala, speak thus to these people: 'I am not mad . . . whoever is learned will understand.' Then, monks, these people having paraded Dīghīti, the King of Kosala, and his wife from street to street, from cross-road to cross-road, having ejected them by the southern gate, having chopped them into four pieces at the south of the town, having discarded the pieces to the four quarters, and having stationed troops[2] (there), departed. || 11 ||

"Then, monks, Prince Dīghāvu, having entered Benares, having brought back strong drink, made the troops[3] drink it.

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[1] *Cf. Dhp.* 5. The meaning is explained at X. 2. 19.
[2] *gumba.*
[3] *gumbiye.*

When these had fallen down, intoxicated, then (Dīghāvu) having collected sticks, having made a funeral pyre, having put his parents' bodies on to the funeral pyre, having lit it, three times circumambulated the funeral pyre, his palms joined. Now at that time Brahmadatta, the King of Kāsi, was on an upper terrace of his palace. He saw Prince Dīghāvu, monks, three times circumambulating the funeral pyre, his palms joined, and seeing him it occurred to him: 'Undoubtedly this man is a relation or a kinsman of Dīghīti, the King of Kosala. Alas, this spells misfortune for me, for no one will tell me what it means.' || 12 ||

"Then, monks, Prince Dīghāvu, having gone to a jungle, having cried and wept, having dried his tears, having entered Benares, having gone to an elephant stable near the king's palace, spoke thus to the elephant trainer: 'I want to learn the craft, teacher.'[1] He said: 'Well then, my good youngster,[2] learn it.' Then, monks, Prince Dīghāvu, rising in the night towards dawn, sang in a sweet voice in the elephant stable and played the lute.[3] And monks, Brahmadatta, the King of Kāsi, rising in the night towards dawn heard the singing in the sweet voice and the lute-playing in the elephant stable; having heard, he asked the people: 'Who, good sirs [**345**], rising in the night towards dawn, was singing in a sweet voice and playing a lute in the elephant stable?' || 13 ||

"'Sire, a youngster, a pupil of such and such an elephant trainer, rising in the night towards dawn, was singing in a sweet voice and playing a lute in the elephant stable.' He said: 'Well then, good sirs, bring that youngster along.' And, monks, these people, having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, brought along Prince Dīghāvu. (The king said:) "Did you, my good youngster, rising . . . sing in a sweet voice and play a lute in the elephant stable?' 'Yes, sire,' he said. 'Well, then, do you, my good youngster, sing and play the lute (before me).' And, monks, Prince Dīghāvu, having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, longing for success, sang in

[1] *ācariya*, teacher or trainer.
[2] *bhaṇe māṇavaka*.
[3] He may have learnt to sing and play when he learnt "every craft" (end of X. 2. 7), or he may have learnt these accomplishments as part of the elephant craft, elephants being notoriously fond of music.

a sweet voice and played the lute. Then, monks, Brahmadatta, the King of Kāsi, spoke thus to Prince Dīghāvu: 'Do you, my good youngster, attend on me.' Then, monks, Prince Dīghāvu answered 'Yes, sire', in assent to Brahmadatta, the King of Kāsi. Then, monks, Prince Dīghāvu became an earlier riser than Brahmadatta, the King of Kāsi, he lay down later, he was a willing servant, eager to please, speaking affectionately.[1] Then, monks, Brahmadatta, the King of Kāsi, soon established Prince Dīghāvu in a confidential position of trust. || 14 ||

"Then, monks, Brahmadatta, the King of Kāsi, spoke thus to Prince Dīghāvu: 'Well now, good youngster, harness a chariot, I will go out hunting.' And, monks, Prince Dīghāvu having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, having harnessed a chariot, spoke thus to Brahmadatta, the King of Kāsi: 'A chariot is harnessed for you, sire; for this you may think it is now the right time.' Then, monks, Brahmadatta, the King of Kāsi, mounted the chariot, Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that the army went by one way and the chariot by another. Then, monks, Brahmadatta, the King of Kāsi, having gone far, spoke thus to Prince Dīghāvu: 'Well now, good youngster, unharness the chariot; as I am tired I will lie down.' And, monks, Prince Dīghāvu having answered 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, having unharnessed the chariot, sat down cross-legged on the ground. Then, monks, Brahmadatta, the King of Kāsi, lay down having laid his head on Prince Dīghāvu's lap, and because he was tired he fell asleep at once. || 15 ||

"Then, monks, it occurred to Prince Dīghāvu: 'This Brahmadatta, King of Kāsi, has done us much [**346**] mischief, he has stolen our troops and vehicles and territory and storehouses, and granaries, and he has killed my parents. This could be a time when I could show my wrath,' and he drew his sword from its sheath. Then, monks, it occurred to Prince Dīghāvu: 'My father spoke to me thus at the time of his dying: "Do not you, dear Dīghāvu, look far or close, for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath."

[1] As at *S.* iii. 113.

It would not be suitable for me to transgress my father's words,' and he replaced his sword in its sheath. And a second time, monks, it occurred to Prince Dīghāvu: 'This Brahmadatta . . . when I could show my wrath,' and he drew his sword from its sheath. And a second time, monks, it occurred to Prince Dīghāvu: 'My father spoke to me thus. . . . It would not be suitable for me to transgress my father's words,' and again he replaced his sword in its sheath. And a third time . . . and again he replaced his sword in its sheath. Then, monks, Brahmadatta, the King of Kāsi, frightened, agitated, fearful, alarmed, suddenly got up. Then, monks, Prince Dīghāvu spoke thus to Brahmadatta, the King of Kāsi: 'Why do you, sire, frightened . . . suddenly get up?' He said: 'As I was dreaming here, my good youngster, the son of Dīghīti, the King of Kosala, attacked me with a sword. That is why I, frightened . . . suddenly got up.' || 16 ||

"Then, monks, Prince Dīghāvu, having stroked the head of Brahmadatta, the King of Kāsi, with his left hand, having drawn his sword with his right hand, spoke thus to Brahmadatta, the King of Kāsi: 'I, sire, am Prince Dīghāvu, that son of Dīghīti, the King of Kosala. You have done us much mischief, our troops, vehicles, territory, storehouses and granaries were stolen by you, and my parents were killed by you. This could be a time when I could show my wrath.' Then, monks, Brahmadatta, the King of Kāsi, inclining his head towards Prince Dīghāvu's feet, spoke thus to Prince Dīghāvu: 'Grant me my life, dear Dīghāvu, grant me my life, dear Dīghāvu.'

"'How am I able to grant life to a king? It is a king who should grant me life.'

"'Well then, dear Dīghāvu, you grant me life and I will grant you life.' Then, monks, Brahmadatta, the King of Kāsi, and Prince Dīghāvu granted life to one another and they took hold of (one another's) hands and they made an oath to do (one another) no harm. Then, monks, Brahmadatta, the King of Kāsi, spoke thus to Prince Dīghāvu: [347] 'Well then, dear Dīghāvu, harness the chariot; we will go away.' And, monks, Prince Dīghāvu, having answered, 'Yes, sire', in assent to Brahmadatta, the King of Kāsi, having harnessed the chariot, spoke thus to Brahmadatta, the King of Kāsi: 'The

chariot is harnessed for you, sire; for this you may think it is now the right time.' Then, monks, Brahmadatta, the King of Kāsi, mounted the chariot, Prince Dīghāvu drove the chariot, and he drove the chariot in such a manner that soon it met the army. || 17 ||

" Then, monks, Brahmadatta, the King of Kāsi, having entered Benares, having had the ministers and councillors convened, spoke thus: 'If, good sirs, you should see Prince Dīghāvu, the son of Dīghīti, the King of Kosala, what would you do to him?' Some spoke thus: 'We, sire, would cut off his hands; we, sire, would cut off his feet; we, sire, would cut off his hands and feet; . . . his ears, . . . his nose, . . . his ears and nose, . . . we, sire, would cut off his head.' He said: 'This, good sirs, is Prince Dīghāvu, the son of Dīghīti, the King of Kosala; there is no occasion to do anything (against him); life was granted by him to me and life was granted by me to him.' || 18 ||

" Then, monks, Brahmadatta, the King of Kāsi, spoke thus to Prince Dīghāvu: 'Concerning that, dear Dīghāvu, which your father said to you at the time of dying: " Do not you, dear Dīghāvu, look far or close, for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath "—what did your father mean?' He said: 'Concerning that, sire, which my father said to me at the time of dying—" not far " means: do not bear wrath long. This is what my father said to me, sire, at the time of dying when he said " not far ". Concerning that, sire, which my father said to me at the time of dying —" not close " means: do not hastily break with a friend. This is what my father said to me, sire, at the time of dying when he said " not close ". Concerning that, sire, which my father said to me at the time of dying—" for, dear Dīghāvu, wrathful moods are not allayed by wrath: wrathful moods, dear Dīghāvu, are allayed by non-wrath " means: my parents were killed by a king, but if I were to deprive the king of life those who desired the king's welfare would deprive me of life and those who desired my welfare would deprive these of life; thus that wrath would not be settled by wrath.[1] But now

[1] *Cf.* similar sentiments at *S.* i. 85, *Dhp.* 256-7.

that life is granted me by a king and life is granted a king by me, thus is wrath settled by non-wrath. This is what my father said to me, sire, at the time of dying when he said: " for, dear Dīghāvu, wrathful moods are not allayed by wrath; wrathful moods, dear Dīghāvu, are allayed by non-wrath ".' || 19 ||

" Then, monks, Brahmadatta, the King of Kāsi, thinking: **[348]** ' Indeed, it is marvellous, indeed, it is wonderful that this Prince Dīghāvu is so clever that he understands in full the matter which was spoken by his father in brief ', gave back his father's troops and vehicles and territory and storehouses and granaries, and he gave him his daughter. Now, monks, if such is the forbearance and gentleness of kings who wield the sceptre,[1] who wield the sword, herein, monks, let your light shine forth so that you who have gone forth in this *dhamma* and discipline which are thus well taught[2] may be equally forbearing and gentle." And a third time[3] the Lord spoke thus to these monks: " Enough, monks; no strife, no quarrels, no contention, no disputing." And a third time that monk who spoke what was not *dhamma* spoke thus to the Lord: " Lord, let the Lord, the *dhamma*-master, wait; Lord, let the Lord, unconcerned, live intent on abiding in ease here and now; *we* will be (held) accountable for this strife, quarrel, contention, disputing." Then the Lord, thinking: " These foolish men are as though infatuate; it is not easy to persuade them," rising up from his seat, departed. || 20 || **2** ||

The First Portion for Repeating: that on Dīghāvu

Then the Lord,[4] having dressed in the morning, taking his bowl and robe, entered Kosambī for almsfood; having walked for almsfood in Kosambī, bringing back his almsbowl after his meal, having packed away his lodging, taking his bowl and robe and standing in the midst of the Order,[5] he spoke these verses:

[1] *ādinna-daṇḍa*, take up a stick. *Daṇḍa* also means punishment. So the phrase may mean, instead of " sceptre ", " who use violence " or " who mete out punishment ".
[2] *Cf.* MV. V. 4. 3.
[3] First and second times occur at X. 2. 2.
[4] *Cf. M.* iii. 153.
[5] Omitted at *M.* iii. 153.

"When all[1] in chorus bawl, none feels a fool,
nor though the Order is divided, thinks otherwise.

With[2] wandering wits the wiseacres range all the field
of talk;
with mouths agape to full extent, what leads them on
they know not.

They who[3] (in thought) belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in these wrath's not allayed.

They who do not belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in them wrath is allayed.

Nay, not by wrath are wrathful moods allayed here (and)
at any time,
but by not-wrath are they allayed: this is an (ageless)
endless rule.

People do not discern that here we straitened are (in life,
in time),[4]
but they who herein do discern, thereby their quarrels
are allayed. [349]

Ruffians who maim and kill, steal cattle, steeds
and wealth, who plunder realms—for these is concord.
Why should there not be for you?

If one find[5] friend with whom to fare
Rapt in the well-abiding, apt,
surmounting dangers one and all,
with joy fare with him mindfully.

[1] All these lines occur at *M.* iii. 154, *Jā.* iii. 488.
[2] This couplet also at *Ud.* v. 9. I borrow Woodward's translation of it.
[3] This verse and the next three also occur at *Dhp.* 3-6 = *Jā.* iii. 212.
[4] This line is also at *Thag.* 275.
[5] This verse is also at *Dhp.* 328 = *Sn.* 45. I borrow E. M. Hare's translation.

Finding none apt[1] with whom to fare,
None in the well-abiding rapt,
As rajah quits the conquered realm,
fare lonely as bull-elephant in elephant jungle.

Better[2] the faring of one alone,
there is no companionship with the foolish,
fare lonely, unconcerned, working no evil,
as bull-elephant in elephant-jungle." || 1 || 3 ||

Then the Lord,[3] having spoken these verses as he was standing in the midst of the Order, approached Bālakaloṇakāra village.[4]. Now at that time the venerable Bhagu[5] was staying in Bālakaloṇakāra village. Then the venerable Bhagu saw the Lord coming from afar; seeing him, he made ready a seat, set out water for the feet, a footstool, a foot-stand, and having gone to meet him, he received his bowl and robe. Then the Lord sat down on the seat made ready; as he was sitting down he had his feet bathed. And the venerable Bhagu, having greeted the Lord, sat down at a respectful distance. As the venerable Bhagu was sitting down at a respectful distance, the Lord spoke thus to him: "I hope, monk, things are going well, I hope you are keeping going, I hope you are not short of almsfood."

"Things are going well, Lord, I am keeping going, Lord, and, Lord, I am not short of almsfood." Then the Lord, having delighted, rejoiced, roused, gladdened the venerable Bhagu with talk on *dhamma*,[6] rising from his seat, departed for the Eastern Bamboo Grove.[7] || 1 ||

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[1] This verse = *Dhp.* 329 = *Sn.* 46 (except for *Sn.* last line).

[2] This verse = *Dhp.* 330.

[3] *M.* iii. 154 continues in accordance with above, and *cf. Jā.* iii. 489.

[4] See *D.P.P.N.* for uncertainty of the reading (*M.* iii. 154, *Jā.* iii. 489, *MA.* iii. 55, iv. 206 read *-gāma*; *DhA.* i. 56, *SA.* ii. 304, *ThagA.* i. 380 (Siam. edn.) read *-ārāma*), and for the *Majjhima Comy's* (*MA.* iii. 55) two interpretations of the meaning of the name.

[5] His verses are at *Thag.* 271-4. Mentioned at *Vin.* ii. 182, *Jā.* i. 140, iii. 489, *Miln.* 107, *DhA.* i. 56, 133. According to *D.P.P.N.* he is probably not the same as the Bhagu mentioned at *Vin.* i. 300.

[6] According to *MA.* iv. 206 this was on the advantages of solitariness.

[7] Pācīnavaṃsa(miga)dāya. See *AA.* iv. 117 for interpretation of the name. Mentioned at (besides *M.* iii. 155) *Thag.* 155, *A.* iv. 228, *DhA.* i. 56, *ThagA.* 86.

Now at that time the venerable Anuruddha[1] and the venerable Nandiya[2] and the venerable Kimbila[3] were staying in the Eastern Bamboo Grove.[4] The keeper of the Grove saw the Lord coming from afar; seeing him he spoke thus to the Lord: "Do not, recluse, enter this Grove; there are three young men of respectable families staying here desiring self[5]; do not cause them discomfort." The venerable Anuruddha heard the keeper of the Grove conferring with the Lord; having heard, he spoke thus to the keeper of the Grove: "Do not, good grove-keeper, [**350**] impede the Lord. It is our teacher, the Lord, who is arriving." Then the venerable Anuruddha approached the venerable Nandiya and the venerable Kimbila; having approached, he spoke thus to the venerable Nandiya and to the venerable Kimbila: "Go forward, venerable ones, go forward, venerable ones; our teacher, the Lord is arriving." || 2 ||

Then the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila, having gone out to meet the Lord, one received his bowl and robe, one made ready a seat, one set out water for the feet, a footstool, a foot-stand. Then the Lord sat down on the seat made ready; as he was sitting down he had his feet bathed. Then these venerable ones, having greeted the Lord, sat down at a respectful distance. As the venerable Anuruddha was sitting down at a respectful distance, the Lord spoke thus: "I hope that things are going well with you, Anuruddhas,[6] I hope you are keeping going, I hope you are not short of almsfood."

"Things are going well, Lord, we are keeping going, Lord, and, Lord, we are not short of almsfood."

[1] Verses at *Thag.* 892-919. He and his friends, Nandiya and Kimbila, are often mentioned together, as at *M.* i. 205, which although set in the Gosinga Wood, is similar to the above *Vin.* passage. See also the six friends (not including Nandiya) who, with Upāli, the barber, are mentioned at *Vin.* ii. 182.

[2] Verses at *Thag.* 25. *ThagA.* 86 says that while Nandiya was in the Eastern Bamboo Grove, Māra appeared before him in a terrible form.

[3] Verses at *Thag.* 118, 155-6.

[4] For the following *cf. M.* i. 205 ff. (where the scene is laid in the Gosinga Sāl-Woodland Grove).

[5] On *attakāmarūpa* see Mrs. Rhys Davids, *Buddhism* (Home University Library) 2nd edn., p. 81.

[6] The plural, Anuruddhā, is used instead of the names of the three separate monks.

"I hope that you, Anuruddhas, are living all together on friendly terms and harmonious, as milk and water blend, regarding one another with the eye of affection?"[1]

"Yes, certainly, Lord, we are living all together on friendly terms and harmonious, as milk and water blend, regarding one another with the eye of affection."

"And how is it that you, Anuruddhas, are living . . . of affection?" || 3 ||

"As to this, Lord, it occurred to me: 'Indeed it is a gain for me, indeed it is well gotten by me, that I am living with such Brahma-farers.' On account of this, Lord, for these venerable ones amity[2] as to bodily conduct, whether openly or in private, has risen up in me, amity as to speech, amity as to thought, whether openly or in private, has risen up.[3] Because of this, Lord, it occurred to me: 'What now, if I, having surrendered my own mind, should live only according to the mind of these venerable ones?' So I, Lord, having surrendered my own mind, am living only according to the mind of these venerable ones. Lord, we have divers bodies,[4] but assuredly only one mind."

And the venerable Nandiya too, and also the venerable Kimbila spoke thus to the Lord: "And it occurred to me too, Lord: 'Indeed it is a gain for me . . . only one mind.' It is thus, Lord, that we are living all together on friendly terms and harmonious, as milk and water blend, regarding one another with the eye of affection." || 4 ||

"And I hope that you, Anuruddhas, [351] are living zealous, ardent, self-resolute?"

"Yes, certainly, Lord, we are living . . . self-resolute."

"And how is it that you, Anuruddhas, are living . . . self-resolute?"

"As to this, Lord, whichever[5] of us returns first from the village for almsfood, he makes ready a seat, puts out water for washing the feet, a footstool, a foot-stand; having washed a refuse-bowl he sets it out, he sets out water for drinking

[1] Stock, as at *M*. i. 206, 398, iii. 156, *A*. i. 70, iii. 67, 104, *S*. iv. 225.
[2] On amity, *mettā*, see Mrs. Rhys Davids, *Outlines of Buddhism*, p. 30 ff.
[3] *Cf*. *M*. i. 321, which after "amity as to speech" fills in "whether openly or in private has risen up", as does *M*. i. 206.
[4] We are many (or several) men, persons, *kāyā*.
[5] *Cf*. MV. IV. 1.

and water for washing. Whoever returns last from the village for almsfood, if there are the remains of a meal and if he so desires, he eats them; if he does not desire to do so, he throws them out where there are no crops or drops them into water where there are no living creatures; he puts up the seat, he puts away the water for the feet, the footstool, the foot-stand, having washed the refuse-bowl, he puts it away, he puts away the water for drinking and the water for washing, he sweeps the refectory. Whoever sees a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after an evacuation, void and empty, he sets out (water). If it is impossible for him (to do this) by a movement of his hand, having invited a companion to help us by signalling (to him) with the hand, we set out (water); but we do not, Lord, for such a reason break into speech. And then we, Lord, once in every five nights sit down together for talk on *dhamma*. It is thus, Lord, that we are living, zealous, ardent, self-resolute."[1] || 5 ||

Then the Lord, having delighted, rejoiced, roused, gladdened the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila with talk on *dhamma*, rising from his seat, set out on tour for Pārileyya.[2] Walking on tour in due course he arrived at Pārileyya. The Lord stayed there at Pārileyya in the Guarded Woodland Thicket[3] at the root of the lovely sāl-tree.[4] Then as the Lord was meditating in private a reasoning arose in his mind thus: "Formerly, beset by those monks of Kosambī, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, I did not live in comfort; but now that I am alone with no other, I am living in comfort removed from

[1] The versions at *M*. i. 207, *M*. iii. 154-7, break off here, and both go on from here in different ways.

[2] Spelt Pārileyyaka; a village, although *SA*. ii. 304 speaks of it as a *nagara*, town. *DhA*. i. 51-63 takes Pārileyyaka to be the name of an elephant, and describes in vivid detail the ways in which he waited upon the Lord. This elephant is identified with that in the *Bhisi Jātaka* (*Jā*. iv. 314). Pārileyya(ka) mentioned at *S*. iii. 95, *Ud*. iv. 5, *Jā*. iii. 489.

[3] Rakkhitavanasaṇḍa. Mentioned at *Ud*. iv. 5, but not at *S*. iii. 95. *DhA*. i. 59 says that the thicket was so called because the elephant, with a stick in his trunk, guarded the Lord from danger during the nights.

[4] *bhaddasāla*. It was one tree, *manāpa laṭṭhaka*, according to *UdA*. 250 and *SA*. ii. 305, which say that the Lord stayed depending on that village (Pārileyya) in a leaf-room in the jungle thicket at the root of that tree.

those monks, makers of strife . . . makers of legal questions in the Order."

Now a certain large bull-elephant[1] was beset by elephants and cow-elephants, by elephant calves and sucklings; he ate grass already cropped by them, and they ate bundles of branches as he broke them off; and he drank muddied water and when he crossed over at a ford the cow-elephants went pushing against his body. Then [352] it occurred to that large bull-elephant: "Now I am living beset by elephants and cow-elephants. . . . I eat grass already cropped by them and they eat bundles of branches as I break them off; and I drink muddied water and when I cross over at a ford the cow-elephants go pushing against my body. Suppose I were to live alone secluded from the crowd?" || 6 ||

Then that large bull-elephant, leaving the herd, approached Pārileyya, the Guarded Woodland Thicket, the lovely sāl-tree and the Lord; having approached, he set out by means of his trunk drinking water for the Lord and water for washing, and he kept the grass down.[2] Then it occurred to that large bull-elephant: "Now formerly, beset by elephants and cow-elephants, by elephant calves and sucklings, I did not live in comfort; I ate grass already cropped by them and they ate bundles of branches as I broke them off; I drank muddied water and when I crossed over at a ford the cow-elephants went pushing against me; but now that I am alone with no other I am living in comfort removed from the elephants, the cow-elephants, the elephant calves and sucklings."

Then the Lord, having understood his own seclusion and knowing by mind that bull-elephant's reasoning of mind, at that time uttered this utterance:

"Herein agreeth mind with mind, of sage[3]
and bull-elephant of plough-pole tusks,[4]
since each delights in forest (solitude)."[5] || 7 || 4 ||

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[1] *hatthināga*. *VA*. 1152 says *mahāhatthi*, a great elephant. *UdA*. 250 adds that he was the leader of a herd. This passage recurs at *Ud*. iv. 5. *Cf*. *A*. iv. 435.

[2] *appaharitañ ca karoti*.

[3] *nāga*. *VA*. 1152, *UdA*. 251 explain by *buddhanāga*.

[4] *Cf*. *nāga īsādanta* at *M*. i. 414, *Vv*. 20. 9, *Vv*. 43. 9.

[5] Version at *Ud*. iv. 5 also ends here.

Then the Lord, having stayed at Pārileyya as long as he found suiting, set out on tour for Sāvatthī. Walking on tour in due course he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then the lay-followers of Kosambī thought: " These masters, the monks of Kosambī, have done us much mischief; the Lord is departing, harassed by these; come, we should neither greet the masters, the monks of Kosambī, nor should we stand up before them, nor should we salute them with joined palms or perform the proper duties; we should not revere, respect, esteem or honour them, and neither should we give them almsfood when they come (to us); thus they, when they are neither revered, respected, esteemed nor honoured by us, will depart unrevered, or they will leave the Order, or they will reconcile themselves to the Lord." || 1 ||

Then the lay-followers of Kosambī neither greeted the monks of Kosambī, nor stood up before them, [353] they did not salute them with joined palms or perform the proper duties, they did not revere, respect, esteem or honour them and they did not give them almsfood when they came (to them). Then the monks of Kosambī, as they were not being revered, respected, esteemed or honoured by the layfollowers of Kosambī, spoke thus: " Come now, your reverences, let us, having gone to Sāvatthī, settle this legal question in the Lord's presence." Then the monks of Kosambī, having packed away their lodgings, taking their bowls and robes, approached Sāvatthī. || 2 ||

Then the venerable Sāriputta heard: " It is said that the monks of Kosambī, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, are coming to Sāvatthī." Then the venerable Sāriputta approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance the venerable Sāriputta spoke thus to the Lord: " It is said, Lord, that the monks of Kosambī, makers of strife . . . makers of legal questions in the Order, are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks? "

" Well now, Sāriputta, as *dhamma* is so must you stand."[1]

[1] *yathādhammo tathā tiṭṭhāhi.*

"How am I, Lord, to find out what is *dhamma* and what is non-*dhamma* ?" || 3 ||

"Now, Sāriputta, a speaker of non-*dhamma* is to be known by eighteen points: In such a case, Sāriputta, a monk explains[1] non-*dhamma* as *dhamma*, he explains *dhamma* as non-*dhamma* ; he explains non-discipline as discipline, he explains discipline as non-discipline ; he explains what was not spoken, not uttered by the *tathāgata* as spoken, uttered by the *tathāgata*, explains what was spoken, uttered by the *tathāgata* as not spoken, not uttered by the *tathāgata* ; he explains what was not practised by the *tathāgata* as practised by the *tathāgata*, he explains what was practised by the *tathāgata* as not practised by the *tathāgata* ; he explains what was not laid down by the *tathāgata* as laid down by the *tathāgata*, he explains what was laid down by the *tathāgata* as not laid down by the *tathāgata*; he explains what is no offence as an offence, he explains an offence as no offence ; he explains a slight offence as a serious offence, he explains a serious offence as a slight offence ; he explains an offence which can be done away with[2] as an offence which cannot be done away with,[2] he explains an offence which cannot be done away with as an offence which can be done away with ; he declares a very bad offence[3] as not a very bad offence, he explains not a very bad offence as a very bad offence. Sāriputta, a speaker of non-*dhamma* is to be known by these eighteen points. || 4 ||

And, Sāriputta, a speaker of *dhamma* is to be known by eighteen points. In such a case, Sāriputta, a monk explains non-*dhamma* as non-*dhamma*, he explains *dhamma* as *dhamma* ; he explains non-discipline as non-discipline, he explains discipline as discipline ; he explains what was not spoken, not uttered [**354**] by the *tathāgata* as not spoken, not uttered by the *tathāgata* . . . not practised . . . practised . . . not

[1] *Cf.* this passage with *Vin.* ii. 88, 204. The first five pairs also occur at *A.* v. 77 as reasons why when there is strife, quarrelling, contention, dispute in an Order the monks do not live in comfort. These same five pairs are again given (*A.* v. 78) as ten roots of disputing. They are followed by another ten roots of disputing, namely the next four pairs as given above in the *Vin.* with one added pair.

[2] *sāvasesā āpatti, anavasesā āpatti.* See *Vin. Texts* iii. 35, n. 2, which explains that one which cannot be done away with is practically equivalent to a Pārājika. A Sanghādisesa can be done away with by the penalties inflicted by the Order, most of the others by confession.

[3] *duṭṭhullā āpatti.* See *B.D.* ii. 219, n. 2.

laid down . . . laid down . . . he explains an offence as an offence . . . no offence as no offence . . . a slight offence as a slight offence . . . a serious offence as a serious offence . . . an offence which can be done away with as an offence which can be done away with . . . an offence which cannot be done away with as an offence which cannot be done away with . . . a very bad offence as a very bad offence, he explains not a very bad offence as not a very bad offence. Sāriputta, a speaker of *dhamma* is to be known by these eighteen points." || 5 ||

The venerable Moggallāna the Great[1] heard . . . the venerable Kassapa the Great[2] heard . . . the venerable Kaccāna the Great heard . . . the venerable Koṭṭhita the Great heard . . . the venerable Kappina the Great heard . . . the venerable Cunda the Great heard . . . the venerable Anuruddha heard . . . the venerable Revata heard . . . the venerable Upāli heard . . . the venerable Ānanda heard . . . the venerable Rāhula heard: "They say that the monks of Kosambī . . . (= || 3–5 ||. *Read* Rāhula *instead of* Sāriputta) " . . . Rāhula, a speaker of *dhamma* is to be known by these eighteen points." || 6 ||

Mahāpajāpatī the Gotamid heard: "It is said that the monks of Kosambī . . . (*as in* || 3 ||) . . . are coming to Sāvatthī." Then Mahāpajāpatī the Gotamid approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance.[3] As she was standing at a respectful distance Mahāpajāpatī the Gotamid spoke thus to the Lord: "It is said, Lord, that the monks of Kosambī . . . are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?"

"Well then, do you, Gotamī, hear *dhamma* on both sides; having heard *dhamma* on both sides, choose the views and the approval and the persuasion and the creed[4] of those monks who are there speakers of *dhamma*, and whatever is to be

[1] These elders, including Sāriputta but not including Kassapa, are also mentioned at Vin. ii. 15-16, iv. 66. For notes see *B.D.* ii. 295. *Cf.* a list of ten at *A.* iii. 299.

[2] Verses at *Thag.* 1051-3. At *A.* i. 23 called chief of those who uphold the ascetic practices.

[3] Nuns must stand in the presence of monks; see *Vin.* iv. 52.

[4] *Cf.* MV. I. 38. 7.

desired by the Order of nuns from the Order of monks,[1] all that should be desired only from one who speaks *dhamma*." || 7 ||

Anāthapiṇḍika the householder heard: "It is said that the monks of Kosambī . . . are coming to Sāvatthī." Then Anāthapiṇḍika the householder approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Anāthapiṇḍika the householder spoke thus to the Lord: "It is said, Lord, that the monks of Kosambī . . . are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?"

"Well then, do you, householder, give gifts to both sides; having given gifts to both sides, hear *dhamma* on both sides; having heard *dhamma* on both sides, choose the views and the approval and the persuasion and the creed of those monks who are there speakers of *dhamma*." || 8 ||

Visākhā, Migāra's mother, heard: "It is said that the monks of Kosambī [355] . . . are coming to Sāvatthī." Then Visākhā, Migāra's mother, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance Visākhā, Migāra's mother, spoke thus to the Lord: "It is said, Lord, that the monks of Kosambī . . . are coming to Sāvatthī. How am I, Lord, to behave in regard to these monks?"

"Well then, do you, Visākhā, give gifts to both sides . . . (*as in* || 8 ||) . . . choose the views . . . of those monks who are there speakers of *dhamma*." || 9 ||

Then in due course the monks of Kosambī arrived at Sāvatthī. Then the venerable Sāriputta approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sāriputta spoke thus to the Lord: "They say, Lord, that these monks of Kosambī, makers of strife . . . makers of legal questions in the Order, have arrived at Sāvatthī. Now what line of conduct, Lord, should be followed in regard to lodgings for these monks?"

"Well now, Sāriputta, separate lodgings should be given (to them)."

[1] See e.g. Nuns Pācittiya LIX.

"But if, Lord, there are no separate lodgings, what line of conduct should be followed?"

"Well then, Sāriputta, having made (some) separate, they should be given. But I in no way say this, Sāriputta, that a senior monk's lodging should be withheld (from him). Whoever should withhold it, there is an offence of wrong-doing."

"But what line of conduct, Lord, is to be followed in regard to material gains?"[1]

"Material gains, Sāriputta, should be distributed equally amongst all." || 10 ||

Then while that monk who had been suspended was reflecting on *dhamma* and discipline, it occurred to him: "This is an offence, this is not no offence, I have fallen, I am not unfallen, I am suspended, I am not unsuspended, I am suspended by a (formal) act that is legally valid, irreversible, fit to stand." Then the suspended monk approached those monks who were taking the part of the suspended (one); having approached, he spoke thus to those monks who were taking the part of the suspended (one): "This is an offence, your reverences, it is not no offence . . . fit to stand. Come, venerable ones, restore me." || 11 ||

Then those monks who were taking the part of the suspended (one), taking that suspended monk (with them) approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, those monks spoke thus to the Lord: "Lord, this suspended monk speaks thus: 'This is an offence, your reverences. . . . Come, venerable ones, restore me.' What line of conduct, Lord, is to be followed in these circumstances?"[2]

"This, monks, is an offence, this is not no offence, this monk has fallen, this monk is not unfallen, this monk is suspended, this monk is not [356] unsuspended, he was suspended by a legally valid (formal) act, irreversible, fit to stand. But since, monks, that monk who has fallen and was suspended sees (his offence)—well then, monks, restore that monk." || 12 ||

Then these monks who were taking the part of the suspended

[1] *āmisa*, probably meaning here food and clothing.
[2] *tehi*.

(one), having restored that suspended monk, approached the monks who had suspended (him); having approached, they spoke thus to the monks who had suspended (him): "Concerning that case, your reverences, about which there was for the Order strife, quarrels, contention, disputes, schism in the Order, dissension in the Order, altercation in the Order, differences in the Order——that monk has fallen and was suspended, but he sees and is restored. Now, your reverences, let us achieve unanimity in the Order for settling this case." Then those monks who had suspended (him) approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, they spoke thus to the Lord: "These monks, Lord, who are taking the part of the suspended (monk) speak thus: 'Concerning that case . . . for settling this case.' Now what line of conduct, Lord, is to be followed?" || 13 ||

"Since, monks, that monk has fallen and was suspended but sees and is restored—well then, monks, achieve unanimity in the Order for settling that case. And thus, monks, should it be achieved: One and all should gather together, both the ill and the well, leave of absence should not be declared on account of anyone. Having gathered together, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Concerning that case about which there was for the Order strife, quarrel, contention, dispute, schism in the Order . . . differences in the Order—that monk has fallen and was suspended, but he sees and is restored. If it seems right to the Order the Order should achieve unanimity in the Order for settling this case. This is the motion. Honoured sirs, let the Order listen to me. Concerning that case . . . and is restored. The Order is achieving unanimity in the Order for settling this case. If the achieving of unanimity in the Order for settling this case is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Unanimity in the Order for settling that case is achieved by the Order. Dissension in the Order is put down, schism in the Order is put down. It is pleasing to the venerable ones; therefore they are silent. Thus do I understand this.' Observance may be carried out at once, the Pātimokkha recited." || 14 || **5** || **[357]**

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: "Lord, in regard to a case where there is strife for an Order . . . differences for an Order, if the Order not having investigated that case, not having got to the root of it,[1] achieves unanimity in the Order, is that unanimity in the Order legally valid, Lord?"

"Upāli, in regard to a case where there is strife for an Order . . . that unanimity is not legally valid, Upāli."

"But, Lord, in regard to a case where there is strife for an Order . . . differences in an Order, if the Order having investigated that case, having got to the root of it, achieves unanimity in the Order, is that unanimity in the Order legally valid, Lord?"

"Upāli, in regard to a matter where there is strife for an Order, quarrels, contention, dispute, schism in an Order, dissension in an Order, altercation in an Order, differences in an Order, if the Order, having investigated that case, having got to the root of it, achieves unanimity in the Order, that unanimity in the Order is legally valid, Upāli." || 1 ||

"How many (kinds of) unanimity in an Order are there, Lord?"

"There are these two (kinds of) unanimity in an Order, Upāli. There is, Upāli, unanimity in an Order that has not arrived at the meaning but has arrived at the letter; there is, Upāli, unanimity in an Order that has both arrived at the meaning and arrived at the letter. And what, Upāli, is unanimity in an Order that has not arrived at the meaning but has arrived at the letter? Upāli, in regard to a case where there is strife for an Order . . . differences in an Order, if the Order, not having investigated that case, not having got to the root of it, achieves unanimity in the Order, this is called, Upāli, unanimity in an Order that has not arrived at the meaning but has arrived at the letter. And what, Upāli, is unanimity in an Order that has both arrived at the meaning and arrived at the letter? Upāli, in regard to a case where there is strife for an Order . . . differences in an Order, if the Order, having investigated that case, having got to the root

[1] *amūlā mūlaṃ gantvā.*

of it, achieves unanimity in the Order, this is called, Upāli, unanimity in an Order that has both arrived at the meaning and arrived at the letter. These, Upāli, are the two (kinds of) unanimity in an Order." || 2 ||

Then the venerable Upāli, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, addressed the Lord with verses:

"In the Order's affairs and deliberations and in matters arising for investigation,
what kind of man is here most needed? How is a monk fit for leadership here? [358]

Above all, one blameless in moral habit, of careful conduct, his faculties well controlled,
opponents do not censure him in respect of a rule, for there could be nothing to say against him.

Such a one, firm in purity of moral habit, is confident, he speaks ably,[1]
he is not afraid at an assembly, he does not tremble, he does not sacrifice the meaning[2] to irrevelant talk.

When asked a question in an assembly, he neither hesitates nor is ashamed, his timely sensible words, fitting as explanation, delight the learned assembly.

With esteem for senior monks and confident in his own teachers,
able to weigh, familiar with what should be spoken, and skilled in obstructing his opponents,

Opponents come under his control, and the many-folk come under his tuition,
and he does not neglect his own creed, (skilful) at question and answer, unhurting.

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[1] *visayha.*
[2] *attham na hāpeti*, or, does not neglect the goal; *cf. Sn.* 37, *Jā.* i. 251.

Able in doing a messenger's duty, and well-informed in what they tell him of the Order's affairs,
sent by a group of monks he is obedient, but he does not therefore think, '*I* am doing this'.

Into whatever matters one falls, whatever is an offence and how one removes it—
both these analyses are well handed down to him, he is skilled in the features of offences and removal,

Being sent away and good habits—he goes by these: he is sent away and what are the grounds,
restoration of a person who has completed this[1]—he knows this too, skilled (as he is) in analysis.

With esteem for senior monks, for newly ordained, for elders and for those of middle standing,
a helper of the multitude, clever herein, monk such as this is fit for leadership here." || 3 || 6 ||

The Tenth Section: that on (the monks of) Kosambī [359]

This is its key:

The splendid conqueror at Kosambī, dispute about seeing an offence,
one may suspend for this or that, whatever is an offence of his it should be seen, /
Within a boundary, just there, five, and only one, attainment,
and Pārileyya, Sāvatthī, and Sāriputta, Kolita, /
Kassapa the Great, Kaccāna, Koṭṭhita, and about Kappina,
and Cunda the Great, Anuruddha, Revata, Upāli[2]; /
Ānanda, and Rāhula too, Gotamī, Anāthapiṇḍika, and Visākhā, Migāra's mother,
and separate lodgings, and equal material gains also, /
Leave for absence should not be granted to anyone, Upāli inquired,
irreproachable as to moral habit, unanimity in the conqueror's instruction.

Finished in the Great Division[3] [360]

[1] *taṃvusita*, i.e. one who has been sent away but is now fit for restoration.
[2] *Upālivhaya* (Oldenberg and Siam. edn.). Sinh. edn. reads *Upālicūbhaye*.
[3] Oldenberg's *Vinayapiṭakaṃ*, vol. I, ends here.

INDEX I. WORDS AND SUBJECTS

INDEX II. NAMES

INDEX III.

SOME PALI WORDS DISCUSSED IN THE NOTES

INDEX IV.

ABBREVIATIONS USED IN THE NOTES

A. = Anguttara-Nikāya
AA. = Commentary on A.
Ap. = Apadāna
B.D. = *Book of the Discipline*
Bu. = Buddhaghosa
Budv. = Buddhavaṃsa
BudvA. = Commentary on Budv.
C.H.I. = *Cambridge History of India*
Comy. = Commentary
Cp. = Cariyāpiṭaka
C.P.D. = *Critical Pali Dictionary* (Dines Andersen and Helmer Smith)
CV. = Cullavagga (Vinaya)
D. = Dīgha-Nikāya
DA. = Commentary on D.
Dh. and *Dhp.* = Dhammapada
DhA. = Commentary on Dh.
Dial. = *Dialogues of the Buddha*
Divy. = Divyāvadāna
D.P.P.N. = *Dictionary of Pali Proper Names* (G. P. Malalasekera)
Dpvs. = Dīpavaṃsa
Fur. Dial. = *Further Dialogues*
G.S. = *Gradual Sayings*
H.J.A.S. = *Harvard Journal of Asiatic Studies*
Iti. = Itivuttaka
ItA. = Commentary on Iti.
Jā. = Jātaka
J.A.O.S. = *Journal of the American Oriental Society*
J.P.T.S. = *Journal of the Pali Text Society*
J.R.A.S. = *Journal of the Royal Asiatic Society*
Khu. = Khuddakapāṭha
K.S. = *Kindred Sayings*
Kvu. = Kathāvatthu
M. = Majjhima-Nikāya
MA. = Commentary on M.
Mhvs. = Mahāvaṃsa
Miln. = Milindapañha
Min. Anth. = *Minor Anthologies of the Pali Canon*
MV. = Mahāvagga (Vinaya)
Netti. = Nettipakaraṇa
Nissag. = Nissaggiya
Pāc. = Pācittiya
Pār. = Pārājika
P.E.D. = *Pali-English Dictionary* (T. W. Rhys Davids and W. Stede)
Pss. Breth. = *Psalms of the Brethren*
Pss. Sis. = *Psalms of the Sisters*
Pts. = Paṭisambhidāmagga
Pts. Contr. = *Points of Controversy*
PvA. = Commentary on the Petavatthu
RV. = Rig-Veda
S. = Saṁyutta-Nikāya
SA. = Commentary on S.
Sangh. = Sanghādisesa
Sn. = Suttanipāta
SnA. = Commentary on Sn.

Thag. = Theragāthā
ThagA. = Commentary on Thag.
Thīg. = Therīgāthā
ThīgA. = Commentary on Thīg.
Ud. = Udāna
UdA. = Commentary on Ud.
VA. = Commentary on Vin.
Vbh. = Vibhanga
VbhA. = Commentary on Vbh.
Vin. = Vinaya
Vism. = Visuddhimagga

